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## *A COLLECTION OF NOTES,*

EXPLANATORY, HOMILETIC AND ILLUSTRATIVE,

FORMING A

COMPLETE COMMENTARY ON THE HOLY SCRIPTURES,

ESPECIALLY DESIGNED FOR THE USE OF

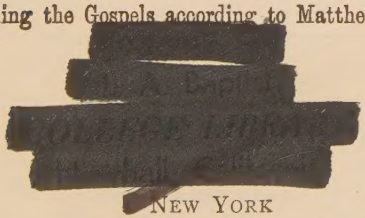
MINISTERS, BIBLE STUDENTS, AND SUNDAY-SCHOOL TEACHERS

By JAMES COMPER GRAY,

AUTHOR OF "TOPICS FOR TEACHERS," "THE CLASS AND THE DESK," ETC.

VOL. I.

Containing the Gospels according to Matthew and Mark.



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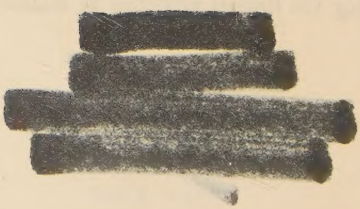

# PREFACE.

ALMOST innumerable have been the notes received by me, during the last few years, from those who have desired to know what commentary on the Bible I would recommend for their use. The question proposed with such remarkable ease, and doubtless regarded as extremely simple, I have often felt to be an exceedingly difficult one. When I knew the correspondent, and knew also what other aids to Biblical study he possessed, I could sometimes venture to name a commentary that might be most serviceable for *him*. But such cases were necessarily few. Very often, therefore, the question was met—following a very high example—by proposing another. What kind of commentary do you want,—critical, illustrative, doctrinal, devotional, practical, or what? The querist would then discover how difficult a question he had proposed. He scarcely knew what he wanted. He quickly found that he desired what did not exist:—*one* commentary having the chief characteristics of *several*, with certain features *not found in any one*.

It is to meet this very widely expressed want that the "*Biblical Museum*"—of which the matter has been in course of compilation during many years—is now offered to my fellow-labourers in the study and the Sunday-school; and not without the hope that it will prove of some material use—the explanatory and homiletic notes especially—to others than those who are practically engaged in religious instruction.

It will be seen that the plan of the book is this:—To every verse, or small group of closely related verses, are appended notes in the following order: 1 NOTES EXPLANATORY, in which—laying many competent authorities under contribution—both the letter and the spirit of the sacred text have a very brief and careful

elucidation. To these are added—2 NOTES HOMILETIC, original and selected, in which are suggested the subjects of sermons for the preacher and of lessons for the teacher, that may appropriately be founded on the words of the text. These homiletic outlines, including *heads* of discourse, or suggestive *hints* to aid in the management of the subject when treated in the pulpit or in the Bible-class, are followed by—3 NOTES ILLUSTRATIVE, containing one or more anecdotes, or an illustrative quotation from some standard author. In addition to these, and arranged down the side of each page, are—4 NOTES MARGINAL, comprising, in addition to other matter, notes of the following description :—(1.) *Chronological;* in which, as nearly as can be ascertained, the date of each event is given. (2.) *Analytical;* wherein, by means of antique type, a clue is furnished to the contents of the adjoining page, and a digest or summary of the chapter may at once be seen. (3.) *Biblical;* supplying not only the ordinary references, but references also to other texts of Scripture, in the notes on which the reader will find additional illustrations of the subject under consideration. (4.) *Literary;* as etymologies of old or peculiar Bible words; names of authors and books referred to; select classical and other quotations to serve the purpose of secular or theological side lights, which sometimes, in the way of contrast, or in other instances in the way of exegesis, or of various readings, may assist in explaining, or in suggesting ideas upon, the passage or subject under notice.

In conclusion, the compiler begs to tender his warmest thanks to those numerous friends who have encouraged and aided him in this undertaking; and while trusting that the "*Biblical Museum*" will be of service to those for whose use it was specially designed, he ventures to express the hope that those who find it useful will do their utmost to bring it under the notice of all who, in common with themselves, take a practical interest in the study of the Word of God for their own instruction or that of others.

*Halifax*, 1871.

# THE GOSPEL ACCORDING TO ST. MATTHEW.

# THE NEW TESTAMENT.

**The New Test.** (Ἡ Καινὴ Διαθήκη) is that part of sac. writings composed aft. ascension of Christ: and containing (1) *The Gospels;* i.e. the life of our Lord: (2) *The Acts;* i.e. the history of the propagation of Christianity in Apostolic times: (3) *The Epistles;* i.e. the exposition of Christian doctrines: (4) *The Revelation;* i.e. a prophetic exhibition of future things. The word **Testament** is of Scrip. origin (Matt. xxvi. 28: Mk. xiv. 24: 2 Cor. iii. 6: Heb. ix. 15, 20), applied by Paul to Bks. of Scrip. (2 Cor. iii. 6—18). The Gk. equivalent, διαθήκη (*diathēkē*), has two meanings: (1) *covenant* (Heb. viii. 8: ix. 15), the chief one, acc. to wh. the N.T. is "a bk. containing the terms of the *New Covenant* betw. God and man," as dis. fr. the *Old Covenant* of the Law (Gal. iv. 24): (2) *Testament* or *will* (Heb. ix. 16, 17) adopted by early Church, and implies "that unspeakable gifts are bequeathed to us in the Gospel, antecedent to all conditions required of us, so that the Christian's *inheritance* is sealed to him as a son and heir of God by the death of Christ as a *testator.*"

## The Gospel according to St. Matthew.

**1. Title, Gospel.** This word (fr. Saxon *god* = good, and *spel* = speech or tidings) corresponds with the Gk. *Evangelium* (Εὐαγγέλιον, fr. εὐ—eu, *good,* and αγγελία, angelia—a message) = *glad tidings;* and is applied to the four accounts of the life of our Saviour who brought "good tidings of great joy to all people" (Lu. ii. 10); hence the writers of these histories are called the four *Evangelists.* Elsewhere in N.T. the word *Gospel* = the whole doctrine of salvation taught by our Lord and the Apostles (Matt. iv. 23: xi. 35: xxiv. 14: Mk. xiii. 10: xvi. 15: Eph. i. 13: vi. 15: Ro. i. 1, 3). **2. Author, Matthew:** a Galilean Jew, also called *Levi* (Mk. ii. 14: Lu. v. 27, 29), son of Alphæus (acc. to Lardner not the Alphæus of Matt. x. 3). He resided at Capernaum, where he was a *publican,* i.e. collector of customs under the Romans. Publicans were of two classes: (1) General receivers (as Zaccheus, Lu. xix. 2), and (2) collectors of taxes of whom Matthew was one (Lu. v. 27). While thus engaged he was called by our Lord (Matt. ix. 9). His history, subsequent to day of Pentecost, is uncertain. **3. Time;** universally admitted to be the earliest written history of Jesus. Assigned to various dates ranging from A.D. 37 to 64. The omission of any ref. to destr. of Jerusalem (Titus, A.D. 66), suggestive of its having been written prior to that event; yet some time must have elapsed aft. the events recorded (Matt. xxvii. 8: xxviii. 15). **4. Language.** Originally believed to have been written in Hebrew (Syro-Chaldaic): Erasmus was one of the first to hold that it was written in *Greek,* an opinion in wh. Alford also concurs. Some think that there were two gospels written by Matt.—one in Heb. (*cir.* A.D. 37-8), the other in Gk. (*cir.* A.D. 63-4); and it has also been surmised that Matt. took notes of our Lord's discourses, etc. in *Heb.,* "and that the eager acceptance wh. these records met with, led him to compose a more complete narrative in Gk., for the instruction of the multitudes of his fellow-countrymen in various lands who used that language" (*Conder*). **5. Scope,** *etc.* Matt. wrote primarily for Jews, and to prove that Jesus was the Messiah; hence (1) numerous citations fr. O T; (2) Jewish customs are not explained, but assumed to be known; (3) Jesus set forth as sent specially to the Jews; (4) Full reports of our Lord's relations to Jewish sects. **6. Peculiarities.** Matt., alone, records (1) The pedigree through Joseph, i. 1—17; (2) The Magi, ii. 1—12; (3) Flight into Egypt, ii. 13--16; (4) Murder of the children, ii. 16—19; (5) Parable of ten virgins, xxv. 1—13; (6) Dream of Pilate's wife, xxvii. 19; (7) Resurrection of Saints, xxvii. 52, 53; (8) Bribing of Roman guard, xxviii. 11—15.

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ANTE A.D. 5.

## CHAPTER THE FIRST.

**1. book of generation.**[a]—A LXX. phrase (Ge. ii. 4: vi.)=a register of pedigree; record of descent, family tree, of His human nature; as to His divinity, cf. Is. liii. 8: Pr. xxx. 4 (cf. Ge. vi. 9: xi. 10). The term orig. sig. *table of genealogy*, but as hist., among the *Hebs.*, grew out of genealogical records, it came to mean hist. itself—Ge. xxv. 19: xxxvii. 2). "Indeed, it should not be forgotten that anc. hist. generally partakes more of a genealogical than of a chronological character. Hence the *Heb.* phrase for genealogies is used also for history, Ge. vi. 9, x. 1."[b] This ver. applies primarily to immediate context, but its force extends to the whole book, of which the purport is to show Jesus, the Son of David, to be the Christ. **Jesus Christ.** Christ=*Messiah*, i.e. "anointed" (*Gk.* Christos, *Heb.* Mashiach). Kings, priests, prophets were anointed.[c] Oil is a fig. for grace and gifts of Holy Spirit.[d] Jesus anointed with fulness of spirit;[e] as a Prophet, to teach;[f] Priest, to atone;[g] King, to rule and save.[h]

*This table a testimony*, 1. To His human nature; 2. To His hereditary right; 3. To His divine character and destiny.—*Jesus Christ the sum and substance of all religion:* 1. Jesus, the man; Christ, His Divine calling and qualification; 2. Jesus, the Heb. name specially intended for His own people; Christ, the sacred name indicating His designation for the whole world; 3. Jesus, the one Redeemer; Christ, the mediator of the triune covenant.—*Jesus Christ the son of David:* 1. The lowly shepherd; 2. The persecuted fugitive; 3. The warrior and conqueror.—*Jesus Christ the son of Abraham:* 1. Finisher of faith; 2. Fulfiller of the promise.—*Preparations for Advent;* by means of, 1. The house of David; 2. The race of Abraham; 3. The whole course of events.—*Pious family qmid storms of time:* 1. It may sink, but not perish; 2. It endures, because it resists; 3. Its apparent extinction is its glorification.[i]

"Starting up here and there like rugged cliffs, the genealogies claim more than a sterile grandeur; for bleak and barren though they seem, there is a well-spring at their foot. It is from these dreary crags that the fountain of Christ's manhood takes its rise; and as you follow the stream from Ur, of the Chaldees, to the manger of Bethlehem, you find how faithful the Promiser, and how watchful the Providence which through all the eventful centuries kept afloat and guided on the ark of the Advent."[j]

**2. Judas.**—In our Eng. Bible, the translators have, in the O. T., followed the Heb. spelling of proper names pretty closely; but in the N. T. they followed the Gk. spelling. Hence many names that end with '*h*' in the O. T., end with '*s*' in the N. T. Thus Judah=Judas: Jonah=Jonas: Elijah=Elias. But the Gk. Moses (*Heb.* Mosheh) is used in the O. T. also. Occasionally the Eng. form diffs. greatly fr. both *Heb.* and *Gk.*; as John=*Heb* Jochanan; = *Gk.* Joannes. **brethren.** "Brethren in iniquity (the most of them), a part of their father's punishment for that three-fold lie in a breath."[k l]

**descent of Jesus**
A.M. 4,000. Alex. A.M. 5,498. Antioch. A.M. 5,488. Constan. A.M. 5504. Julian, 4709. Olym. cxciii. 4. Rome, 749. Year of Augustus, *i.e.* fr. Actium, 26. The custom of dating by 'the year of our Lord' began in 6th cent. when there was a miscalculation of at least four years.

a Lu. iii. 23.
b *Jahn.*
c Is. x. 1; Jude ix. 9; Ex. xxviii. 41; 1 K. xix. 16.
d 1 Jo. ii. 20—27.
e Jo. iii. 34; Is. xlii. 1.
f Is. xli. 1.
g Ps. cx. 4.
h Ps. ii. 2—6. *Conder.*
i *Lange.*

**genealogies**
genealogy: *hist.* of desc. *of families.* L. Gk. *Genealogia—geno*, L. *genus*, birth; *logos*, a discourse.

j *Dr. Hamilton.*

**pedigree of Joseph**

**proper names**
Ge xxi 1, 2. Ge xxv. 26. Ge. xxix. 35.

k Ge. xxvii. 19, 20.
l *Trapp.*

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**3–5. Thamar: Rachab: Ruth.**—In this pedigree of Christ *four* female ancestors are named; two—Rahab and Ruth—Gentiles, and the other two—Tamar and Bathsheba—stained with grievous sins. "We can hardly infer fr. this circumstance, with Starke, that they were especially mentioned in order to show that Christ was not ashamed of poor sinners, since He derived fr. such His human nature, and had received them as His own people; for it is beyond question that Jesus was conceived by Mary without any taint of sin. It was rather the object of the Evangelist to point out to his Jewish readers a higher righteousness than that external and ceremonial sanctity which the Pharisees extolled." [a]

1. Grace is not hereditary; bad people have been the sons and daughters of prophets and righteous kings. 2. The *accident* is mutable, the *purpose* changes not. Along the line, whether the links be gold or lead, the great Saving Man comes. 3. Christ's having come through all sorts of characters may be typical of His all-inclusive mission. 'This Man receiveth sinners.'" [b]

"The humiliation of taking on Him our nature casts into shade all lesser shames and disgraces attaching to the channel through which His descent from Adam flowed." [c] "Yet all these grandmothers to our Saviour; who as He needed not to be ennobled by His stock; so neither was disparaged by His progenitors, but took flesh of these greatest sinners to show that we cannot commit more than He can remit; and that by His purity He washeth off all our spots, like as the sun wasteth and wipeth away all the ill vapours of the earth and air." [d] "It is very observable, in the genealogy of Christ, that there are but four women mentioned (it being not usual to mention any), and the blessed spirit sets a mark of infamy on them all. And why was this done, but for the comfort of the most infamous sinners to come to Christ, and to take notice for their better encouragement, that though they had been great sinners, yet by their conversion to God, all infamy of their former ways is taken away, and their names entered in the book of life and eternal salvation." [e] "While Orphah wants bread in her own country, Ruth is grown a great lady in Bethlehem, and advanced to be great grandmother to the King of Kings. There is nothing lost by God's service." [f]

**6, 7. wife of Urias,** *Bathsheba* (see above).—"His best children he had by this wife, the fruit of humiliation, doubtless. The barren women's children are observed to have been the best, as Isaac, Samuel, John Baptist, etc., for like reason." **Solomon, Roboam.**—"Bad men, though unprofitable to themselves while they live, still have not lived in vain, since through them the elect come into being."—*Crit. Eng. Test.* Rehoboam—"A child of forty years old, a soft-spirited man; the Scripture notes him easily drawn away by evil counsel. Green wood will be warping." [g]

"*The moral differences of the race.* In this roll of names we recognise some men of distinguished goodness, some pre-eminent for wickedness. This shows that, however potent the influence wh. generations can exert on ea. other, it is not resistless and absolute. There is a power lodged in every man's bosom to prevent the combined influence of all past generations fr. moulding his character. This power is the glory of his nature—connects him with moral government—makes him a responsible agent." [h]

"An illustrious ancestry is to the high-born as the reflector of

the four females
Ge. xxxviii. 27–30
1 Ch. ii. 4.
Ru. iv. 13, 21, 22.

Thamar, in O. T. Tamar = Palm-tree, wife of Er and Onan. Rachab (Rahab) (He. xi. 31) in O. T. Rahab (Jos. vi. 23), = *spacious*, mar Salmon, prince of Judah; prob. an inn-keeper, not a harlot. (*Class and Desk O. T.* 165). Ruth = *female friend*. Moabite mar. Mahlon, son of Elimelech of Beth-le-hem-Judah, who was driven by a famine into Moab, where he died, and whence his widow Naomi returned, after an absence of ten years, in company with Ruth. (Ru. i.)

*a Lange.*
*b Parker.*
*c Conder.*
*d Trapp.*
*e Love.*
*f Trapp.*

2 Sam. xvii. 12, 14.
2 Sam. xii. 24, 25

Bathsheba = *daughter of the oath*, dau. of Eliam (2 S. xi. 3), *i.e.* Ammiel (1 Ch. iii. 5), son of Ahithophel (2 S. xxiii. 34), said by Jews to have written Pro. xxxi. She became the mother of three other sons besides Solomon. She is also called Bathshua.

*g Trapp.*
*h Thomas*

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a 2 Ch. xxi. 17; xxii. 1.

b 1 Ch. iii. 11, 12.

Joram, contr. form of Jehoram, who mar. Athalia, dau. of Ahab and Jezebel. For dif. in chronology of his reign, see Lrd. A. C. Hervey in Smith's Dict. of Bible, i. 847—949. Jehosheba, prudent wife of priest Jehoiada, was his dau. (2 K. xi. 2). Ozias: in O. T. Uzziah, a contr. tracted form of Azariah = *might of Jehovah*. Began to reign at 16 yrs. of age; reigned 52 yrs., 809—758, B.C.

c *Kitto, Niebuhr.*

d Jer. xxiv. 1; xxii. 24; 2 K. xxiv. 6, 12, 15. 2 K. xx. 21. 2 K. xxi. 18, 23, 24. Josias, Gk. form of Josiah = whom *Jehovah heals*, at acces. 8 years old, reigned 31 yrs., *i. e.* 639—609 B.C. Jechonias, Gk. form of Jeconiah or Jehoiachin, = *whom Jehovah has appointed*. Son and successor of Jehoiakim, 598. B.C. He was 18 yrs. old when he began to reign. The *eight years* of 2 Ch. xxxvi. 9, is manifestly a copyist's error.

e *Bernard.*

Lu. iii. 23.

f *Trapp*

a lamp is to its wick; for if *that* be without light, all the science of catoptrics cannot kindle it."

**8. Joram, Ozias,**[a] Ahaziah (= Joahaz), Joash, Amaziah,[b] are passed over—? to reduce the names to fourteen (v. 17). Matt. passes them over, not fr. ignorance,—the whole context proves the contrary; nor on acc. of their impiety,—for he names others who are wicked, as Jechonias, and also passes over some good; nor for fraudulent purpose,—the more he named, the stronger his argument,—but *because they were so universally known.*

"The process is in accordance with the practice among the Jewish writers, of wh. there are many remarkable instances of equalising similar things. [*All.* To the three stages of 14 generations ea.] And the manner in which the genealogy is here abbreviated for this purpose, is exactly in conformity with the existing usages of those Orientals, the Arabians, for instance, who are careful to preserve the knowledge of their line of descent. They abbreviate their genealogy without rendering it doubtful; and a few names suffice to convey the hist. of their descent. From their later ancestors they select some one eminent person, their descent from whom is undisputed, and who is himself known to have descended fr. another great man of a former age; and in this compendious manner they go back to the founder of the family. Under this system, the genealogy of the present chap. might even have been stated in some such way as this:—Joseph, the son of Zorobabel, the son of David, the son of Judah, the son of Abraham."[c]—*Niebuhr* iii. 209.

**11. Josias, Jechonias**[d] = Jehorachin, or Coniah.—Here, Jehoiakim is passed over. Perhaps "Jechoniah and his brethren" (*i. e.* kindred) = a current phrase understood by the Jews to sig. the last four kings of Judah.

The history of the race is but partially told in the records of earth. Kings even, and great men, are not all named. Sacred penmen pass lightly over crowned heads. There is one book in wh. all names are entered; and in the Book of Life the good alone, prince and peasant, without respect to earthly station. Many Jehoiakims forgotten, many of humbler lineage held in everlasting remembrance.

Staupitz, Luther's friend, and a godly man, once made a vain display of his memory by repeating Christ's genealogy by heart in his sermon. His memory failed him at the eleventh verse. "I see," said he, "God resisteth the proud." On this circumstance Thomas Fuller observes, "Let no man abuse his memory to be sin's register, nor make advantage thereof for wickedness, but let men be thankful to God for the continuance of their memories, whereas some proud people have been visited with such oblivion that they have forgotten their own names."

**16, 17. Jesus, who is called Christ.**—"The name of Jesus is '*sweet in the mouth, sweeter in the ear, most gladsome in the heart.*'[e] . . . Yet is not the name of Jesus alone half so sweet as when Christ is added to it, as here. For Jesus Christ betokeneth such a Saviour as is *anointed* and appointed thereunto by God, consecrated to the office acc. to His Godhead, and qualified for it acc. to His manhood."[f] **fourteen generations.**—"For memory's sake Matt. summeth up the genealogy of our Saviour into three fourteens; like as some of the Psalms are, for the same

reason, set down in order of the Alphabet," etc. "In the long-lived Patriarchal age a generation seems to have been computed at 100 years;[a] the later reckoning, however, was the same wh. has been adopted by other civilised nations, viz. fr. 30 to 40 yrs."[b]

"In the first fourteen generations, the people of Israel were under *prophets;* in the second, under *kings;* in the third under the *Asmonean princes*. The *first* fourteen brought their kingdom to glory under the reign of David; the *second*, to misery, in the captivity of Babylon; and the *third*, to glory again under the Messiahship of Christ. The *first* division begins with Abraham, who received the promise, and ends with David, who received it again with greater clearness. The *second* begins with the building of the temple, and ends with its destruction. The *third* opens with a deliverance from temporal enemies and return from captivity, and terminates in their spiritual delivery from every enemy by Christ, to whom each successive generation pointed as the Prophet, King, and Priest of his people."[c] "The deaths of some, and the marriages of others, make a new world of it every thirty years. Within that space of time, the majority are displaced, and a new generation has succeeded. Here and there one is permitted to stay longer, that there may not be wanting a few grave sons like myself to make the observation."[d]

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*a* Ge. xv. 16, cf 13 and Ex. xii. 40.

*b Smith, Bib. Dic.* The Asmoneans or Macabees were desc. fr. Asamonæus. a citizen of Jerusalem, called Maccabees fr. Judas M., the most illustrious, if not the first of the line. Maccabee prob. fr. Makkab = a *hammer*. For their hist. see Apocrypha and Prideaux.

*Connection.*

*c Townsend, Lightfoot, Whitby.*

*d Cowper.*

**18. espoused.**[e] Betrothed.—Commonly ab. 10 or 12 mo. bef. the marriage. If at close of this period the bridegroom were unwilling to marry the bride, he was bound to give her a bill of divorce, the same as if she had been his wife. If, on the other hand, the bride had been guilty of illicit intercourse during this interval, she was condemned to be stoned, the same as if she had been married.—*Jahn.* **Holy Ghost.** The secret influence of the Spirit is more minutely described by Luke.[f]

"The most virtuous may be liable to suspicion and to undeserved reproach."[g] "The whole life of Christ was the great Exception of Being."[h] "By the incarnation, God is brought near 1. To our understanding; 2. To our affections."[i]

"The present system of betrothal is, I suppose, much the same as in anc. Bible days. It is a kind of half-marriage accom. with religious ceremonies, and the settling of the nature and amount of the dower wh. the bridegroom is to give,—a custom equally ancient."[j] "Espousals were performed by the man and woman under a tent or canopy erected for that purpose. Into this chamber the bridegroom was accustomed to go with his bride, that he might talk with her more familiarly; wh. was considered as a ceremony of confirmation to the wedlock. While he was there, no person was allowed to enter; his friends and attendants waited for him at the door, with torches and lamps in their hands; and, when he came out, he was received by all present with great joy and acclamation. Hence the allusion of the Psalmist."[k]

**Joseph and Mary**

*e* Ge. xxxv. 55; Jude xiv. 8; Lu. ii. 5.

Espouse, Fr. *épouser:* old Fr. *espouser;* L. *spondes, sponsus,* to promise solemnly. Betroth, A.-S. *be* and *troih, treowth,* = faith, confidence.

H. Spirit, so called because He is breathed forth fr. the Father and the Son. The agent of Divine operation. Holy and working holiness.

*f* Lu. i. 35.

*g Jacobus.*

*h Parker.*

*i Alexander, N. Y.*

*j Thomson.*

*k* Ps. xix. 5, 6; *Paxton.*

**19, 20. just man,** Gk. *dikaios,* trans. "just" or "righteous" indiscriminately; may mean (1) *justice*, i.e. giving to all their due (Ro. iii. 8; Col. iv. 1), or (2) conformity to the whole law, including charity, etc. **privily,** by privately giving her a written certificate of divorce;[l] wh. must be in the presence of two witnesses, but no cause need be stated.[m] **thought** much perplexed, **wishing to be true to himself, and forbearing towards many.**

Privily, adv for privately. L. *privatus,* pa. p. of *privo,* to separate.

*l* Deu. xxiv 1.

*m Kitto.*

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fear not that many have transgressed, or that your reputation shall suffer.

God knows the mental difficulties of good men (suspected virtue can afford to wait). God removes mental diffs. in connection with conscientious thoughtfulness. He removes their diffs. by disclosing His redemptive plan.[a]

[a] *Thomas.*

Ac. vii. 45; Heb. iv. 8.

**21. Jesus.** The Lat. form of the Gk. *Jesous*, for the Heb. *Jehoshua*, or Joshua, = "the Lord of Salvation."

[b] 1 Tim. i. 15.

1. The *Compassion* of Christ *inclines* Him to save sinners. 2. The *Power* of Christ *enables* Him to save sinners. 3. The *Promise* of Christ *binds* Him to save sinners.[b]

Christmas-day first obs. A.D. 98. Held as a solemn fast by pope Telesphorus, ab. A.D. 137. 10th persecution began on C.-day, A.D. 303, under Diocletian.

The Rev. John Brown of Haddington, in his last illness, having heard the bells ringing, and understanding it to be the King's birthday, said, "O, blessed be God, however worthy our sovereign be, we have a better King's Birthday to celebrate. Unto us was born, in the city of David, a Saviour, who is Christ the Lord! On account of that event, the Gospel-bells have been sounding for ages past; and they will ring louder and louder still. O a Saviour!—the Son of God, our Saviour! O His kindness, His kindness! A Saviour, a husband to sinners, to me!"

[c] Rev. xix. 10. Ac. x. 43.

[d] Is. vii. 14—16; viii. 4.

[e] *Lange.*

**22, 23. might be fulfilled.**[c] *See Topics for Teachers*, ii. 192. **Immanuel,**[d] *lit.* "God with us." On Is. vii. 14, note. The virgin presented to Ahaz a type of Mary: 1. As it was announced before her marriage that she would give birth to a male child. 2. Strong faith was called into exercise in connec. with this child, by wh. it obtained the name *Immanuel*, and became a sign of deliverance in a season of trial. 3. Its name was verified in the God-man. 4. All these circumstances served to render its birth peculiarly sacred, and to connect it with the future hope of Israel; thus strikingly prefiguring the advent of Christ.[e]

No *man* is the theme of any *series* of predictions; Christ the subject of all. He had His signs *before*, as well as with Him. An ancient heresy denied the *humanity* of Christ, as a mod. heresy denies his *deity*. Christ an enigma, except to Christian faith.

The daughter of a respectable Jewish merchant at Ohio, in America, being near death, said to her afflicted father, "I know but little about Jesus, for I was never taught; but I know that He is a Saviour, for He has manifested Himself to me since I have been sick, even for the salvation of my soul. I believe He will save me, although I never before loved Him! I feel that I am going to Him—that I shall be ever with Him. And now, my father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth; I entreat you to obtain a New Testament, which tells of Him."

names

[f] Ge. xvi. 11; xix. 37; xxv. 25, 26; Ex. ii. 10; xviii. 3, 4.

**24, 25. took wife,** married, without fear, her to whom he had been betrothed. **name, Jesus,** thus obeying the command (v. 21). Among the Orientals names are always significant. In the O. T. we find the child was named fr. circumstances of its birth; or fr. peculiarities in the hist. of the family to wh. it belonged.[f]

See "Personal Names in the Bible; Interpreted and Illustrated," by W. F. Wilkinson, M.A.

Names were given "that they might be stirred up to verify the meaning and signification of them. Wherefore let every *Obadiah* strive to be a *servant* of God; each *Nathanael* to be a *gift* of God; *Onesimus*, to be *profitable;* every *Roger*, quiet and *peaceable;* *Robert*, famous for *counsel;* and *William*, a *help* and defence to many, . . . that they might be incited to imitate the virtues of those worthy persons who formerly have been owners and bearers of them. Let all *Abrahams* be faithful; *Isaacs*, quiet; *Jacobs*,

painful [pains-taking]; *Josephs*, chaste; every *Louis* pious; *Edward*, confessor of the true faith; *William*, conqueror over his own corruptions. Let them also carefully avoid those sins for which the bearers of the names stand branded to posterity. Let every *Jonah* beware of frowardness; *Thomas*, of distrustfulness; *Martha*, of worldliness; *Mary*, of wantonness."[a]

ANTE A.D. 4.

*a T. Fuller*

## CHAPTER THE SECOND.

ANTE A.D. 4.

**Bethlehem**

**1. Beth. Judæa,** to dis. fr. B. of Galilee.[b] Sometimes called B.-judah;[c] also Ephrath,[d] or Ephrata;[e] Beth-lehem = *house of bread*; Ephrata = fruitful, ab. 6 m. S. of Jerusalem; known as "*the city of David*,"[f] i.e. the native place of his family. **Herod,** s. of Antipater, an Idumæan, at 25 years of age made gov. of Galilee, B.C. 47, and B.C. 40 king of Judæa. One of the most licentious and cruel monsters of antiquity. Had 9 wives and many children. Put to death (in a fit of jealousy) Marianne his favourite wife, and 3 of his sons. "Died miserably, 5 dys. aft. he had put to death his son Antipater, in 70th yr. of age, and 38th of reign; and in 750th of Rome."[g] "The birth of Jesus was ab. year or two bef. d. of Herod, A.U.C. 750 = B.C. 4; and hence ab. B.C. 4."[h]

*b* Josh. xix. 15.
*c* Jud. xvii. 7—9; 1 S. xvii. 12.
*d* Ge. xxxv. 19; xlviii. 7.
*e* Mic. v. 2.
*f* Ru. i. 1—19.
*g Alford.*
*h Godwin.*

**infant Saviour**

*Infant Saviour.* "1. Concealed, yet well known; 2. Hated and feared, yet longed for and loved; 3. Signally despised, yet marvellously honoured; 4. Beset by extreme dangers, yet kept in perfect safety; and 1. Setting everything in motion; 2. Attracting all that was congenial; 3. Repelling all that was hostile."[i]

The prefix *Beth-* sig. *house*, e.g. B-any = *house of dates*. B-phage = *house* of figs, &c.

*i Lange.*

"Justin Martyr, who was born in Nablûs, and educated in this country, says expressly that Jesus was born in a grotto at B. He, of course, did not invent, but merely referred to a tradition already established. This carries up the matter very high indeed, nor is there anything to contradict his testimony in subsequent ages. It must be confessed, however, that Matthew[j] does not much favour the idea of a grotto."[k]

*j* Matt. ii. 11.
*k Thomson.*

**the star**

**2. King, Jews, star.**—Taking together, the old prediction,[l] the widely spread opinion recorded by classic writers,[m] and also the prophecy of Daniel,[n] wh., with that of Balaam, would be known in the E., we can be at no loss to see how any remarkable celestial appearance would be interpreted as it was.[o] Astronomical calculations prove that just bef. the birth of our Lord very remarkable conjunctions of the planets of our system took place.

*l* Nu. xxiv. 17.
*m Suetonius, Vesp* iv.; *Tacitus, Hist* v. 13.
*n* Da. ix. 24.
*o Alford.*

*Threefold knowledge of Christ in Gentile world.* 1. Information by tradition; 2. Star in the sky; 3. Influence of Spirit in the heart.[p] *Wise men as seekers of the truth*—1. Under impression of its reality; 2. At the right source; 3. Under Divine direction; 4. To render it homage.[q]

*p Lange.*
*q Thomas.*

**excitement in Jerusalem**

**3. troubled,** he had reason, for the Pharisees had foretold the departure of the kingdom fr. Herodian family.[r] His *trouble*, a protest against carelessness of the people. Why did not they enquire and believe? **city** where the Messiah had been expected so long. Prob. their trouble arose fr. apprehension of wars by wh. temporal kingdom of Messiah should be gained.[s]

*r Josephus, Ant.* xviii. 3.
*s Meyer, Alford.*

No man has "troubled" the human heart so much as Christ. His whole course a rebuke of all evil. A babe "troubling" a king! See here the punitive force of goodness. The good have

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ever "troubled" the bad. The nefarious book-keeper is "troubled" by the eye of his honest companion; he fears that eye more than the lightning. The world's bitterest trouble has ever arisen fr. *moral* causes.[a]

The *written* Word, like the *incarnate* Word, is also a troubler of the ungodly. "Carlisle, when visited in prison at Dorchester by Mr. Wilberforce (who aft. related the incident to Mr. Jay), said to him, "How, sir, can you suppose that I can like that book? for if it be true, I am undone for ever!" "No," said the pious philanthropist, "this is not the necessary consequence, and it need not be; that book excludes none from hope who will seek salvation by our Lord Jesus Christ."

*a* Parker.

The Gk. Λόγος = *word*, is one of the names of Christ (Jo. i. 14). The Messiah was called "the Word of God" by the Jews.

**4. 6. scribes,** men learned in Scripture, who knew, if any did. If the actual birthplace of Christ did not agree with their Scriptural reply, there would be strong evidence to start with against the claims of Jesus. On the other hand, if it did, the motive to examine his subsequent claims would be strong, had they been sincere. **Bethlehem.**[b] This knowledge condemned the Scribes who did not go to Christ, and aided the Magi who did go. **should be,** lit. "*is* born."

Ps. ii. 1, 2, 4, 6. Ez. vii. 6.

*b* Mic. v. 2.

Every thing replies to question of *v.* 2: 1. Scripture; 2. Scribes; 3. Enemies of king himself; 4. The star; 5. Convictions of the heart.[c]

*c* *Lange*, Jo. v. 46, 47.

A Jew one day entered the house of a rich man in Paris. He saw a book handsomely bound and clasped with silver lying on the table. He stole it for the sake of the clasps, which he sold. He then offered the book itself for sale; but the price offered was so small, that he refused it. Some time afterwards, he became curious to know what was in the book, and began to read it. The book was the Bible; and the truth about Jesus arrested his attention. By the blessing of God the veil of unbelief was removed, and he became persuaded that Jesus was the very Christ.

Scribe, lit. "*a writer*," fr. L. *scribo*, *scribere*, to write. Sōpherim, the Heb. = those skilled in law and sac. writings, or *Scriptures*. From the Heb. verb *sepher*, comes the noun *sepher* = a book (Ex. xx. 7); a document (Deu. xxiv. 1, 3); a letter (2 S. xi. 14, 15); a deed (Jer. xxxii. 10); learning (Da. 4).

**7, 8. privily.**—He would not have either priests, scribes, or people know that he had consulted, or been in league with, these *heathen* philosophers. **wise men,** magi or magians, were a sacred caste among anc. Medes and Persians. They were priests, students of the law, and literati. The term *magi* was aft. applied to those who pretended to knowledge of occult sciences and superhuman powers.[d] Hence our words "magic," "magician." **worship,** flattering the magi with the suggestion that they had gained a convert in the Jewish king.

**the magi**

The magi were one of the two great sects into wh. the idolatry of world was divid. 510 yrs. B.C. They hated images and worshipped the Deity under the emblem of fire. Zoroaster, ab. 555 B.C. was the great reformer of their religion.

*Inconsistency of Herod*—1. Believed the letter; 2. Rejected the spirit of Scripture. *Hypocrisy* may be designated the shadow of faith in the world—1. Accompanies faith, as the shadow the substance; 2. Proof of existence of faith, as shadow is of substance; 3. Vanishes before faith, as shadow bef. substance. *Devices of hypocrisy*—1. Are mighty bef. the world; 2. Weak bef. power of God.[e]

*d* Ac. viii. 9.
*e* *Lange*.

**9, 10. star . . . stood over.**—"Supposing the magi to have seen the *first* of these conjunctions (*see v.* 2), they saw it actually '*in the east*;' for on the 20th of May it would rise shortly before the sun. If they then took their journey, and arrived at Jerusalem in a little more than *five months* (the journey fr. Babylon took Ezra *four* months, see Ezra vii. 9); if they performed the route fr. Jerusalem to Bethlehem in the evening, as is implied, the

**the star**

*November conjunction*, in 15° of Pisces, would be before them *in the direction of Bethlehem*, coming to the meridian ab. 8 o'clock p.m. These circumstances would seem to form a remarkable coincidence with the hist. in our text."[a] Besides the fact that this conjunction took place two years and a-half B.C., there are other good reasons for believing that the star was supernatural.

*The road to Christ* always 1. A long journey; 2. Continues the grand question; 3. A path of severe self-denial; 4. Full of dangers; 5. Abounding in obstacles; 6. The only one to the true goal.[b]

**11. gifts.**[c]—There is no ground for supposing the magi to have been *three* in number, or to have been *kings*. The *first* tradition appears to have arisen fr. the number of their gifts, and the *second* from the prophecy in Is. lx. 3.[d]

*Homage of wise men*:—I. An outburst of faith, (1) In their beholding Christ, (2) doing obeisance, (3) presenting noblest gifts. II. An indication of order and succession of believing experience; (1) We behold, (2) we fall down, (3) we present gifts. III. A picture of genuine faith; (1) Vision issuing in humiliation, (2) adoration issuing in joy of faith, (3) perseverance of faith issuing in self-dedication and works of love.[e]

**12—15. dream.**—Eastern philosophers not only astrologers, but interpreters of dreams. Both dream and star suited to them. To aliens fr. Jewish covenant, dreams were usually of warning or prediction.[f] **another way,** they had evidently meant to return to Herod. **Egypt,** wh. was near, a Roman province independent of Herod, having many Jews, an easy and safe refuge. **will seek,** God's foreknowledge a ground of confidence to the good. **by night,** prompt obedience. Night often an advantage in time of persecution. Israel fled *out* of Egypt by night.[g] **prophet,**[h] whose words in *primary* sense app. not to future, but past. "But God ordained such a similitude between the history of Israel, *in its infancy as a nation*, and that of Messiah, as that the description of the former *became applicable* to the latter. And as this coincidence was not accidental, but designed by God, the words spoken under inspiration, by Hosea, touching the earlier event, contained a *hidden* but *real* ref. to the other; wh. hidden sense was now fulfilled."[i]

Man's duty, in perplexity, **to obey.** Obedience requires sometimes *activity*—"flee;" 'sometimes *patient waiting*, "be thou there till I bring thee word.' True interpretation of men's purposes, fr. God. "Herod will seek . . . destroy." The king said "worship," God knew better. Dis. betw. dreams of the spirit and of the stomach; there are foolish fantasies arising fr. indigestion, as well as communications fr. Heaven.[j]

A candidate for admission to church membership under the Rev. Rowland Hill being required to give some account of his first impressions as to the evil of sin, and the need of the Gospel, related a *dream* by which he had been affected and led to serious inquiry, to the hearing of sermons, &c. When he had ended, Mr. Hill said, "We do not wish to despise a good man's dreams by any means; but we will tell you what we think of the dream, *after we have seen how you go on when you are awake*."

**16. mocked . . . wise men.**—He did not see that if the Scriptures wh., through the scribes, he consulted, were fulfilled; it was

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*a Alford.*

*b Lange.*

*c* Ps. lxxii. 10, 15; Is. lx. 6; Ps. xlv. 8.

*d Alford.*

The practice of making gifts com. in the East. Whoever approaches a king, comes with a gift.

*e Lange*, Ps. cxvi. 12; Ro. xii. i.

**the two dreams**

*f* Matt. xxvii. 19.

**flight into Egypt**

*g* Ex. xiv. 21, 22.

*h* Hos. xi. 1.

*i Conder.*

*j Parker.*

First attempt to explain dreams is ascr. to Amphictyon of Athens, B.C. 1,497. Records of the Ds. of Edwd. Confs. are in Westminster Abbey. See Smith's Bib. Dict., art. *Dreams*. Also, Hadyn's Dict. of Dates. Zeno held that ds. exhibited the true state of the moral constitution; hence, that one subject to vicious ds. should guard himself when awake.

**murder of the children**

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Mock (Jud. xvi. 10; Prov. xiv. 9), to scorn, ridicule, hence to delude. Fr. *moquer*, connected with the Gk. μῶκος and μωκάομαι.

Josephus does not name this slaughter. The mod. objections to this narrative may be answered by remembering the monstrous character of Herod, whose way to the throne, and reign, were marked throughout with blood.

*God* who had thwarted his purpose. **slew children,** of whom, taking the pop. at that time at ab. 2,000, there could not have been many less than 100 of two years old and under.

*Christ among the children of Bethlehem.* 1. They die for Him, in order to live for Him. 2. He lives for them, in order to die for them. No expenditure of blood and tears can be too great for the rescue of Jesus: 1. Because His life is the world's ransom; 2. Because His life transforms every such sacrifice into life and blessedness."[a] The murder of the children is recorded by the heathen writer Macrobius, who says: "When Augustus had heard that among the children under two years old whom Herod, king of the Jews, had ordered to be slain, his own son had also been killed, he said, 'It is better to be Herod's hog than his son'" (*Saturnalia*, Bk. ii. 4). Herod would have spared his hog, but allowed his son to perish. This cruelty of Herod is mentioned by Justin Martyr, who wrote before A.D. 150. In his "Dialogue with Trypho the Jew," sec. 78, he says that Herod, "not knowing the child whom the Magi had come to adore, commanded that all the children in Bethlehem should be slain." Irenæus, another Christian who flourished in the same century, refers more than once to the cruelty of Herod in slaying the children (*Iren. against Heresies*, Bk. iii. ch. 16, 21). Origen also, in his controversy with Celsus, the pagan philosopher, says: "Herod put to death all the little children in Bethlehem and its borders, with a design to destroy the King of the Jews, who had been born there" (Bk. 1).

**17, 18. fulfilled.**[b]—Words originally spoken with another reference. We speak of words *coming true* without meaning that they were actually spoken with such intention. Here, however, is not only an *apt application*, but a *designed accomplishment* of the prophecy. **Rama,** ab. 6 m. N. of Jerusalem. Here the King of Babylon assembled his captives[c] bef. leading them fr. their native land. It was as if Rachel, the ancestral mother of tribe of Benjamin, bewailed their departure. "I cannot believe that either of the present well-known Ramahs could be meant. They were too far off, and separated fr. Bethlehem and fr. Rachel's tomb by other villages, and intervening mountains and wadies. The place in question must have been contiguous to Bethlehem, was subject to the same calamity, and being near Rachel's tomb, the poetic accommodation of Jer. was natural and beautiful."[d]

We learn, from Le Brune's voyage to Syria, that the women go in companies, on certain days, to the tombs of their relations, in order to weep there; and when they are arrived, they display very deep expressions of grief. "While I was at Ramah," says he, "I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I placed myself on an elevated spot. They first went and seated themselves on the sepulchres, and wept there; where, after having remained about half-an-hour, some of them rose up, and formed a ring, holding each other by the hand. Quickly two of them quitted the others, and placed themselves in the centre of the circle, where they made so much noise by screaming and clapping their hands, as, together with their various contortions, might have subjected themselves to the suspicion of madness. After that they returned, and seated themselves to weep again, till they gradually withdrew to their

*a* Lange.

*b* Jer. xxxi. 15.

*c* Jer. xxxix. 9; xl. 1.

*d* Thomson.

Fulfilled, lit. "*filled to the full*," A.-S. *fulfillan*. "Blessed be thei that hungren and thirsten rigtwisnesse: for thei schal be *fulfillid*." "That the Scripture schulde be filled." (*Wiclif.*) The prophecy, of wh. this is an accommodation, was written during the Babylonish captivity. Its expressions must not be closely and literally pressed. The link of con. seems to be *Rachel's* sepulchre (Ge. xxx. v. 19), *in the way to Bethlehem*, hence prob. the people of that place are called her children (*Alford*).

homes. The dresses they wore were such as they generally used, white, or any other colour; but when they rose up to form a circle together, they put on a black veil over the upper parts of their persons."

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**19, 20. Herod, dead,** aged 70, aft. reign of 37 yrs. The tyrant was so far from repenting, that, having 5 days bef. put to death another of his sons, and now thinking the Jews would rejoice at his death, he ordered the chief men of the nation to be imprisoned till he died, and then to be put to death when he died: on his death, however, they were liberated. He died as he lived—impenitent.[a]

*Death of those who desire death of Jesus.* Thus it was, 1. Formerly; 2. Is still; 3. Will be at the end of time.[b]

Persecutors, and others who have unjustly shed the blood of their fellow-creatures, have often, in the righteous providence of God, met with a violent death, or been visited by signal judgments. Nero was driven from his throne, and, perceiving his life in danger, became his own executioner; Domitian was killed by his own servants; Hadrian died of a distressing disease, which was accompanied with great mental agony; Severus never prospered in his affairs after he persecuted the Church, and was killed by the treachery of his son; Maximinus reigned but three years, and died a violent death; Decius was drowned in a marsh, and his body never found; Valerian was taken prisoner by the Persians, and, after enduring the horrors of captivity for several years, was flayed alive; Diocletian was compelled to resign his empire, and became insane; Maximianus Herculeus was deprived of his government, and strangled; Maximianus Galerius was suddenly and awfully removed by death; and Severus committed suicide.

**death of Herod**

*Josephus. Ant.* xvii. 6.

*a* Ps. xxxvii 35—38.

*b Lange.*

During the first 300 yrs. A.D., there were 10 great persecutions. The last, under Diocletian, continued 10 yrs. He had a medal struck with this motto, "*The Christian religion is destroyed, and the worship of the gods restored.*" In Spain two monumental pillars were raised to Diocletian "*for having adopted Galerius in the East, for having everywhere abolished the superstition of Christ, for having extended the worship of the Gods.*"

**21, 22. Archelaus,** to whom Herod had allotted Samaria, Jordan, and Idumea, with title of king. (To *Philip* he left provinces beyond Jordan, and title of tetrarch; bequeathing Galilee to *Antipas*). Having reigned ab. 10 years, he was recalled to Rome to answer charges of tyranny, deposed and banished to Gaul, where he died. **afraid** of such a son of such a father. **warned,** but for wh. he hesitated to enter any port of Palestine. **Galilee.**[c] The N. of the 3 divs. of Syria within Jordan. They had prob. designed to take up their residence at Bethlehem.

**return from Egypt**

Galilee = *circle, circuit.*

Egypt became a Rom. prov. in B.C. 30, when Octavius entered it, and Anthony and Cleopatra killed themselves.

*c* Matt. iii. 13. Lu. ii. 39.

Providence watches over the life of the elect. The kingdom of light was fr. its very commen. assailed by kingdom of darkness.[d] Duties are ours, events are God's.[e] Herod a warning picture of a hardened, hoary sinner. Mary, the model of suffering mothers. What trials a pious mother may have to endure. Wickedness and violence of men are of short duration: God will always gain the day against them. Gratefully remember God's care of us fr. our youth.[f]

*d Heubner.*

*e Cecil.*

*f Schleiermacher.*

**23. Nazareth,** in a valley ab. 7 m. N.W. of Tabor. "15 gently rounded hills 'seem as if they had met to form an enclosure' for this peaceful basin; they rise round it like the edge of a shell to guard it from intrusion. It is 'a rich and beautiful field' in the midst of these green hills—abounding in gay flowers, in fig-trees, small gardens, hedges of the prickly pear; and the dense rich grass affords an abundant pasture. The expression of the old topographer, Quaresmius, was as happy as it is poetical: 'Nazareth

**Nazareth**

Nazareth = ? *separated.* Now called *en Nazarah,* pop. ab. 3,000. At this day are shown Mary's kitchen, Joseph's workshop, and our Lord's dining table!

ANTE A.D. 8.

*a Stanley.*

*b* Ju. xiii. 5; 1 S. i. 11.

*c Godwin.*

*d* Jo. i. 46; Lu. iv. 28, 29.

Nazarene not to be confounded with Nazarite, (Nu. vi. 1—21).

*e Lange.*

*f Starke.*

is a rose, and, like a rose, has the same rounded form, enclosed by mountains as the flower by its leaves.'"[a] **fulfilled.**[b]—"No single prediction is here referred to, but the general tenor of prophecy respecting Christ, as despised by men."[c] **Nazarene.**—A title of reproach. Its inhabitants noted above other Galileans for coarseness, ignorance, and violence.[d]

*Christ, the Nazarene*, as an inhabitant (1) of the earth; (2) of Judea; (3) of Galilee; (4) of Nazareth; (5) as the carpenter's son even in Nazareth. *Obscurity of Christ*, implying, 1. His ignominy; 2. His safety, 3. His beauty. *Christ, the divine nursling, under the fostering care*, (1) of pious maternal love; (2) of anxious solicitude of God's hidden ones; (3) of nature in all its beauty and grandeur.[e] God often wonderfully protects His own by small means and humble instrumentalities, as He protected Jesus through the instrumentality of Joseph, a carpenter.[f]

## *CHAPTER THE THIRD.*

A.D. 26.

Wild. of Judæa

John the Baptist

Lu. iii. 1—3.

*g* Lu. i.

*h* Jo. i. 6—8, 19—37; iii. 27—36.

*i Kitto.*

**1, 2. those days.**—30 yrs. since event recorded, i. 23, "a generation had nearly passed away since the angels sang their message of joy to the shepherds." Joseph prob. dead. Tiberius now reigning in Rome. Judæa under its fifth procurator—Pilate. **Baptist,** whose previous hist. is given by St. Lu.[g] whose testimony to Christ is exhibited by St. Jo.[h] **Wild . Judæa.**—E. of Jordan, a desolate region, but having many fertile hill-sides, and sheltered valleys capable of rich cultivation.[i] **Repent**—"Acc. to its etymology, is simply a change of mind; but acc. to usage, it is a change to a better mind or purpose,—a turning to what is right. In the Scriptures it denotes the great change wh. takes place when men turn fr. all wrong, submitting to the will of God, and hoping for His mercy. It is preceded by sorrow, and followed by reformation, and it is an exercise of faith in God."[j]

*Ministry of John.*—1. Moral, not theological, in its aim; 2. Faithful, not temporising, in its appeal; 3. Symbolic, not superstitious, in its ritualism; 4. Humble, not haughty in its spirit.[k] 1. Convergent historic lines—Christ in Nazareth, John in the wilderness; 2. One worker necessary to another; 3. Solicitude, a preparation for service;—every day at Nazareth means strength, wisdom, patience.[l] **kingdom, heaven.**—God's government of men by Christ, for wh. all ages were preparatory.

It pleased God to visit one of the daughters of a wicked father with mortal sickness; but before her death she was instrumental in exciting the attention of her parent to the concerns of his soul. "Father," inquired the dying child, "can you spell repentance?" This artless question, through the blessing of God, was effectual to awaken concern. "Spell repentance!" repeated the astonished father; "why, what is repentance!" Thus he became desirous of knowing, and ultimately was taught its sacred meaning; and discovered that he had been a stranger to it, both in theory and experience. He also discovered that he needed repentance; that he was a guilty condemned sinner, deserving God's wrath and everlasting misery; and repentance unto life was granted to him. He spelled out its divine import; and obtained an acquaintance with that Saviour whom God has exalted to give repentance and remission of sins; and, by bringing forth the fruits of righteous-

*j Godwin.*

2 Cor. vii. 10.

*k Thomas.*

*l Parker.*

Repent, lit. "to feel penitent." Fr. *repentir;* low L. *repœnitĕo, re* and *pœnĭteo*, to cause to repent, from *pœnis, punis*, to punish. Sorrow for sin, and acknowledgment that it deserves to be punished. Kingdom *of heaven* is an expression peculiar in N. T. to Matt. —the usual one is kingdom *of God.* By Jews it was used and understood to mean *the advent of Christ*, prob. from Dan. ii. 44; vii. 13, 14, 27

ness, he in after life supported and adorned his Christian profession.

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**3. spoken,** prophet.[a] The words of Is. ref. directly to deliverance by Christ, wh. was for all people; of wh. the deliverance of Jews by Cyrus was typical, being partly like and partly unlike. John applied this prediction to himself;[b] **crying,** making proclamation.

*John the prototype of preachers of repentance.* 1. The whole man, in all his saying and doing, a voice; 2. Only a voice; 3. A voice crying; 4. A voice sounding through the wilderness, and awakening it. *Right preaching, the voice of the Spirit.* 1. How it sounds; (1) fr. every direction; (2) in every place; (3) at every hour; (4) for every heart. 2. What it requires; (1) a way for the Lord; (2) to prepare that way; (3) to prepare it in the wilderness. *The way of the Lord prepared by making a plain path.* 1. The heart wh. was lifted up must be abased by repentance. 2. The heart that was abased must be lifted up by faith. 3. The heart wh. was wavering must have a straight path marked out by spiritual decision of life.[c]

To this day it is customary for the monarchs of the East to have the ways prepared before them. "When Ibrahim Pasha proposed to visit certain places on Lebanon, the emeers and sheikhs sent forth a general proclamation, somewhat in the style of Isaiah's exhortation (Isa. xlii. 10) to all the inhabitants, to assemble along the proposed route, and prepare the way before him. The same was done in 1845, on a grand scale, when the present Sultan visited Brussels. The stones were gathered out, crooked places straightened, and rough ones made level and smooth. . . . From customs like these comes the exhortation of John the Baptist, 'Prepare ye the way of the Lord.'"

a Is. xl. 3; Mk. 3; Lu. iii. 4, 5. Mal. iii. 1.

b Jo. i. 23.

Cry, to utter a *shrill loud sound.* Fr. *crier*; It. *gridare*; L.*quiritare*, to scream; A.-S. *graetan*; Sans. *gri*, to call: from the sound.

Wilderness, or desert of Judæa, extends along W. coast of Dead Sea, *i.e.* ab. 35 m. N. to S. fr. 10 to 20 m. wide, "an endless succession of shapeless yellow and ash-coloured hills, without grass or shrubs, without water, and without life." (*Van de Velde*).

c *Lange.*

**4. camel's hair,** *woven* of the hair, not made of skin of camel. Such a dress was known as the prophetic garb.[d] As Jo. was the Elias of prophecy, so in his attire he resembled Elias.[e] **locusts,** the well-known large winged grasshopper belonging to the *Saltatorial orthoptera* (leaping flyers with straight wings), clearly indicated in the Law[f] as fit for food. **wild honey,** in wh. Palestine and neighbourhood abounded.[g] Found in crevices of rocks and hollows of trees.

*The Locust*:—"There are people at this day who gravely assert the L., which formed part of the food of the Baptist, were not the insect of that name, but the long sweet pods of the locust tree, St. John's bread, as the monks of Palestine call it;" "the Hottentots are glad when the L. come, for they fatten upon them;"[h] "in some towns there are shops exclusively for the sale of L. They are so prepared as to be kept for use a considerable time; there are diff. processes; but the most usual in W. Asia is to throw them alive into a pot of boiling water, mixed with a good quantity of salt; after boiling a few min. they are taken out. and the head, feet, and wings being plucked off, the trunks are thoroughly dried in the sun, and then stowed away in sacks. They are usually sold in this condition, and are either eaten without further preparation, or else are boiled, or stewed, or fried in butter; they are very commonly mixed with butter, and so spread on thin cakes of bread, and thus eaten, particularly at breakfast."[i] Dr. Shaw states that they are still used for

Mk. i. 6.

d Zech. xiii. 4.

e 2 K. i. 8; *cf.* Matt. xi. 8; Lu. i. 17, 76.

f Lev. xi. 21, 22.

g Ex. iii. 8.

h *Sparman.*

i *Kitto.*

Heb words = locust, in dif. stages of growth; *arbe* = numerous; *gazam* = devourer; *sâ'âm* = consumer: *tzĕlâtzâl* = whizzing: *hhâgâb* = to veil; *all.* to clouds of them hiding the sun.

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food in the East, and that, being sprinkled with salt and fried they are not unlike our fresh-water crayfish; in Jackson's account of Morocco they are said to "resemble the taste of prawns." Porphyry mentions that an army in Africa, ready to perish by hunger, were relieved of their distress by a cloud of locusts coming from Lybia. The locust has ever been an article of food in the East, and is still sold in the markets of many towns of Arabia. Being introduced in a bas-relief amongst the choice delicacies of a banquet, it was probably highly prized by the Assyrians."[a]

[a] *Layard.*

**5, 6. Then went**;[b] some remembered the words of the last prophet,[c] and expected the Messiah: others, out of mere curiosity,[d] **round . . . Jordan,** a river, and also the name of the valley through wh. it flows. This valley, 60 m. long, extends fr. Dead Sea, on the S., to Sea of Galilee on N. **baptized.** Proselytes to Jewish had been formerly received by the initiatory rite of baptism; hence it was understood as sig. an espousal of new religion, and a mode of public profession. **confessing . . . sins.**[e] Confession open, free; not private and auricular; not constrained, but voluntary.

[b] Mk. i. 5; Lu. iii. 7.
[c] Mal. iv. 5.
[d] Matt. xi. 7.
[e] Ac. i. 5; ii. 2, 28; xix. 4, 5, 18; Jas. v. 16; Pr. xxviii. 13; 1 Jo. i. 9; Ps. xxxii. 5.

**7, 8. Pharisees,** or Separatists, made great prof. of superior sanctity; paid great attention to ceremony; held tradition in great reverence. As a class, proud, narrow, bigoted, self-righteous (but there were exceptions, Jo. iii. 1; Ac. xxiii. 1, 6; xxvi. 5; Phil. iii. 5, 6). **Sadducees,** prob. fr. *Heb.* word = just; though said by Talmud to have deriv. their name fr. one Sadoc, ab. 300 B.C. not numerous or popular, but rich and intellectual: rejected tradition, and denied doctrine of immortality. **vipers,**[f] so called fr. their poisonous teachings and wily methods. **wrath . . . come,** one sect not believing in it; the other thinking themselves safe. **fruits**[g] **meet,** answering to, and proving the repentance sincere.

[f] Is. lix. 5; Matt. xii. 34; xxiii. 33; Lu. iii. 7.
[g] Gal. v. 22, 23; Matt. vii. 16—20; Ac. xxvi. 20; Lu. iii. 8; Is. i. 16, 17; Jo. iii. 10.

1. Both equally hypocritical. 2. Dif. in peculiar form of hypocrisy. 3. Equally exposed to doom of hypocrites. They were—1, low and unimpressible; 2, cunning; 3, malicious and dangerous.[h]

[h] *Lange.*

Viper=four Heb. words, *Achûb* (Ps. cxl. 3), a serpent that coils up to strike; *Pethen* (Ps. lviii. 4; xci. 13), or asp; *Teiphoni* (Pr. xxiii. 23), the hissing snake; *Shephiphon* (Ge. xlix. 17), the *coluber cerastes* of Linnæus. In the E. it is known as the *leffah*. "The most common as well as the most malignant of the serpent tribe: it is about a foot in length, not always the same colour, but varies a little acc. to the earth, sand, or rocks where it is found."—*Shaw.*

An irreligious young man went to hear Mr. Whitefield, who took the above passage for his text: "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me,—I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed, that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh, my hearers! the wrath to come! the wrath to come!' These words sunk deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went. 'The wrath to come! the wrath to come!'" The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

**9. Abraham, father,** desc. fr. whom, the Jews thought their salvation secure. **stones,** "a strong fig. of speech (as Lu. xix. 40) = that God could raise up *spiritual* children to A. fr. among

Lu. iii. 8.
Jo. viii. 33, 39.
Ro. ii. 28; iv. 16.

the heathen;[a] a work wh. seemed as impos. as to turn the stones on the river's bank into men."[b]

*Pride of birth.* Folly of relying on ancestry:—1. Political; 2. Social; 3. Intellectual; 4. Religious.[c] *Creative power of free grace:* 1. It can create chil. of A. fr. stones of wilderness (hard hearts of heathen),—for a stone is manifestly destitute of life; 2. Such a change may be expected rather than in those who profess to be A.'s chil.; for empty profession *simulates* life.

Biographical illustrations: as, Rehoboam, s. of Solomon. Sons of Eli. Oliver Cromwell's weak son Richard. A young man told a minister, who visited him shortly bef. his death, that he thought he should be saved *because his mother was such a good woman!*

**10, 11. axe,**[d] divine judgments or arguments. **trees,** men, sects,[e] opinions.[f] **fruit,** moral, religious results in life and character. "God is now taking aim where to hit, and how to fell you, as a man layeth his axe at that very place that he intends to smite at. Not having found fruit, He hath lain down the basket, and taken up the axe."[g] **repentance,** John's rite taught men impressively their need of inward purification which it *typified*, but could not *convey*. This, the true "efficacy of sacraments," to awaken and nourish right feelings, thoughts, desires, and faith in those who partake, and in those who witness them;[h] **shoes,**[i] *sandals*, a piece of wood or leather like sole of a shoe, bound to the foot by thongs or *latchets*, as the fastening of a skate. **Holy Ghost** effecting change of heart. **fire,**[j] searching, purifying power of Christ's Word and grace.[k]

The custom of loosing the sandals from off the feet of an Eastern worshipper was ancient and indispensable. It is also commonly observed in visits to great men. The sandals, or slippers, are pulled off at the door; and either left there, or given to a servant to bear. The person to bear them was an inferior domestic, or attendant upon a man of high rank, to take care of, and to return them to him again. This was the work of servants among the Jews; and it was reckoned so servile, that it was thought too mean for a scholar or disciple to do. The Jews say: "All services which a servant does for a master, a disciple does for his master, except unloosing his shoes." John thought it was too great an honour for him to do that for Christ, which was thought too mean for a disciple to do for a wise man.[l]

**12. fan,** Word of God. *ill.* hand-scoop by wh. the grain was thrown up when the wind separated the chaff. **floor,**[m] the church *ill.* by the open space with hardened surface, where the corn is thrashed out, by treading of cattle[n] or driving over it a threshing-drag[o]—or *mowrej*.

*The final harvest in hist.*, or *judgment and salvation.* 1. The fan on the floor, or Word of God separating two classes; 2. Gathering of wheat into kingdom of love or salvation of God's people; 3. Burning of chaff, or judgment of hypocrites.[p]

Let us just glance at the design of this word "*barn*," as a *figure* in God's Book. Passing by the rich fool and his barns,—reading as we pass, inscribed on the door, "*Thou fool*," written very largely,—we look at Matt. iii. 12; xiii. 30, where we read, "*the garner*," "*My barn.*" In eastern countries we suppose that barns were *granaries*. They did not put the unthreshed corn there, but ure grain, separated from weeds, straw, and chaff. So God's

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*a* Gal. iii. 29.

*b* *Conder.*

*c* Ecc. ii. 18, 19. "The man who has nothing to boast of but his ancestors is like a potato—the only good belonging to him is under ground."—*Sir T. Overbury.*

*d* Ps. lxxiv. 5.

*e* Matt. vii. 17—19; xii. 33; Lu. iii. 9; vi. 43.

*f* Matt. xvi. 6—11; Mk. viii. 15; Lu. xii. 1; 1 Pet. iv. 17.

*g* *Trapp.*

*h* *Conder.*

*i* Mk. i. 7; Lu. iii. 16.

*j* Mal. iii. 2, 3.

*k* Jer xxiii. 29; 1 Pet. i. 17.

Axe, A.-S. *aex*; L. *ascia*; Gk. *axinē*. Sandal, lit. *a wooden sole*. L. *sandalium*; Gk. *sandalon*; for *sanidalon*, from *sanis*, *sanidos*, a board. Sandals are frequently carried by servants aft. their masters, and no mark of servitude is considered more degrading.

*l* *Burder.*

*m* Is. xxi. 10,

*n* Deut. xxv. 4. Cor. ix. 9; 1 Tim. v. 18.

*o* Is. xli. 15, 16.

*p* *Lange.*

Chaff, *hollow* covering of grain. A.-S. *ceaf*; Ger *kaff*; L. *cavus* hollow.

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wheat—the righteous—will soon be gathered into His barn. That barn will be a safe one. No fire can burn it, no vermin shall infest it, no thief ever reach it. Each grain in that vast granary, that glorious barn, will have in it a germ of life; and we may expect to see God sow the universe with blessing by means of this wheat gathered into His barn, thus making the saved ones a "kind of first-fruits of His creatures."

**Bethabara arrival of Jesus**
*a Meyer.*
*b* ii. 22, 23.
*c* Mk. i. 9.
*d* Lu. iii. 21.
*e* Jo. xiii. 6—8.
*f Scrivener.*
*g Campbell*, 1 Pet ii. 13.

**13—15. Then**, while Jo. was thus heralding the Messiah and baptizing the people,[a] **Galilee**,[b] and Nazareth[c] **baptized**[d] after the others. "Thus, as he rode on an ass 'whereon yet never man sat,' and lay in a sepulchre, 'wherein was never man yet laid,' so in His baptism too he would be 'separate fr. sinners.'" **forbade**[e] John did not know Jesus (Jo. i. 31—34), recognised Him by divine teaching, as Samuel (1 Sam. xvi.12). **fulfil . . righteousness** "every ordinance,"[f] or "every institution."[g]

*Christ coming to John:* 1. Alone; 2. Fr. great distance; 3. Decision respecting his future course. Jesus knew that John was baptizing; knew that His own hour was come. The workshop at Nazareth to be finally left.

**baptism of Jesus**
*h* Jo. i. 32.
*i* Lu. iii. 22.
*j* Ge. viii. 11.
*k* Matt. x. 16.
*l* Song vi. 9.
*m* Ps. lxviii. 13.
*n* Is. xi. 2.
*o* Is. xlii. 1.

**16, 17. heavens opened**, for meaning of this phrase see Ez. i. 1; Ac. vii. 56; x. 11; Rev. xix. 11. **unto Him** and John,[h] not the multitude, **like . dove**, Holy Spirit was pleased to assume this form.[i] Why this form? Dove, an emblem of peace,[j] harmlessness,[k] purity,[l] beauty.[m] **lighting**, by wh. John had his inward teaching (Jo. i. 32—34) confirmed; and prophecy was fulfilled.[n] **beloved . . well-pleased**, or, take delight.[o]

*Heaven opened upon Christ:* 1. For all the blessings wh. came down fr. above; 2. for all the prayers wh. ascend fr. below. *Spirit like a dove:* 1. *Purity*, hence finds only this one resting-place in a sinful world; 2. *gentleness*, hence He addressed Himself to man; 3. *harmlessness*, hence He conquered the wicked one; 4. *love*, hence imparting life to the Church.[p] Heaven closed by first Adam, opened over second. Opened to *us* by Christ the Lord fr. heaven.[q]

*p Lange.*

*q Starke.*

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**Wilderness temptation of Christ**
Mk. i. 12, 13.
Lu. iv. 1—13.

## *CHAPTER THE FOURTH.*

**1, 2. spirit** = Holy Spirit. **wilderness** prob. betw. Jerusalem and Jericho, "The sternest and most desolate mt. region in all Palestine." The ridge called Quarantania (in memory of the 40 days) is the highest in Judæa. "An almost precipitous wall of rock twelve or fifteen hundred feet above the plain."[r] Some[s] think the wild = the desert of Sinai, the scene of the fasting of Moses[t] and Elijah.[u] **tempted.**[v] Did not seek, or heedlessly run into temptation, "*was led.*"[w] **fasted**, not partially, but wholly.[x] **afterwards**, meanwhile He was miraculously sustained. **hungred**, a keen trial (*thirst* in His passion).

*Joy foll. by temptation:* 1. Approval of God, foll. by assault of Satan; 2. Cases of Abraham, Job, David, Peter, &c. *Time of temptation:* 1. Period of physical weakness; 2. Commencement of holy enterprise; 3. Absence of human friends to support, or observe result. *Place of temptation:* Wilderness around, hunger within. Comp. Christ—the second Adam—victorious in the wilderness; with the first Adam, conquered, in the garden.

*r Robinson.*
*s* as *Alford.*
*t* Ex. xxxiv. 28.
*u* 1 K. xix. 8.
*v* Heb. ii. 18; iv. 15.
*w* Matt. vi. 13.
*x* Lu. iv. 2. Tempt. lit. *to stretch out*, or try the strength of. Old Fr. *tempter*; Fr. *tenter*; L. *tento, tempto*, an inten. of *tendo*, to stretch.

**3, 4. Came,** prob. in visible shape; but not necessarily. **son of God,** which Thou mayest well doubt who wast born in a stable, hurried off to Egypt, trained as a carpenter, and a Nazarene! **bread,** since God makes bread grow out of stones—the soil,—surely the Son of God can change the stones into bread. The thing craved by His hunger. "Since you see yourself forsaken by God, necessity compels you to provide for yourself."[a] **written,**[b] Sword of Spirit[c] the best weapon to fight the Devil with. **man;** "Thou sayest, '*if* I am the *Son of God*,' suggesting I am only a man, but a mere man has a spiritual as well as a corporeal nature, hence needs not **bread alone** to feed the body while the soul goes starving." **word,** which teaches "that man's life is not shut up in bread, but hangs on the sovereign will and good pleasure of God,"[d] while you tempt me, I will trust Him. "It was the Lord's object to smite the devil, not by majesty but by humility."[e]

*First temptation* to distrustfulness. He who would seek at his own will to convert stone into bread, will in reality convert even bread into stone. His mouth shall not want food, who depends on mouth of God.[f] Christ would rather suffer hunger with man, than sin with evil spirits. Trust in God ensures victory over wants of world. Bread of earth transformed by bread of heaven.[g]

**5—7. Then,** this second of Matt. is the third temptation of Luke,[h] **taketh him,** prob. bodily; some think in vision; others,[i] that it is impossible to decide. "We need not wonder at Christ permitting the devil to lead Him about, if He permitted the devil's servants to crucify Him."[j] **pinnacle,** perh. the royal portico of Herod, overlooking at fearful height the valley of Jehoshaphat.[k] **written,**[l] "What is this I see? Satan himself with a Bible under his arm, and a text in his mouth."[m] Having felt the power of the Word, he now tries it.[n] But misquotes and misapplies the passage. **again,**[o] one part of Scripture to guide in the use of other; isolated quotations may be a wresting of Scripture.[p] **not tempt,** "uncalled reformers and fanatics have sinned through presumption, fr. forgetting this Word of the Lord."[q]

*Second temptation.*—Holy things may be perverted. 1. Visit to the Holy city; 2. Prospect fr. the temple; 3. Promise of Scripture. *Tempting God involves contradictions*—1. Faith without obedience; 2. Prayer without self-surrender; 3. Action without Divine warrant; 4. Success without comfort or assurance.[r]

**8—11. sheweth,**[s] useless to conjecture how this was done. We know not an angel's power. "To his eyes as far as the horizon; the rest possibly by enumeration and indication."[t] **give,**[u] many *serve* the devil for far less. An act of homage fr. Christ worth the whole. **get . . hence,**=begone. **Satan,** the tempter is reminded that he is *Satan*—the adversary. **written,**[v] Christ continues to use the same weapon. The Scripture quoted says "fear," for wh. Christ substitutes "worship"—the expression of fear. **leaveth,**[w] for a season.[x] If he could not succeed by tempting, he will try opposition, using those whom he might successfully tempt. **angels,** who may have been the anxious though invisible witnesses of the temptation, **ministered,** prob. bringing food and comfort.[y]

*Third temptation.*—Secular spirit of world vanquished in its, 1, pomp; 2, pretensions; 3, deceit. Satan's offer proves him, 1, a liar; 2, a deceiver; 3, a maligner of God and man. Satan's

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**first temptation**

*a Calvin.*
*b* Deu. viii. 3.
*c* Eph. vi. 17.
Devil=*slanderer*, or *accuser*. A.-S. *deobol, diobul*; L. *diabolus*; Gk. diabolus, fr. *diaballō*, to slander—*dia*, down, and *ballō*, to throw. As to his personality, *see* Ge. iii.; Mat. iv. 1—11; Lu. xxii. 31; Jo. xvi. 11; 1 Pe. v. 8; Re. xx. 10.
*d Calvin.*
*e Jerome.*
*f* Ps. xxxvii. 3
*g Lange, &c.*

**second temptation**

*h* Lu. iv. 1, 5, 9
*i As Calvin.*
*j Gregory.*
*k Alf. Mey.*
*l* Ps. xci. 11, 12
*m Bp. Hall.*
*n* 2 Cor. xi. 14.
*o* Deut. vi. 16.
*p* 2 Pet. iii. 16
Pinnacle, *that wh.* is pointed *like a pin, or* feather; low L. *pinnaculum*, fr. *pinna*, a feather. This P. was so lofty that, acc. to Josephus, the eye of one standing on it could scarce reach the bottom of the valley.—*Alf.*
*q Stier.*
*r Lange.*

**third temptation**

*s* Lu. iv. 5.
*t* Bengel
*u* Jo. xii. 31; xiv. 30; xvi. 11; 2 Cor. iv. 14.
*v* Deut. vi. 13.
*w* Jas. iv. 7.
*x* Lu. iv. 13; xxii. 53 *cf*; Heb. ii. 14.
*y* Dan. x. 19; Lu. xxii. 43
Satan = *enemy*. Ar. *shatana* . . to be adverse.

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**first circuit in Galilee**

Mk. i.; Luke iv.

*a* Jo. i. 29, to iv. 43.

*b* Matt. xiv. 1—12.

*c* Wars ii. 4.

*d* Matt. xi. 23.

*e* Jo. iii. 33.

Capernaum = *city of consolation.*

*f Starke.*

*g* Is. ix. 1, 2.

*h Alexander's trans.*

*i* cf. Mal. iv. 2; Jo. viii. 12; Is. xlii. 6; xlix. 6.

Zebulun = a *habitation*, 6th s. of Jacob by Leah. Naphtali = a *wrestling*, s. of Jacob by Bilhah.

**Jesus begins to preach**

*j* Mk. i. 14, 15.

*k* Ro. x. 14.

*l Bengel.*

*m Lange.*

Preach=to make known *before* others. Old Fr. *prescher*; It. *predicare*; L. *prædico*, — *atum*, to proclaim — *præ*, before, *dico*, to make known; used in Scrip. chiefly for announc. of message, doctrine, or warning, not in our technical sense. A full acc. of preaching in the anc. Church is given by Bingham.— *Orig. Eccles.* xiv. 4.

**sea of Galilee apostles called**

*n Topics*, i. 148

*o* Matt. xiv. 34

*p* Jo. vi. 1.

*q* Jo. i. 35—42, *cf.* Lu. v. 1—11.

*r Conder.*

*s* Matt. x. 2.

*t* Jo. i. 42.

property in this world limited to 1, its outward appearance; 2, its guilt; 3, its despair.

**12, 13. now when,** after an uncertain interval, the hist. of wh. is recorded by John[a] only. **heard,** "when" he heard, not *because.* **prison,**[b] acc. to Josephus[c] the fortress of Machærus, in Perœa. **Capernaum,** the site of wh. is now unknown.[d]

John must decrease, and Christ increase.[e] John in prison, but the truth at large. John and Jesus divided public attention, now the greater light shines alone. Personal revenge (of Herod against John) overruled for public good. Wrath of man made to praise God. "When the world silences one honoured servant of the Lord, God raises up others; the Church shall never want fit messengers."[f]

**14—16. fulfilled,**[g]—"As the former times degraded the land of Zebulun and the land of Naphtali, so the latter glorifies the way of the sea, etc."[h] **sat,** men, living in sin and ignorance, are inactive for all that is good. **darkness,** fig. for ignorance, sin, sorrow. **light,** fig. for gladness, knowledge, holiness.[i]

*Light of salvation rising upon dark places*—1. On the earth; 2. On Galilee; 3. On the Gentiles; 4. On the land of shadow of death, (1) the home of sinners, (2) the sinner's heart. *Difference betw. those who see a great light, and those on whom the light rises*—1. The former look up; the latter, down. 2. The former see the star of salvation; the latter, the light it sheds.

**17. from . . . time,**[j]—John's work being done, and his voice silenced. **preach,**[k] for this, his life had, so far, been a preparation. "The *king* becomes his own herald."[l] **Repent,** confirming, and continuing the cry of John. **Kingdom . . . heaven,** abolishing all hope of earthly kingdom, and inviting to a heavenly one. **at hand,** because Christ was near.

*The call* (repent, etc.), 1. contains two things: (1) Kingdom of H. at hand, (2) therefore repent; 2. Summed up in words Kingdom of H. (1) for repentance is the gate of the kingdom, (2) the kingdom is the goal of repentance. Exaltation of Christ manifested—1. Rejected on earth, He opened up His kingdom of H.; 2. Obscure and unknown, He revealed the blessedness of spiritual world; 3. Renouncing all, He bestows every blessing.[m]

Paine, after scandalizing the account of Christ's supernatural birth, in his *Age of Reason*, uses the following language:—"Nothing that is here said can apply, even with the most distant disrespect, to the moral character of Jesus Christ. He was a virtuous and amiable man. The morality that He preached and practised was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers many ages before, by the Quakers since, and by many good men in all ages, it has not been exceeded by any." Again, Paine says, "He" (Christ) "called men to the practice of moral virtues, and the belief of one God. The great trait in his character is philanthropy."

**18—22. Galilee,**[n] called also Lake of Gennesareth,[o] or of Tiberias.[p] **saw,** had seen them before:[q] "by degrees their Master drew them nearer to Himself, and inclined them for the sacrifice He meant to require."[r] **Simon,** contr. of *Simeon.* **Peter,** (fr Gk. *petros*, a stone) = *Cephas*[t] in Heb. **fishers,** who were industriously following a lawful calling. **I . . . make,** absolute

authority of Christ as head of Church. **left . . . nets,** left the known for unknown. What faith! **James,** the first Apostle to die.[a] **John,** who lived for 70 yrs. fr. this date in Christ's service. **father,**[b] family ties sundered.[c]

*The call of Jesus*—1. Invitation to full communion with Him; 2. Demand of perfect renunciation for His sake; 3. Announcement of new sphere of activity under Him; 4. Promise of rich reward fr. Him. *It is a call:*—1. To faith; 2. To labour; 3. To suffering and cross-bearing; 4. To our blessed home. *The Apostleship comp. to fishing:*—1. We must know the lake; 2. And how to allure; 3. Have patience to wait; 4. Be ready to hazard life; 5. Must cast out the net in confidence; 6. Expect a draught.

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*a* Mk. x. 28; Lu. xviii. 21.
*b* Ac. xii. 2.
*c* Matt. x. 37; xix. 20; Mk. x. 29.

**23. Galilee,**[d] is ab. 12 m. long; and 5 or 6 broad; thickly studded with towns and villages at that time. **Synagogues,** fr. Gk. *sunagogè* = congregation: applied both to the place and to the people worshipping therein under its elders;[e] also to Christian congregation.[f] **Gospel,** *see intro.*: **sickness,** infirmity. **Syria,** the whole distr. bounded N. and E. by Euphrates, S. by Arabian desert, W. by Mediterranean Sea. **Decapolis,** the distr. of 10 cities, E. of Jordan and Sea of Galilee. **beyond Jordan,** E. of that river, and extending S. to the Dead Sea.

*Omnipotence of love*—1. He went about; 2. Doing good to all. *Early popularity of Christ* founded on 1. The works he did; 2. On the tidings he preached; 3. On the reports of those who had heard His words, and felt His power. *Importance of cures of Jesus*—1. Blessing to wretched and needy; 2. Revelations of goodness and love; 3. Evidences of Divine mission; 4. Pointing to a spiritual deliverance.

"It was after a walk through the village of Ehden, beneath the mountain of the cedars, our last Syrian expedition, in which we visited several of the churches and cottages of the place, that we found the stairs and corridors of the castle of the Maronite chief, Sheykh Joseph, lined with a crowd of eager applicants 'sick people taken with diver diseases,' who, hearing that there was a medical man in the party, had thronged round him, 'beseeching him that he would heal them.' I mention this incident because it illustrates so forcibly these scenes in the Gospel history, from which I have almost of necessity borrowed the language best fitted to express the eagerness, the hope, the anxiety, of the multitude who had been attracted by the fame of this beneficent influence. It was an affecting scene; our kind doctor was distressed to find how many cases there were which with proper medical appliances might have been cured; and on returning to the ship, by the Prince of Wales' desire, a store of medicines was sent back, with Arabic labels directing how and for which purposes they should be used."[g]

**teaching and healing**

*d* Mk. i. 35—39 Lu. iv. 42—44.
*e* Lu. vii. 5; iv. 33; vii. 41; xii. 11; Ac. vi. 9.
*f* Jas. ii. 2, *marg.*

Decapolis, Gk. *deka*, ten: *polis*, a city. The fol. is Pliny's list:—
Damascus,
Philadelphia,
Raphana,
Scythopolis,
Gadara,
Hippos,
Dion,
Pella,
Gerasa, and
Canatha.
All of these, save Scythopolis, being E. of Jordan. They seem, without any special connection, to have been endowed with certain privileges by the Romans, under whose authority they were; their inhab. being chiefly heathens.

*g* Stanley.

## *CHAPTER THE FIFTH.*

**1, 2. Mountain,**[h]—Tradition (time of crusades) points out a mt. betw. Tiberias and Capernaum as the mt. of Beatitudes, so called fr. expressions at beginn. of our Lord's discourse.[i] "This undulating table-land, wh. skirts the hills of Galilee on the E., is broken by a long low ridge at its N. extremity into a square-shaped hill with two tops, wh. give it the mod. name of "*The Horns of*

**sermon on the mount**

*h* cf. viii. 5.
*i* Kitto.

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Beatitude = *blessedness*, happiness of the highest kind. L. *beatitudo*, fr. *beatus*.

*a Stanley.*
*b Robinson.*
*c Crit. E. Test.*
*d Trapp.*
*e Lange.*
*f Parker.*
"The sermon on the mount may be regarded as the central-point of Christ's ministry in Galilee. It was delivered during the first year of His public career, some time betw. winter of 781 and spring of 782 A.U.C." — *Lange.* A monastery is said to have been built on this mountain in the middle ages; but no remains can now be found, except the ruins of a chapel, with an anc. reservoir in front.

*g Conder.*

**poor in spirit**

*h* Ps. xvi. 19; xxix. 23.
*i Alford.*

*j De Wette.*
*k Tholuck.*

*l Lange.*
*m Starke.*
Jas. iv. 16.

Poor = *having little*, humble, contrite. Old E. *poore; povere;* Fr. *pauvre;* L. *pauper;* akin to *paucus*, few.
Spirit = *breath*, disposition. L. *spiritus* — *spiro* — to breathe.

*Hatin*," Hatim being the village on the ridge. This mt. or hill—for it only rises 60 ft. above the plain—is that known to pilgrims as the mt. of Beatitudes.[a] This ridge is on the N. side, where the plain is at a lower level, 400 ft. high.[b] **Opened . . . mouth,**— "A deliberate beginn. is an important part of any important action. The Scripture, in intro. great and deliberate acts uses such phrases as 'He turned Himself about,' 'He raised His feet,' 'He lifted up His eyes.'"[c]

"As Moses went up into the mt. to receive the Law, so did Messias to expound it; and so must we to contemplate it. *Sursum corda.* Wind we up our hearts wh. naturally bear downwards as the poise of a clock."[d] "Man is the mouth of creation; and Christ is the mouth of humanity."[e] "The opening of Christ's mouth was: 1. A signal of His personal authority; 2. A fulfilment of long cherished hope; 3. A completion of Divine revelation. When Christ speaks, the Church should be silent."[f]

"If we refer the two acc. to one occasion, we may understand that our Lord on being joined by some of His disciples, began to desc. the mt. side, meeting the stream of people, wh. rolled itself ab. Him, gathering at every step, till in some sheltered spot, seating Himself on a rock, where all could see and hear Him, He looked round on His disciples seated at His feet, and on the multitude, sitting or standing on the grass, or on the scattered boulders and rocky ledges; the mt. flowers painting the turf and perfuming the air; the ravens and daws flying in and out among the cliffs; above, the calm blue sky; and far below, the blue lake, with its city-studded shores, and the toil and bustle of life. Then, amid the solemn happy quiet of His Father's works, looking round on 'not many wise, not many mighty,' but on faces bronzed and weather-beaten, figures bent with toil, cheeks worn with care and thin with hunger, eyes that had wept bitter tears of the oppressed that have no helper, and the poor that have no comforter, the great Teacher begins to speak."[g]

**3. poor spirit,**[h]—"The meaning of *voluntary poverty*, as that of the religious orders, given by many Roman interpreters, is out of the question."[i] Perhaps our Lord had ref. to the poor and subjugated Jewish people around Him, now expecting Messiah's kingdom; and, fr. their condition and hopes, takes occasion to preach the deeper spiritual truth."[j] "Blessed are they who feel a deep sense of spiritual poverty."[k]

"Poverty in spirit is the *fruit* of the law, and the *germ* of the Gospel. The triumph of the law consists in that it makes poor; that of the Gospel, in that it makes rich."[l] "By pride have we fallen fr. the kingdom of God, and by humility must we again enter it."[m]

"The last time I saw your father, he received me in his study, and, at my departure, showed me a shorter way out of his house through a narrow passage, crossed by a beam overhead. We were talking as we withdrew, and I, turning partly towards him, he suddenly cried, 'Stoop! stoop!' I did not know what he meant, till I felt my head hit against the beam. He was a man that never failed to impart instruction; and on this occasion said, 'You are young, and have to go through the world! stoop as you go through it, and you will miss many hard thumps.' This advice, thus beat into my head, has been of singular service to me, and I have often thought of it when I have seen pride

mortified, and men brought low, by carrying their heads too high."[a]

**4. They mourn,**[b]—"The spiritual qualification in the former verse must be carried on to this, and the mourning understood not only that on acc. of sin, but *all such as happens to a man in the spiritual life.* All such mourners are blessed: for the Father of mercies and God of all consolation being their covenant God, His comfort shall overbear all their mourning, and taste the sweeter for it."[c]

"A view of the kingdom of heaven in its nearness leads to mourning."[d] "The more wretched a man is in his own eyes, the more exalted and acceptable is he in the sight of God. Sufferings borne for the sake of God, and tears shed for our own sins and for those of our neighbours,[e] are the well-spring of true comfort."[f]

Massilion preaching fr. these words bef. Louis XIV., King of France, said:—"If the world addressed your majesty fr. this place, the world would not say, 'Blessed are they that mourn,' but 'Blessed is the prince who has never fought but to conquer; who has filled the universe with his name; who, through the whole course of a long and flourishing reign, enjoys in splendour all that men admire—extent of conquest, the esteem of his enemies, the love of his people, the wisdom of his laws.' But, sire, the language of the Gospel is not the language of the world."

**5. the meek,**[g] of lowly and gentle disposition, **inherit . . . earth,** the opp. *was* once, this *shall be* true. Those who now inherit the earth are very dif. fr. the mighty men of old who filled the earth with violence. By violence one may sometimes get, but scarcely can he keep. The gentle pass on their inheritance. To the gentle, a little yields more, is a greater inheritance than very much to the proud.[h]

"Humility leads to the highest distinction, because it leads to self-improvement. Study your own character; endeavour to learn to supply your own deficiencies; never assume to yourselves qualities which you do not possess; combine all this with energy and activity, and you cannot predicate of yourselves, nor can others predicate of you, at what point you may arrive at last."[i] "A humble submissive carriage goes a great way towards the turning away of wrath. Many preserve themselves by humbling themselves; as the bullet flies over him that stoops."[j] Of this there was an *ill.* in the late Chinese war. One of the English was stooping down to render assistance to a comrade who had been injured, when a bullet passed over him, and he was saved. A missionary in Jamaica was questioning the little black boys on Matt. v., and asked, "Who are the meek?" A boy answered, "Those who give soft answers to rough questions."

**6. hunger . . . thirst,** strong and sensible bodily cravings employed to *ill.* the yearning of the soul after spiritual good. **righteousness,** both rightness of character, and that righteousness wh. is by faith. **filled,**[k] *i.e.* satisfied; what else can satisfy? *filled*, because if men hunger and thirst they will watch, pray, strive.

*Righteousness*—1. Should be (1) conformity to God's law, (2) justifying faith in his Son; 2. Should be as strongly desired by the soul, as food by the hungry body; 3. Should therefore be earnestly sought; 4. Will, when possessed, satisfy the soul.

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*a Franklin.*

**they that mourn**

*b* Jo. xvi. 20; 2 Cor. i. 7; Is. lxi. 2, 3.
*c Alford.*
*d Lange.*
*e* Ps. cxix. 136.
*f Starke.*
Mourn = *to murmur, or to groan to one's self* in grief. A.-S. *murnan; meornan;* Fr. *morne*, dull, sad; old Ger. *mornen*, to grieve, *maurnan*, to be troubled. "Sorrow seems sent for our instruction, as we darken the cages of birds when we would teach them to sing." — *Jean Paul.*

**the meek**

*g* Ps. xxxvii. 11; Ro. iv. 13; Tit. iii. 17.
*h* 2 Cor. vi. 10; 1 Cor. iii. 21.
*i Sir B. Brodie.*
*j Mat. Henry.*
Meek=*mild*, submissive. Dutch *muych*. Goth. *muko*, Sw. *miuk*, Sc. *miukr;* humble=*near the ground.* Fr.—L. *humilis*, low, *humus*, the ground. "The sufficiency of my merit, is to know that my merit is not sufficient."—*Augustine.*
"Search others for their virtues, and thyself for thy vices." — *T. Fuller.*

**righteousness**

*k* Is. lv. 1; lxv. 13; Job xxiii. 12.

Righteous = *in a right way.* Old E. *rightwise;* A.-S. *rihtwis—riht*, and *wis* = way or manner. The

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form *righteous* nas been caused by the influence of such words as *bounteous, plenteous*, etc.

A Caffre boy, twelve years old, was asked whether he did not repent having come to Gandenthall (the missionary settlement of the Moravian Brethren). He answered in the negative. The missionary observing, "But in the Caffre country you had meat in plenty, and excellent milk, and here you cannot get it." He replied, "That is very true; but I wish to become a child of God, and I hear in this place how I may attain it; but, in my own country, I hear nothing of it; therefore I rejoice that I am come hither, and am satisfied with anything."

**the merciful**

*a* Ps. xviii. 25.
*b* Col. iii. 13; Eph. iv. 32.
*c* Lu. vi. 37; Jas. v. 9.

*Duty of mercy.*
Pr. iii. 3.
Lu. x. 30—37.
Ro. xii. 8.
Jas. iii. 17.

*Reward of mercy.*
Ps. xxxvii. 26; cxii. 4—9.
Pr. iii. 4; xi. 17; xvi. 16; xxi. 21.
Lu. vi. 35.
Jas. ii. 13.

Mercy = *pay, reward;* disposition to overlook injuries. Fr. *merci;* It. *mercè, mercede,* reward, compassion. L. *merces, mercedis.* Definition: — "Angel's errands wh. the good delight to do for them."— "The rod with wh. the noble-minded chastise."

*d Hamilton.*

**7. merciful,**[a] compassion to fellow men, forgiveness of injuries, kindness to poor, etc. **obtain mercy,** be merciful, because you have obtained mercy,[b] and because you need more mercy.[c]

Mercy. The holy God has been merciful to imperfect man; let man, in memory of this, be merciful to his fellow-man. Mercy is promised to meet all our need, let mercy be promptly and fully shown.

"When the country nr. Albany (America) was newly settled, an Indian came to the Inn at Lichfield, and asked for a night's shelter, at the same time confessing he had nothing to pay. The hostess drove him away with reproachful epithets; and as the Indian was retiring sorrowfully, there being no other inn for many a weary mile, a man who was sitting by directed the hostess to supply his wants, and promised to pay her. As soon as supper was ended, the Indian thanked his benefactor, and said he would some day repay him. Several years after the settler was taken prisoner by a hostile tribe, and carried off to Canada. However, his life was spared, though he himself was detained in slavery. But one day an Indian came to him, and, giving him a musket, bade the white man follow him. The Indian never told where they were going, nor what was his object; but day after day the captive followed his mysterious guide, till one afternoon they came suddenly on a beautiful expanse of cultivated fields, with many houses rising among them. 'Do you know that place?' asked the Indian. 'Ah, yes, it is Lichfield;' and whilst the astonished exile had not recovered from his first start of amazement, the Indian exclaimed, 'And I am the starving Indian on whom, at this very place, you took pity. And now that I have paid for my supper, I pray you, go home."[d]

**pure in heart**

*e* Ps. xv. 2; xxiv. 4; Heb. xii. 14.
*f Tholuck;* Jas. iv. 8.
*g* 2 Cor. iv. 4—6; Gal. i. 16; Jo. xiv. 7—9.
*h Conder.*

Pure = *unsoiled.* A.-S. *pur,* L. *purus.* Sans. *pu,* to make clean. "Purity is the feminine, truth the masculine of honour."—*Hare.*

**8. pure . . . heart,**[e] opp. to mere ceremonial purity, "free fr. hypocrisy, fr. double mindedness."[f] **See God,**—"A heart foul with sin, living in it and loving it, can no more have a just view of God than the eyes of the drunkard, blind with drink, can have of the persons and things around him. Yet nothing but a sight of God by faith—a view of His holiness and of His mercy—has power to purify such a heart. Hence the impossibility of a sinner attaining purity by his own efforts: God must manifest Himself.[g] Yet we are said (and commanded) to *purify ourselves,* because the soul under the breath of God's Spirit is not passive but quickened into action; it turns to the light, welcomes the light, and learns to walk in the light."[h]

Pope Benedict XI., laying his hand on his heart, said to the deputies of the Council of Constance, "Here is Noah's ark." To wh. they replied, "In Noah's ark were few men, and many beasts,' intimating that there were seven abominations, wherein, he would

have them to believe, were lodged all the laws of right and religion. This is true of every mother's child of us. The natural heart is Satan's throne, he filleth it fr. corner to corner.[a] Now as many as shall see God to their comfort, must cleanse themselves fr. all filthiness of flesh, and spirit, and perfect holiness in the fear of God.[b]

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[a] Ac. v. 3.
[b] *Trapp;* 2 Cor. vii. 1. *Purity required.* Ro. vi. 19. Ga. v. 16. Ep. i. 4; v. 3, 4. Ph. ii. 15. Col. iii. 5.

**9. Peacemakers,**[c] those who try to heal quarrels among men and nations, and to reconcile men to God.[d] **children . . . God,** born of God, and like Him."[e] "*Usefulness* (presupposing holiness) is a yet more godlike thing than simple personal holiness; and to *glorify* God a yet higher reward than to behold Him.[f]

**peacemakers**

[c] Jas. iii. 17, 18.
[d] Eph. iv. 1—3. Ro. v. 1.
[e] Ro. viii. 14, 16, 1 Jo. iii. 10.
[f] *Conder. Peace to be sought.* Ps. xxxiv. 14. Pr. iii. 30; xv. 17; xvii. 11, 4; xx. 3; xxv. 8. Mk. ix. 50. Ro. xii. 18. 2 Cor. xiii. 11. Heb. xii. 14. *by what means.* Pr. xv. 1; xxv. 9, 15. Col. iii. 13. 1 Th. iv. 11.

Think of what God did and gave to reconcile the world to Himself; of the work of Christ in His life and death so making peace. Strife is born of sin, and peace of holiness.

John Dickinson, Esq., of Birmingham, was often called, by way of distinction, "The Peacemaker;" and such was his anxiety to keep the bonds of peace from being broken, such was his solicitude to heal the breach when made, that he would stoop to any act but that of meanness, make any sacrifices but that of principle, and endure any mode of treatment, not excepting even insult and reproach. From the high estimate in which his character was held, he was often called upon to act as umpire in cases of arbitration; and it was but rarely, if ever, that the equity of his decisions was impeached. On one occasion, two men were disputing in a public-house about the result of an arbitration, when a third said, "Had John Dickinson anything to do with it?" "Yes," was the reply. "Then all is right, I am sure;" and in this opinion the whole party concurred, and the disputation ceased.

Peace = *that wh. binds.* A.-S. *pais;* Fr. *paix;* L. *pax;* fr. root *pag,* as in *pango;* Gk. *pēgnuo;* Sans. *paç,* to bind or fasten.

**10—12. persecuted,**[g] "*followed perseveringly,*" so as to injure and annoy. [Lat. *per,* thoroughly, and *sequor,* to follow.] **righteousness' sake,**[h] those who are close followed on acc. of sin do not come within the promise. **kingdom . heaven,** in their hearts here, and for their spirits hereafter. **revile,** *insulting* by word, *persecuting* by deed. **evil,**[i] wilfully misinterpreting your character and conduct. **names, sake,**[j] because they hate Me whom you resemble, and whose work you do. **Rejoice,**[k] accept persecution as a proof of your sonship. **prophets,**[l] the persecuted have an illustrious ancestry.

**the persecuted**

[g] Jo. xvi. 2.
[h] 2 Cor. iv. 17; 2 Ti. ii. 12; 1 Pe i. 14.
[i] 1 Pe. iv. 14.
[j] Jo. xv. 18, 24; xvii. 14.
[k] Lu. vi. 26; Mat. x. 22; Mk. xiii. 13; Lu. xxi. 17; Jo. x.
[l] 2 Ch. xxxvi. 16; Neh. ix. 26; Mat. xxiii. 34, 37; Ac. vii. 52; 1 Th. ii. 15.
[m] *Lange.*

*Holy suffering a glorious thing:*—1. The crown and seal of deeds of faith; 2. Victory over temptation to evil-doing; 3. Over evil deeds of men; 4. A testimony to the work of God. *Persecuted Christians, companions of the Prophets:*—1. In their sufferings; 2. In their blessedness.[m]

Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience' sake, says, "Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amid the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but the dark curtains of night. Yea, in the silent watch my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each *star* led me to wonder what He must be, who is the Star of Jacob, of whom all stars borrow their shining."

Revile = *to treat as vile in return.* L. *re,* back; *vilis,* worthless. "An insult always calls forth the worst part of a good man, and the best part of a bad."

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Christian duties

salt

*a* Lu. xix. 34.
*b* Lev. ii. 13; Mk. ix. 49; *cf.* Col. iv. 6.

Salt, one of the *haloid salts* of sodium, i.e. *chloride of sodium*, formerly known as *muriate of soda* (Na. Cl). Uses known fr. earliest times. Essential element of food. "In some parts men are sold for s. among the Gallas: the brother sells his sister, the husband the wife for s. On the gold coast, a handful of s. will buy a slave."—*Liebig.* The salt used by ancients was chiefly rock salt, and being greatly adulterated by earth, &c., it lost a great portion of its strength by deliquescence when exposed to the atmosphere. Hence the *all.* of our Lord in this verse.

*c Lange.*
*d Maundrell.*
*e Thomson.*

lights of the world

*f* Jo. i. 5—2; Jo. viii. 12.
*g* Ph. iii. 15, 16; Eph. v. 8; Pr. iv. 18.
*h Stanley.*

The principal strength of the cities of Palestine consisted in their situation; they were for the most part erected on mountains wh. were dif. of access; and the weakest places were strengthened by walls of vast thickness.

**13. salt,**[a] which preserves flesh, &c., fr. corruption, an emblem of purity in the sacrifices,[b] and *ill.* the mission of Christians to preserve truth and goodness among men. Livy speaks of Greece as the salt of the nations (sal gentium). Hence we read of "Attic salt," *i.e.*, Attic wit, sharpness, intelligence. **savour,**—Rock salt loses its savour in time, and what was thus spoiled, we are told, was scattered over the pavement to render it less slippery in wet weather. Maundrell mentions that in the valley of salt, near Aleppo, he found the surface, which had been some time exposed to the sun, rain, and air, had perfectly lost its savour.

*Christians to be salt*—1. By consuming death; 2. Preventing corruption; 3. Promoting life. *Salt trodden under-foot*, exemplified by, 1. Heathen antiquity; 2. Theocratic Judaism; Mediæval traditionalism.[c]

"In the valley of salt, near Gebul, there is a small precipice, occasioned by the continual taking away of salt. In this you may see how the veins of it lie. I broke a piece of it, of which the part that was exposed to the rain, air, and sun, though it had the sparks and particles, had perfectly lost its savour. The innermost, which had been connected with the rock, retained its savour, as I found by proof."[d] Only he who is connected with the Rock, whose soul is in union with Christ by the Holy Spirit, can preserve his savour, and be instrumental of good to others. "I have often seen such salt, and the identical disposition of it that our Lord has mentioned. A merchant of Sidon, having farmed of the government the revenue from the importation of salt, brought over an immense quantity from the marshes of Cyprus—enough, in fact, to supply the whole province for at least twenty years. This he had transferred to the mountains, to cheat the government out of some small percentage. Sixty-five houses in Jîme—Lady Stanhope's village—were rented and filled with salt. These houses have merely earthen floors, and the salt next the ground in a few years entirely spoiled. I saw large quantities of it literally thrown into the street, to be trodden under foot of men and beasts. It was 'good for nothing.' Similar magazines are common in this country, and have been from remote ages, as we learn from history both sacred and profane; and the sweeping out of the spoiled salt and casting it into the street, are actions familiar to all men."[e]

**14—16. lights . . . world,**—Christ the true light;[f] disc. get their light fr. Him, and reflect His.[g] **city . . . hill,**—"One of the most striking objects in the prospects from any of these hills, especially from the traditional mount of the Beatitudes, is the city of Safed, placed high on a bold spur of the Galilean Anti-Lebanon. Dr. Robinson has done much to prove that Safed itself is a city of modern date. But if any city or fortress existed on that site at the time of the Christian era, it is difficult to doubt the allusion to it, in 'the city "lying" on the mountain top.' The only other that could be embraced, within the view of the speaker, would be the village and fortress of Tabor, which would be distinctly visible from the mt. of Beatitudes, though not from the hills on the lake side. Either or both of these would suggest the illustration, which would be the more striking from the fact, that this situation of cities on the tops of hills is as rare in Galilee as it is common in Judæa."[h] **Your light,**—*Your* light. You are not to

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shine in the light of others, but by personal contact with the "Father of lights."

*Lighted Lamps.* Every one of us should have a lamp, or rather be a lamp, to shine out into the darkness of the world. . . . Now there are four things necessary to a lamp's giving light properly. It must be—1. *Lighted.* Lighted by another; cannot light itself, no more than it can make itself. Only God can *light* us. Teachers can polish the vessel. 2. *Set.* Not under a bushel; prominent place. Sheltered, or may be blown out. Set, so as to shine for useful purpose. 3. *Fed.* Continually, day by day. With proper oil. In proper way. Only God has the oil of grace to keep the light burning. 4. *Trimmed.* Cutting off what would hinder the brightness of the flame. Careful trimming and constant feeding needful to bright shining.[a]

A man in a blouse once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a hay-stack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's Book. Go your way, friend; let your farthing rushlight 'so shine before men, that others, seeing your good works, may glorify your Father which is in heaven.'"

"Jesus bids us shine with a pure, clear light,
Like a little candle burning in the night.
In the world of darkness, so we must shine—
You in your small corner, and I in mine.

"Jesus bids us shine, first of all, for Him;
Well he sees and knows it, if our light is dim.
He looks down from heaven to see us shine—
You in your small corner, and I in mine.

"Jesus bids us shine; yes, for all around,
Oh, what depths of darkness in the world are found!
There's sin, there's want, and sorrow; so we must shine—
You in your small corner, and I in mine."

**17, 18. verily,** = "*amen*,"[b] i.e. firm, faithful. **jot,** the tenth and smallest letter of the Heb. alphabet. **tittle,** a small stroke by wh. letters, like ca. other, are distinguished. **law** = the whole revealed and written Word.[c] **fulfilled,** the moral law by obedience: the Jewish ritual abol. because end answered, and types fulfilled in Christ.[d]

*Christ the fulfiller of the law* in 1. His teaching; 2. His life; 3. His history.[e] *He has fulfilled the law*, 1. Moral law by His obedience; 2. Sacrificial law by his sufferings; 3. National law by His institution.[f]

It was familiar and proverbial among the Jews to express the immutable and unalterable character of the Law, by saying that one *jod* never could be omitted therefrom. To illustrate this there are many Rabinical fables, some of which are given by Lightfoot, in which the letter *jod* is introduced as complaining to God of being omitted or neglected,—as it was omitted when Sarais name was changed to Sarah,—and that the book of Deuteronomy complained that Solomon endeavoured to root the letter *jod* out of it, by reading the text, 'He shall not multiply wives unto himself' (xvii. 7), without this letter, which gave it its prohibitive force. To this last complaint God is made to answer, 'Solomon, and a thousand such as he, shall perish: but one letter shall not perish out of thee."[g]

*a Edmond.* Light, desc. as *pure* (Ma. xvii. 2), *bright* (Job xxxvii 21); *shining* (2 S. xxiii. 4; Job xli. 18); *diffusive* (Job xxv. 3; *cf.* xxxvi. 30); *useful* (Ecc. ii. 13); *pleasant* (Ecc. xi. 7); *revealing* (Jo. iii. 20, 21; Eph. v. 13. Illustrates: *saints* (Lu. xvi. 8; Eph. v. 8; Phi. v. 15) *their future* (Ps. xcvii. 11; Col. i. 12); *path of* just (Pr. iv. 18). Influence:—"The echo of our words and actions in the hearts of others." — "Invisible reins." — "The mind's ascendant star."—"The prerogative of great minds."—"A golden key to every place and position."—"A mother's love."

**the law immutable**

*b* Jer. xxviii. 6; 1 K. i. 36.
*c* Jo. x. 34; xii. 34; xv. 25; 1 Co. xiv. 21.
*d* Ep. ii. 15; Heb. vii. 12; viii. 13.
*e* 2 Cor. i. 20; Heb. xiii. 8.

*f Lange.*

Verily = *truly.* L. *verax*, true, little; dim. of *tit.* Obsolete Eng. = *anything small.* Law = *that wh. is laid down.* A.-S. *lagu*, fr. *lecgan*, to lay; L. *lex*; Gk. *tego*, to lay.

*g* Kitto.

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perfect obedience

19, 20. **break . . . least,**—No commandment of God too small to be obeyed.[a] **teach** by example, or casuistry, "a man may be a real Christian, yet a miserable teacher."[b] **least.** As we deal with God's Word, so He deals with us.[c]

Mr. Leupolt, of India, preaching to the people, pictured a boat whirled along by a furious river torrent. "Those on the shore look anxiously around, and discover a chain near them. A man instantly fastened a stone to a rope, bends the other to the chain, and flings the stone into the boat. The rope is caught. The people eagerly lay hold of the chain, while those on shore begin to draw them, amid the raging elements, towards the creek. They already rejoice at the prospect of deliverance; but when they are within a few yards of the land, one link of the chain breaks. I do not say ten links, but *one link* in the middle of the chain. What shall these distressed people do now? 'No, no!' says one of my hearers, 'overboard with the chain, or it will sink them sooner.' 'What then shall they do?' 'Cast themselves upon the mercy of God,' exclaimed another. 'True,' I replied; 'if one commandment be broken, it is as though all of them were broken. We cannot be saved by them; we must trust in the mercy of God, and lay hold on the mighty hand of Christ, which is stretched out to save us."

*a* Jas. ii. 10; *Starke.*
*b Conder.*
*c* Jo. xvii. 6, 11; Rev. iii. 10.
Teach = *to shew.* A.-S. *tæcan*; Ger. *zeihen, zeigen*; allied to L. *doceo*, to teach; Gk *deiknumi*, to show.
"The happy life, that height of hope, the knowledge of all good; this is the blessing on obedience, obedience the child of faith."—*Tupper.*

20. **exceed,**—If it *satisfy*, it can never *exceed* the requirements of the Law. **of Scribes,** "then considered the highest."[d] Our righteousness must include not merely *moral rectitude*, but that r. wh. is by faith. "The true Christian morality must rest on faith, in contrast with the Pharisaic self-righteousness."[e]

*Christian and Pharisaic righteousness compared*—1. The former, spiritual; the latter, worldly. 2. The former, implying a state of mind; the latter, outward service. 3. The former, eternal; the latter, transitory.

The Talmud says: "There are seven kinds of Pharisees.[f] 1. The Shechemite Pharisee, who simply keeps the Law for what he can profit thereby, as Shechem (Gen. xxxiv. 19). 2. The tumbling Pharisee, who, in order to appear humble before men, always hangs down his head, and scarcely lifts up his feet when he walks, so that he constantly tumbles. 3. The bleeding Pharisee, who, in order not to look at a woman, walks about with his eyes closed, and hence injures his head frequently, so that he has bleeding wounds. 4. The mortar Pharisee, who wears a cap in the form of a mortar, to cover his eyes, that he may not see any impurities and indecencies. 5. The what-am-I-yet-to-do Pharisee, who, not knowing much about the Law, as soon as he has done one thing, asks, What is my duty now? and I will do it. 6. The Pharisee from fear, who keeps the Law because he is afraid of a future judgment. 7. The Pharisee from love, who obeys the Lord because he loves Him with all his heart."[g]

*d Bengel.*
*e Meyer.*
*f* Matt. iii. 7.
*g Kitto.*
Exceed = *to go beyond.* L. *ex*, beyond; *cedo, cessum*, to go. Talmud = study. Body of Heb. laws, comprising writ. law, and traditions and comments thereupon. Chal. *talmud, instruction*; Heb. *talmid*, a scholar — *tāmad*, to learn. "The transition is not distant fr. the feeling wh. tells us that we should do harm to no man, to that wh. tells us that we should do good to all men."

murder Raca

21, 22. **not kill,**[h] a most obvious command; **judgment,**[i] the lower court of 23 judges, having power of life and death. **Raca,** "a term of strong reproach; equivalent to '*a vile worthless fellow.*'"[j] So Lightfoot: "A word used by one that despiseth another with the highest scorn: very usual with the Hebrew writers, and very common in the mouth of the nation." He cites several instances to illustrate its use. This is one, "A king's daughter was married to a dirty fellow. He commands her to

*h* Ex. xx. 13; Deu. v. 17.
*i* Nu. xxxv. 16—31; Deu. xvi. 18.
*j Bloomfield.*
Or vi. 20

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stand by him, and to be his butler. To whom she said, 'Raca, I am a king's daughter.'" **council**, the Sanhedrim, the highest court of the Jews. **fool**, "a term expressive of the greatest abhorrence, equivalent to '*thou impious wretch*,' for in the language of the Hebrews, *folly* is equivalent to *impiety*."[a] This was because *impiety* was the greatest of *follies*. "But what was there more grievous in the word *fool* than in the word *Raca*? Let Solomon be the interpreter, who, everywhere, by *a fool*, means a wicked and reprobate person; foolishness being opposed to spiritual wisdom. 'Raca' denotes, indeed, 'morosity and lightness of manners and life; but *fool* judgeth bitterly of the spiritual and eternal state, and decreeth a man to certain destruction."[b] Ps. liii. 1, might be quoted to illustrate the force of the expression, "The fool hath said in his heart there is no God."[c]

Kill = *to quell*, or *smother*. Old E. *quellen*; A.-S. *cwellan*; Dan. *quæle*; Ger. *quälen*. Murder, fr. A.-S. *morther*, fr. *morth*, death. L. *mors*, Sans. *mṛi*, to die.

*a Bloomfield.*

*b Lightfoot.*

*c Kitto.*

**23, 24.**—**gift**,[d] act of external worship. Whatever was brought to the altar was a gift. **rememberest**, and try to remember; as you do not there forget how much God has against you. **brother . . . ought**, you having offended, or injured him. "It is not enough to say, *I have nought against him*, and so justify myself."[e] **go . . . way**, "The important thing, is *to go to thy brother*, not with the feet, but with the heart."[f]

"*It is said*," comp. with "*I say*." 1. The general deadness speaking *here* the highest personage; 2. Said to the past *here*, the Lord speaks to those around him; 3. A tradition fr. the grave; this, a word of life to the living.[g]

reconciliation

*d* Deu. xvi. 16, 17.

*e Stier.* 1 Jo. ii. 9—11. 1 Jo. iii. 10—15, 21.

*f Augustine.*

*g Lange.*

George the Fourth, wishing to take the sacrament, sent for the Bishop of Winchester to administer it. The messenger having loitered by the way, a considerable time elapsed before the Bishop arrived, and some irritation had been manifested by the King. On the arrival of the prelate, his delay was complained of, and its cause explained. His Majesty immediately rang his bell, and commanded the attendance of the messenger. On his entering the room, he rebuked him sharply, and dismissed him from his service. Having done this, he addressed the Bishop thus:—"Now, my lord, if you please, we will proceed." His lordship, with great mildness, but at the same time with firmness, refused to administer the sacrament whilst any irritation or anger towards a fellow-creature remained on the mind of his Majesty, who, suddenly recollecting himself, said, "My lord, you are right;" and then sent for the offending party, whose forgiveness and restoration to favour he pronounced in terms of great kindness and condescension.

"No cause of quarrel is sufficient to prevent reconciliation. Implacability is known only to the savage: so thought Julius Cæsar. I have always admired the English proverb, 'Forgiveness and a smile are the best revenge.'"

**25, 26.** **Agree**,[h] come to an understanding, have a prompt settlement. **Adversary**, the complainant; whose case is God's as far as it is just.[i] **Judge**, Christ himself.[j] **Officer**, executioner, and prison-keeper, *i.e.* Satan.[k] **Uttermost farthing**, "agree, for law is costly."—"Lawsuits consume time, money, rest, and friends." "Many offences are great and heinous only in the light of a ruffled fancy, and not in themselves. The delay of a few moments has set many affronts in a juster, milder light, and prevented violence and revenge."[l]

*Going to the Temple*, an admonition to reconciliation; *going to the Judge*, an exhortation to render satisfaction.

"The soft answer is the lightning conductor, that averts danger from the building over which it is placed. The Roman battering-ram, when it had nearly affected a breach in walls of solid stone,

*h* Pr. xxv. 8; Lu xii. 58, 59.

*i* Jo. v. 45.

*j* Jo. v. 22; Ac xvii. 31.

*k* 1 Tim. i. 20; Matt. xxv. 41.

*l Watts.* Jude ix. 26—49; Jos. xxii. 12—34; 1 Cor. vi. 6, 7.

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was often baffled by bags of chaff, and beds of down, skilfully spread out to receive its stubborn blow."[a] "When I was a boy, I, and a number of my playmates, had rambled through the woods and fields, till, quite forgetful of the fading light, we found ourselves far from home; we found we had lost our way. It did so happen that we were nearer home than we thought; but how to get to it was the question. By the edge of the field we saw a man coming along, and we ran to ask him to tell us. Whether he was in trouble or not, I do not know, but he gave us some very surly answer. Just then, there came along another man, a near neighbour, and with a merry smile on his face. 'Jim,' said he, 'a man's tongue is like a cat's; it is either a piece of velvet or a piece of sand paper, just as he likes to use it and to make it; and I declare you always seem to use your tongue for sand paper. Try the velvet, man, try the velvet principle.'"[b]

[a] *Arnot.* When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm, that perforates the shell of the mussel, wh. straightway closes the wound with a pearl."—*Richter.*

[b] *Paxton Hood.*

**adultery** c 1 Jo. ii. 19; Job. xxxi. 1; Pr. vi. 25; 1 Pe. ii. 14.

**27, 28. looketh,** the lust of the eye.[c] **heart,** "God beholds the heart, in wh. alas! what thoughts will not arise."[d]

"Lusting is oft the fruit of looking; as in Joseph's mistress, who set her eyes upon Joseph; and David who saw Bathsheba bathing. . . . Samson's eyes were the first offenders that betrayed him to lust, therefore are they first pulled out, and he led a blind captive to Gaza, where he had lustfully gazed on his Delilah. It is true, the blindness of his body opened the eyes of his mind. But how many thousands there are that die of the wound in the eye. . . . For by these loopholes of lust and windows of wickedness, the devil windeth himself into the soul. . . . The eye is the light of the body, saith our Saviour, and yet by our abuse, this most lightsome part of the body draweth many times the whole soul into darkness. Nothing, I dare say, so much enricheth hell as beautiful faces. . . . Sight is a deceitful sense, therefore bind it to the good abearance; call it from its outstrays, check it, and lay God's charge upon it for the future."[e]

"Mr. Millar asked a blind man if he had no wish for his sight to be given him; he answered boldly, 'No; because Jesus says, "*If thine eye offend thee, pluck it out, and cast it from thee.*" God probably saw that mine eyes would offend me, so as to endanger my soul, and so He has prevented this great evil, by plucking them out Himself. For this I praise Him, and I do not wish to see;' and quoting Matt. v. 28, he added, 'God, in depriving me of my sight, has surely done it with a view to sanctify my heart; therefore I thank Him for it.' Yesterday evening, after ten o'clock, he prayed in his house for about half-an-hour with such a loud voice, that nearly all the people in the village could hear him. We who were in church, not only heard, but understood something of what he said. This made me suspect his piety, and led me to suppose that his prayer proceeded from a desire that we should hear and admire him. But on inquiring at the catechist, I found that every evening at the hour above-mentioned, he collects a few people in his house, and prays with them just in the above manner. This comforted me." (Matt. v. 28.)

**29, 30. right eye,**[f] most valued organ of sense; oft. an instrument of sin.[g] Great blessings, by abuse, may become great curses. **profitable,** in the end, though painful now.[h] **right hand,** not eye alone, but hand, or any precious thing that becomes an occasion of sin.

[c] 1 Jo. ii. 19; Job. xxxi. 1; Pr. vi. 25; 1 Pe. ii. 14.

[d] *Bengel.* Lust, *listing* or *longing desire*; in B., any violent or depraved desire. A.-S., Ger., and Sw., *lust*; Dan. and Ice., *lyst*; Goth, *lustus*; Sans., *lash*, to desire.

[e] *Trapp.* Adultery, L. *adultĕrium*—*adultĕr*, an adulterer. One of the most remarkable laws of Moses is that wh. gave power to the husband who suspected his wife, of exacting fr. her in the temple or tabernacle the ordeal oath (Nu. v. 11—31). To this oath were attached such dreadful penalties, that a person really guilty could not take it without betraying her criminality by some signs unless she possessed the extremity of hardihood.

[f] Mk. ix. 43, 44; Zec. ix. 17.

[g] Ro. vi. 13; Ro. vii. 5; Col. iii. 5; Jas. iv. 1.

[h] Ro. viii. 13 1 Cor. iii. 27.

The metaphor is from chirurgeons, whose manner it is, when the whole is in danger by any part, to cut it off lest all perish'—v. 29 comp. with Eph. v. 29. "This latter text is literally true; it is human nature, and every man's experience responds to it; the former is obviously figurative, and denotes that sins, as dear from preference, and as near from association, as a right eye, must be renounced and put away at any sacrifice or pain."[b] "Of Roger, Bishop of Salisbury, the second man from King Stephen, it is storied, that he was so tortured in prison with hunger and other calamities accompanying such men, *ut vivere noluerit, mori nescierit*, live he would not, die he could not. This and much worse is the case of those that are cast into hell; they seek death, but find it not; they desire it, but it fleeth from them."[c]

Cranmer's Unworthy Hand.—In the bloody reign of Queen Mary of England, Archbishop Cranmer became obnoxious to her persecuting spirit. She was determined to bring him to the stake; but previously employed emissaries to persuade him, by means of flattery and false promises, to renounce his faith. The good man was overcome, and subscribed to the errors of the Church of Rome. His conscience smote him: he returned to his former persuasion; and, when brought to the stake, he stretched forth the hand that had made the unhappy signature, and held it in the flames till it was entirely consumed, frequently exclaiming, "That unworthy hand:" after which he patiently suffered martyrdom, and ascended to receive its reward.

**31, 32. divorcement,**[d]—"Among the Arabians at the present day divorce is very frequent, on the most trifling occasions; and take place simply by word of mouth, the husband needing only to say, 'I divorce thee.' The law of Moses placed a powerful restriction on this practice, by requiring a written document."[e] **saving** marriage, a most sacred bond. Whom God hath joined together let no man put asunder[f] without sufficient reason. **causeth adultery,**—"By inducing her to contract another marriage. Two difficult questions arise out of this passage, which cannot be discussed here: (1) Whether the *innocent and injured party* is at liberty to marry again (the Church of Rome says no; the Greek and Protestant churches say yes); (2) Whether the prohibition in the close of the verse refers only to a woman *unlawfully* divorced, or includes one divorced on just ground. These are questions not only of interpretation but of legislation, for in the case of murder, of marriage, and (partially) of the Sabbath, English law is professedly based on the Bible. But it must be remembered that our Lord is legislating, not for nations, but for His disciples."[g]

**33—37. Forswear,**[h]—commit perjury, by declaring falsely, or breaking a vow.[i] **swear,**[j] . . . **all,** have too much reverence for God; and for truth. Christ is not teaching unlawfulness of oaths: for, 1. The custom has Divine authority;[k] 2. Was followed by Apostle;[l] 3. By Holy Angel.[m] **yea . . . nay,**[n] speak the truth in all sincerity, no less, no more, than the truth. **cometh evil,** because of falsehood in the world; and in the individual, hence he is not believed save on oath. A liar will hardly respect an oath.

*Oaths* would be needless if men loved truth. Judicial oaths a proof of the corruption of the heart. *Profane swearing*, reasons against, 1. It is mean; 2. Vulgar; 3. Cowardly; 4. Ungentlemanly; 5. Indecent; 6. Foolish; 7. Abusive; 8. Venomous; 9. Con-

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*a Fl'ave!.*
*b Cumming.*
*c Trapp.*
"Every one must immediately see that the eye to be plucked out is the eye of concupiscence, and the hand to be cut off is the hand of violence and vengeance; *i. e.* these passions are to be checked and subdued, let the conflict cost us what it may."—*Porteus.* Lycurgus, 884 B.C., punished the adulterer as a parricide. The Locrians and Spartans tore out his eyes.

**divorce**

*d* Deu. xxiv. 1, Jer. iii. 1; Mk. x. 2—9.

*e Conder.*

*f* Mk. x. 8, 9; Matt. xix. 9. The school of Hillel permitted a man to put away his wife, if he saw a woman handsomer than she, or if she displeased in her manners, or even in dressing his victuals!

*g Conder.*

**oaths profane swearing**

*h* Ex. xx. 7; Deu. v. 11; Le. xix. 12.
*i* Nu. xxx. 2.
*j* Matt. xxvii. 22, Is. lxvi. 1; Jas. v 12.
*k* Heb. vi. 13; Deu. xxxiii. 40.
*l* 1 Cor. xv. 31; 2 Cor. i. 18, 23; Gal. i. 20; Rc i. 9.
*m* Rev. x. 6.
*n* Col. iv. 6.

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Swearing on the Gospel first used A.D. 528. Introduced in judicial proceedings ab. 600. Profane swearing made punishable by fine to a labourer 1s., others 2s., for first offence; second, 4s.; third, 6s. — 6 William III. 1695. Affirmation of Quakers accepted instead, 1696; indulgence extended to other Dissenters in Scotland, 1855.

temptible; 10. Wicked. The young learn to swear by use of approbious epithets and slang. Many words used by them by wh it is assumed swearing is avoided, are oft. but the utterance of a heart that curses in thought, and fears to express itself.

"The celebrated Burton states in his Diary, that the learned physician, Linacre, a little before his death, reading Matt. v. 34, threw the book from him, saying, 'We are not Christians, or the Gospel is wrong: we swear too much or Christ forbids too much.'[a] This people are fearfully profane. Everybody curses and swears when in a passion. No people that I have ever known can compare with these Orientals for profaneness in the use of the names and the attributes of God. The evil habit seems inveterate and universal. When Peter, therefore, began to curse and to swear on that dismal night of the temptation, we are not to suppose that it was something foreign to his former habits. He merely relapsed, under high excitement, into what, as a sailor and fisherman, he had been accustomed to all his life. The people now use the very same sort of oaths that are mentioned and condemned by our Lord. They swear by the head, by their life, by heaven, and by the temple, or, what is in its place, the Church. The forms of cursing and swearing, however, are almost infinite, and fall on the pained ear all day long."[b]

> "Take not His name, who made thy mouth, in vain;
> It gets thee nothing, and hath no excuse.
> Lust and wine plead a pleasure, avarice gain:
> But the cheap swearer, through his open sluice
> Lets his soul run for nought."[c]

*a Cudamy.*

*b Thomson.*

*c Herbert.*

At the annual meeting of the religious Tract Society, in 1824, the Rev. S. Curwen related, that a poor man was reduced to profligacy, and determined to rush, unbidden, into eternity. He went into a barber's shop, intending to use one of the razors for his horrid purpose. The boy had a broad sheet in his hand, containing "The Swearer's Prayer:" it had been left there to be affixed to the wall. It engaged the attention of this wretched man. It struck him to the soul; he forgot his purpose, but he could not forget what he had just read; it brought him eventually to sit at the feet of our Saviour, "in His right mind."

**Revenge**

**38, 39. eye . . . tooth,**[d] retributive justice. "In rude and fierce states of society, the literal execution of this *law of retaliation* may have been the best safe-guard of life and property."[e] No instance of physical retaliation occurs in all the Bible, except of life for life. And as no ransom might be taken in that case,[f] it may have been in lesser injuries as among the Arabs at this day.[g] **resist evil,**[h] by extracting the utmost penalty. Rather forgive than resent. **smite also,**[i] be more willing to submit to a new injury, than to avenge an old one.

*Law of retribution*—1. Private vengeance, superseded by law; 2. Vengeance left to proper authorities; 3. Vengeance left to the Lord. Love to enemies, a weapon of spiritual defence against them. Sunshine and rain preaching toleration and love.[j]

"You may have read of a real instance of a Spaniard, who, being injured by another inhabitant of the same town, resolved to destroy him; the other was apprised of this, and removed with the utmost secresy, as he thought, to another town at a consider-

*d* Ex. xxi. 24; Deu. xix. 21; Le. xxiv. 19, 20.
*e Conder.*
*f* Num. xxxv. 31, 32.
*g Kitto.*
*h* Lu. vi. 29; Pr. xx. 22; Ro. xii. 17, 19, 21; 1 Cor. vi. 7.
*i* Ps. xxxv. 6; 1 Pet. iii. 20—23; Is. l. 6; La. iii. 30.
*j See also* Le. xix. 18; Pr. xx. 22; Pr. xxiv. 29; 1 Th. v. 15; 1 Pet. iii. 9
*Lange.*

able distance, where, however, he had not been more than a day or two, before he found that his enemy was there. He removed in the same manner to several parts of the kingdom, remote from each other, but in every place quickly perceived that his deadly pursuer was near him. At last he went to South America, where he had enjoyed his security but a very short time, before his relentless pursuer came up with him, and accomplished his purpose."—*J. Foster.*

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"Revenge hurts both offerer and sufferer; as we see in a bee wh. in her anger loseth her sting, and lives a drone ever after."—*Bp Hall.*

**40—42. sue**, lit. *to follow.* [Fr. *suivre;* Lat. *sequor.*] **coat** . . . tunic, inner garment, often long, worn with girdle, girded up for travel or work.[a] **cloke**, mantle, outer wrapper, not to be taken in pledge.[b] **mile . . . twain**, do more than is claimed or reasonably expected. **give . . . lend**, "We must not only refrain fr. revenge; but be open-handed in doing good.[c] Even those who are under bondage to the letter of the former precepts must allow some liberty of interpretation and discretion of application here; just regard being had to the merits of the receiver and the means of the giver. For indiscriminate almsgiving does a great deal more harm than good. And, as a general rule, no one ought to lend what he cannot afford to lose."[d]

**non-resistance**

[a] Ac. xii. 8; Lu. xii. 37; Lu. xvii. 8

[b] Ex. xxii. 26, 27.

[c] Deu. xv. 7—11; Pr. xix. 17; Lu. vi. 34; Pr. iii. 28; Gal vi. 10; Heb. xiii. 6; 1 Jo. iii. 17.

[d] *Conder.*

A gentleman who had been successively engaged in three professions, that of minister, physician, and lawyer, was asked the comparative advantages of them for acquiring property. He replied, "The man who will give but a fourpence to save his soul, will give twenty-five cents for relief from sickness, and a dollar to have his own will." In the East, as is well known, much of the travelling is performed by night, and one journeying along a road with which he is unacquainted, is in the habit of procuring a guide at each village through which he may pass, to show him the way to the next. In Central India this duty devolves, by the Hindoo law, on an outcast race. A person would expect that these would be glad to undertake the office, for which they are paid by every honest traveller; but, in many cases, love of ease is preferred to love of emolument, and the guide, when applied to, makes every excuse he can think of for not moving from his cot. "There is a tiger abroad to-night," he says, sometimes with truth, but, in too many cases, with no more real foundation than when the sluggard, described by Solomon, forebodes evil in the almost identical words, "There is a lion in the way; I shall be slain in the streets." Instances are not wanting in which the guide, after accompanying the traveller a few hundred feet on his way, has suddenly disappeared, and run at full speed back to the village. Need it be said that a guide, imbued with the spirit of the Gospel, would act differently? Legally, if we may call it so, compelled to show a traveller on to the next village, he would, if no new guide were there readily procurable, himself go forward another mile to the next halting-place, as we have occasionally found even heathens of a more than ordinarily obliging character cheerfully do. His motive would not be far to seek. If the advent of Jesus was designed to bring "good-will to men," then one who made the great Messiah in all things his model, would strive to show kindly feelings, and be accommodating to all with whom he might in Providence be brought in contact. It would be on this account that, "compelled to go a mile" with a traveller, he would "go with him twain."

"Alas! how many causes that can plead well for themselves in the courts of Westminster; and yet in the general court of the universe, and free soul of man, have no words to utter."—*Carlyle.*

"Laws are like cobwebs, wh. may catch small flies, but let wasps and hornets break through."—*Swift.* A lawyer is "a learned gentleman, who rescues your estate fr. your enemies, and keeps it himself."—*Brougham.*

"The English laws punish vice; the Chinese laws do more, they reward virtue."—*Goldsmith.*

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conduct towards enemies

43, 44. **hate . . . enemy,**[a] a human custom; not a Divine command. [The Canaanites were punished as enemies of God; their extermination judicial, Ge. xv. 16, cf. Ps. cxxxix. 21, 22.] **love . . . enemies,**[b] without dissimulation. **bless,**[c] love in word. **do good,**[d] love in deed. **pray . . . them,**[e] not only do good to such yourself, but intercede with God on their behalf.

*The human custom;* 1. Nurses the devil within us; 2. Makes the breach wider; 3. Inflicts the greatest damage upon our enemy, by tempting him to renewed hostility. *The Divine Law:* would, if obeyed, 1. Make an end of animosities; 2. Multiply the number of our friends; 3. Put an end to war; 4. Fill the world with the spirit and the blessings of peace.

A few poor Cherokee women, who had been converted to Christianity, formed themselves into a society for the propagation of the Gospel, which was now become so dear to them. The produce of the first year was about ten dollars, and the question was—to what immediate object this should be applied? At length a poor woman proposed that it should be given to promote the circulation of the Gospel in the Osage nation; "For," said she, "the Bible tells us to do good to our enemies (Matt. v. 44); and I believe the Osages are the greatest enemies the Cherokees have" (Matt. v. 44; Lu. vi. 28). Mr. Burkitt observes in his journal, that some persons would never have had a particular share in his prayers but for the injuries they had done him (Matt. v. 7, 23, 24).

"Revenge is an act of passion; vengeance of justice: injuries are revenged, crimes are avenged."—*Johnson.* "He who studieth revenge, keepeth his own wounds green."—*Bacon.*

45. **children . . . Father,**[f] ea. like the Father of all. All like ea. other. Family likeness. Spiritual likeness, *ill.* by physical resemblance of human households. **sun . . . rain,** on what immense varieties of moral character do the same sunshine and shower fall.

*Children of God*—1. Like their Father, they care for the world; 2. They bring it sunshine and rain; 3. In their Father they are hid from the world.[g]

An old man, of the name of Guyot, lived and died in the town of Marseilles; he amassed a large fortune by the most laborious industry and the severest habits of abstinence and privation. The populace pursued him, whenever he appeared, with hootings and execrations. In his will there were found the following words:—"Having observed, from my infancy, that the poor of Marseilles are ill supplied with water, which can only be purchased at a great price, I have cheerfully laboured the whole of my life to procure for them this great blessing; and I direct that the whole of my property shall be laid out in building an aqueduct for their use."[h]

46, 47. **reward,**[i] *now,* in any special satisfaction of mind, in the *end* in the special approval of God: and what special regard fr. them who are loved, and who loved you. An enemy, loved, has reason for thankfulness. **publicans,** a proverbial term for sinners.[j] **salute,** "Jews did not salute Gentiles; Mohammedans do not salute Christians in the East."[k] **more . . . others,**[l] than common men who are bound by ordinary laws.

I. *Disciples have to do more than others*—1. Maintain the Christian life; 2. Extend the cause of Christ. II. *They are able to do more than others*—1. They are in alliance with God; 2. They have more light and knowledge; 3. They have more moral power. III. *More expected of them than of others*—1. By their Saviour; 2. By the world; 3. By their own consciences.

[a] 1 S. xxiv. 29; Deu. xxv. 19.
[b] Le. xix. 18; Ro. xii. 20, 21; Gal. vi. 10.
[c] 1 Col. iv. 12, 13; 1 Pe. ii. 23; 1 Pe. iii. 9; Ro. xii. 14.
[d] 1 S. xxiv. 17; Ps. vii. 4.
[e] Lu. xxiii. 34; Ac. vii. 60.

[f] Ps. cxlv. 9; Ep. v. 1; Mat. vi. 9; Lu. vi. 35; 1 Jo. iii. 10.

[g] *Lange.*

"'What can Jesus do for you now?' said one to his slave, whom he was flogging. 'Him teach me to forgive you, massa,' was his reply."—*Philipps*

[h] *Thoughts on Laughter.*

[i] Lu. v. 32; Deut. xxxii 41; Ps. liv. 5; 2 Tim iv. 14.
[j] Matt. ix. 12.
[k] *Aljord.*
[l] Lu. xii. 48.

Reward, to requite, without reference to good or evil. O. Fr. *regarder,* to allow; *regardez,* fees, dues; or, *re,* in return, and old Fr. *guerdon* or *guerreson.* Publican, fr. L. *pub-*

An infidel who censured an imperfect Christian, was asked whether the fact that a Christian was condemned for what was no reproach to an infidel, was not an argument in favour of the Christian religion? If it were not better, and led its adherents to profess more, why should more be expected of it?

An atheist being asked by a professor of Christianity, "How he could quiet his conscience in so desperate a state?" replied, "As much am I astonished as yourself, that believing the Christian religion to be true, you can quiet your conscience in living so much like the world. Did I believe what you profess, I should think no care, no diligence, no zeal enough." Alas! that there should still, by Christians, be so much cause given for the astonishment of Atheists!

**48. perfect,**[a] as connected with preceding, this would seem to = perfect in love to all.[b] "Nothing less than perfection can fully accomplish one of these commands of Jesus."[c] "But why is such an unattainably lofty standard set up for creatures so imperfect and weak? *Ans.* The goal is not brought to the racers, but the racers must strive to reach the goal."[d] "Complete in yr. love for others; not one-sided or exclusive. . . . No countenance is given by this verse to the anc. pelagian, or the mod. heresy of perfectibility in this life."[e]

Euscbius tells us that Constantine's sons "put on their father's fashions, and did exactly resemble him;" of Irenæus he tells us that "he expressed to the life the learning and virtues of his master Polycarp." It were happy for us (and we must labour for it) if we could pass into the likeness of the heavenly pattern.[f] —A follower of Mr. Wesley once asked the Rev. Mr. Dunn, of Portsea, whether he thought a state of sinless perfection attainable in this life? Mr. D. replied, "Let us, my friend, seek after it as eagerly as if it were attainable."

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*ticanus:* one who farmed the *portic* taxes. This word came into English with the trans. of the Bible. "How like a fawning *publican* he looks."—*Shakspeare.* Salute, lit. *to wish health to.* L. *saluto, — atum,* fr. *salus, salutis.* See "*Topics,*" ii. 52.

*a* Ge. xvii. 1; Le. xi. 44; 1 Pet. i. 15, 16; Lu. vi. 36; Jas. i. 4, iii. 2.

*b* Ep. iv. 32; Col. iv. 12; 2 Cor. xiii. 9; 1 Pet. v. 10; Heb. xiii. 21; Phi. iii. 12—14.

*c Olshausen.*

*d Conder.*

*e Alford.*

*f Trapp.*

Perfect: *to do thoroughly,* or completely. L. *perfectus,* pa. p. of *perficio—per,* thoroughly, and *ficio,* to do.

## *CHAPTER THE SIXTH.*

**1—4. take heed,** an oft-repeated exhortation, app. to many things = be cautious. **alms,** gifts of charity, strictly, "righteousness." (*See marg.*) **seen,**[a] Augustine likens those who boast of their good deeds to the foolish hen, who has no sooner laid her egg, than by her cackling she calls some one to take it away. **trumpet,**[b] Rabbi Abba is held up as a pattern in the Talmud. To avoid shaming the poor, he carried a bag of alms on his back, fr. wh they might help themselves! This *ostentatious spirit* is forbidden, under the fig. of a trumpet.[c] **left hand . . . right,** modest privacy, no self-appropriation of merit. **seeth secret,**[d] He both is in secret, acts in secret, and approves things done in secret.[e] To do alms in secret, is to offer a double sacrifice.[f] **openly,**[g] "The men who give, are the men who prosper"[h] in this world and the next.

"Ye take up your wages all aforehand. Fruit by the wayside seldom resteth till it be ripe. The hypocrite layeth up his wages in the eyes and ears of men, wh. is a chest that hath neither lock nor key to keep it. Let thy alms be secret, unless thou set light by thy reward, as Esau did by his birthright; unless thou holdest heaven hardly worth having, and art of that carnal cardinal's

hypocrisy
alms-giving

*a* Ex. x. 28; xxxiv. 12; De. iv. 9; xii. 13, etc. 1 S. xix. 2; 1 Tim. iv. 16; Mal. ii. 15, 16; Mat. xviii. 10; Mk. iv. 24; Ac. xxii. 26, &c.

*b* Jo. v. 44; xii. 43; Mat. v. 13.

*c* Ro. xii. 8.

*d Tholuck.*

*e* 1 Ch. xxviii. 9; Rev. ii. 23; Jer. xvii. 10; Heb. iv. 13.

*f Bengel.*

*g Quesnel.*

*h* Matt. xxv. 34—40.

*i Conder.*

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mind (Card. Burbon), who preferred his part in Paris before his part in Paradise."[k]

A poor woman, understanding that Dr. Goldsmith had studied physic, and hearing of his great humanity, solicited him in a letter to send her something for her husband, who had lost his appetite, and was reduced to a most melancholy state. The good-natured poet waited on her instantly, and after some discourse with his patient, found him sinking in sickness and poverty. The doctor told him they should hear from him in an hour, when he would send them some pills which he believed would prove efficacious. He immediately went home and put ten guineas into a chip box, with the following label: "These must be used as necessities require, be patient, and of good heart." He sent his servant with this prescription to the comfortless mourner, who found it contained a remedy superior to anything Galen or his tribe could administer.

*k Trapp.*

**prayer.**
*a* 1 K. viii. 22; Mk. xi. 25.

**5. prayest,** askest earnestly. **standing,** posture right, motive wrong.[a]

"The richest saint must be, and is, a humble beggar at grace's door all his days; and Christ is the Lord of the house, and the dispenser of the alms; and as the alms is too good not to be patiently waited for, so the Lord is too good and too great to be quarrelled with, and never did a believer get any good by complaining of Him. Complain to Him, and pray and ask largely, but still with faith and patience. Knock at His door, but stay; and bless Him that ever He gave you any crumbs of His grace: mix your prayers for new wanted grace with praises for His old dispensed grace. Christ loveth you, and hath proved it. Believe it and bless Him for it, and wait for His renewing His love to you; and in due time you will find that He will not only answer, but out-do your desires to Him, and all your expectations from Him."[b]

Such was the ostentatious devotion of the Pharisees, that retirement and privacy were not considered either as necessary or desirable in prayer. This part of their conduct is still imitated by many persons, especially among the Mahomedans. An aged Turk is particularly proud of a long flowing white beard, a well-shaved cheek and head, and a clean turban; and may be often seen mounted on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazaars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of water standing beside them; and at other times, reading the Koran or saying their prayers.

*b Traill.*
Ge. xlix. 18; Ps. xxvii. 14; Is. xl. 31; xlix. 23.

Pray, Fr. *prier;* L. *precor;* akin to Sans. *prachh,* to ask. Origin of prayer (Ge. iv. 26), 3875 B.C. Mode of praying with face to the East instituted by Pope Boniface II., A.D. 532. Prayers for the dead first introduced into Christian Church ab. A.D. 190.—*Eusebius.* Prayers to Virgin Mary and saints introduced by Pope Gregory, A.D. 593.

**6. closet,**[a] secret place, or chamber.[b] **secret,** see v. 4. **openly,** there is a secret reward in prayer, as peace, calm, inward strength, and the joy of communion: and an open reward of wh. the discovery is reserved for "that day."[c]

A young lady was taking a pleasant walk one summer day in a deeply-shaded woodland; and, being weary, sat down to rest on a secluded mossy bank near the summit of a hill. Presently she heard a voice as of one engaged in earnest conversation, and on advancing a step or two, she saw good Deacon M. coming leisurely up the hill, the reins hanging loosely over his horse's neck. "What can he be talking about so earnestly to himself?" she thought; but, directly, she heard the voice of prayer, and the words which God's providence caused to be especially impressed

*a* Mat. xiv. 22; 2 K. iv. 33.
*b* Is. xxvi. 20; Mat. xxiv. 26; Dan. vi. 10.
*c* Jas. v. 16; 1 Jo. v. 14—16.

Closet = *a little close,* or enclosed place. Lat. *claudo, clausum;* whence *close, cloister.* Latimer uses the word with punning allusion to its derivation: "Shall

upon her mind were these: "O Lord, have mercy on the dear youth of this place." The good old man rode on, but the voice of prayer was heard after he had disappeared from view in the leafy depths of the forest.—Mr. Read, in one of his Missionary excursions, says:—"I perceived a farmer's little girl, of five years old, constantly going, as secretly as she could, behind a bush. Coming to my waggon, I said, 'What do you do so often behind the bush?' 'I go to pray, sir.' 'To whom do you pray?' 'To Christ.' 'What do you ask from Christ?' 'I ask for grace.' To another child of her age, I said, 'I hear you often pray; what do you pray for?' 'I say, Lord Jesus, here lies a poor sinful child at Thy feet; Lord, be gracious to me, and give me grace, and Thy Holy Spirit; forgive me all my sins.'"—"No man can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar."[d]—"Isaac's closet was a field.[e] David's closet was his bed-chamber.[f] Our Lord's closet was a mountain.[g] Peter's closet was a housetop.[h] Hezekiah's closet was turning his face towards the wall,[i] and praying unto the Lord."[k]

**7, 8. vain repetitions,**[a] unmeaning tautology, idle babbling, empty round of phrases recited parrot-like, "and endless tumult and hubbub of words, is often substituted for the unspeakable utterances of the spirit."[b] "He who multiplies his prayers," say the Rabbis, "is sure of a hearing;" *ill.* by Rom. Cath. repetitions of paternosters, creeds, aves, &c. **knoweth,**[c] "We are to pray, not that we may teach the Father, but worship Him."[d] "He has already in its [the order of nature] arrangement provided for the answer of every prayer, as generally for every foreseen expression of human freedom, and for every necessity of His creatures known to Him fr. eternity."[e]

> "More things are wrought by prayer
> Than this world dreams of. Wherefore let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats,
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer,
> Both for themselves and those who call them friend!
> For so the whole round world is every way
> Bound by gold chains about the feet of God."[f]

A company of young enquirers once met in a pastor's study, to talk with him about their immortal interests. They could give no particular cause for the seriousness and anxiety which had so suddenly come over them, but as one expressed it, he thought "somebody must have been praying for us." And so it proved. A company of pious mothers and sisters had been for some time entreating God to awaken and convert their souls, "and the Lord hearkened and heard them."

**9. manner,** in this style, not as heathen or Pharisees. "This should always be the substance of a well-ordered prayer; brief, concise, comprehensive, and to the point. It consists of a preface, six petitions, and a doxology; and it is found substantially in the nineteen prayers of the Jewish Liturgy, except the clause "as we forgive our debtors."[a]

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any of his sworn chaplains? No, they be of the *closet*, and keep close such matters."—*Serm.* p. 98. The Heb. word *chuphali* = a bridal chamber, rendered *chamber* in Ps. xix. 5; is trans. *closet* in Joel ii. 16.

*d J. Tay'or.*
*e* Ge. xxiv. 63.
*f* Ps. iv. 4; lxxvii. 6.
*g* Mat. xiv. 23.
*h* Ac. x. 9.
*i* 2 K. xx. 2; Is. xxxviii. 2.
*k Bickersteth.*

*a* 1 K. xviii. 26.
*b Augustine.*
*c* Is. lxv. 24; Da. ii. 21—23.
*d Bengel.*
*e Stier.*
*f Tennyson.*
Vain = *vacant, worthless* A.-S. *wana*, deficient; Ger. *watin*; Fr. *vain*; L. *vanus*, empty.
Repetition = *to repeat or say again.* L. *repeto, repitum — re*, again, and *peto*, to attack, seek; akin to Sans. *pat*, to fly, to fall. In Undes, a prov. of Little Thibet, they say their prayers thus:—A large hollow cylinder, like a drum, is erected, within which is placed all the written prayers, and then it is set going, by being whirled round its own axis, thus saving the trouble of repeating them.

**the Lord's prayer**

*a Jacobus.*
Lu. xi. 2—4.

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*The Lord's prayer a model:* 1, In *language*, for simplicity nobleness, brevity, directness; 2, in *spirit*,—"the spirit of adoption,"[b] wh. sets the Father's glory first in desire, and then presents his own and others' wants in simple child-like faith; 3, in *matter*, it is made up of adoration and definite request, and asks all things necessary and none superfluous.[c]

"Charlie was going home with his uncle. They were on the steamboat all night. A steamboat is furnished with little beds on each side of the cabin. These little beds are called berths. When it was time to go to bed, Charlie undressed himself. 'Make haste and jump into your berth, boy,' cried his uncle. 'Mayn't I first kneel down and ask God to take care of us?' asked Charlie. 'We shall be taken care of fast enough,' said his uncle. 'Yes, sir,' said Charlie; 'but mother always tells us not to take anything without first asking.'"[d]

b Ro. viii. 15.

c Conder.

d See various texts as prayer, for additional illus. The Lord's Prayer, as usually offered, is the Prayer-book version (Cranmer's), and not as found in either of present trans. of Gospels.

**our,** not mine alone,[a] **Father.**[b] Hence pray with a simple, filial spirit. **Heaven,**[c] place of glory, purity, &c. Hence also be reverential and confident, for such a Father can do more than we can ask or think, greatest and best.

*Our Father*—1. By right of creation; 2. By bountiful providence; 3. By merit of mercy; 4. By grace of adoption. *which art in heaven:* 1. The throne of Thy glory; 2. The kingdom of bliss; 3. The city of the great King; 4. The Home of Thy saints.

"Although I cannot say 'Our Father,' as we shall be able to say it one blessed day, I will, nevertheless, like a little child, lisp it: if I cannot believe it in all its fulness, I will not let it be an untruth, and say, No, to it: I will daily endeavour to spell it, until I am able to repeat *this word*, 'Our Father,' after Christ: whether I do it well or not, be it stammering or stuttering."[d]—Randolph, the eccentric, but influential statesmen, once addressed himself to an intimate friend in terms something like the following:—"I used to be called a Frenchman, because I took the French side in politics; and though this was unjust, yet the truth is, I should have been a French atheist, if it had not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in heaven.'"

a He. xii. 9; Ep. iii. 15; Jer. xxxi. 1.
b 1 Jo. iii. 1; Ga. iv. 6; Ro. viii. 15, 16; Jo. xx. 17; xvi. 23; Ep. iv. 6; Jo. iv. 23.
c Is. lxvi. 1; Ps. cxxiii. 1.

d Luther.

Heaven = *that which is heaved* or lifted up. A.-S. *heofan—hefan*, to lift. "Heaven is only the perfect of 'to heave,' and is so called because it is 'heaved' or 'heaven' up, being properly the sky as it is raised aloft."—*Trench.*

**hallowed.**[a] sanctified, "Let that whereby thou makest thyself known be held sacred, kept holy, and everywhere revered."[b] **name,**[c] "Thy *divinity*, thy complete *being*, as the object of human thought and worship."[d]

*Hallowed be Thy name*—1. By our thoughts; 2. By our speech; 3. By our conduct.

"The name of the Holy One of Israel is always equally holy in itself; just as the sun in itself is always equally hot and glorious. To us, however, the sun is sometimes hotter, and sometimes colder; sometimes brighter, and sometimes less bright: sometimes, too, we lose sight of it altogether, and are left in night and darkness. So it is with God's name. Though in itself it is always holy, all holy, yet by us sinners it is more reverenced and more hallowed at one time than at another. There is a summer of the soul, when we bask in the sunshine of God's countenance; and there is also a winter of the soul, when our souls are cold, and wither for the want of his cheering, enlivening presence. There is a night, too, of the soul, when we loose all sense and

a Ps. cxiii. 2, 3; Ez. xxvi. 23; Mal. i. 11.
b Jacobus.
c Ps. ix. 10; cxxxviii. 2.
d Meyer.

Hallow = *to make holy* A.-S. *halgian.—halig*, holy; connected with *hale, heal, holy, who'e.* Name, that by wh. a person or thing is *known* or called. A. S. *nama*; Ger. *name*; L. *nomen—nosco*, to know; Gk. *onoma*, for *ognoma*, fr. *gna*, root of *gignōskō*, to know; Sans.

feeling of His holiness, and are, as it were, left in the darkness of sin. Therefore, in praying that God's name may be hallowed, we pray that there may be no more spiritual winter, no more spiritual darkness, but that the souls of all men may at all times feel the same bright and gladdening sense of God's true nature and character: we pray that all men may at all times think of God truly as He is."[e]

**10. Kingdom**[a] = the fulness of the accom. of the k. of God, so oft. spoken of in prophetic Scripture.; and, by implication, all that process of events wh. lead to that accomplishment.[b]

K. come—1. Of grace to inspire us; 2. Of power to defend us, 3. Of glory to crown us.[c]

A little girl sent about ten shillings to a gentleman, for the purchase of some Missionary tracts; and in her letter she says, "She who takes this freedom to ask so much of a stranger, began this letter with a trembling hand. She is, indeed, young in years and in knowledge too, and is not able to talk much with a gentleman on religion; but her mother has taught her, almost eleven years, to say, '*Thy kingdom come;*' and she believes she cannot be saying it sincerely if she does nothing to help it on among the heathen. This thought emboldens her to write to a stranger, almost as though he were a friend."

**will,**[a] may our w. be conformed to, and subordinated to Thine. **done,** cheerfully, constantly, perfectly. **earth,** in the thought, feeling, speech, action of each; and fraternal union and holy obedience of all. **Heaven,**[b] by angels who have never sinned; and by saints redeemed fr. the earth.

*will . . . done*—1. In weal, and in woe; 2. In fulness, and in want; 3. In life, and in death.[c] 1. *In us*, that we may become like Thee; 2. *By us*, that the world may be conquered for Christ. *In earth as in heaven*—1. In us, as in angels; 2. Willingly, faithfully, readily; 3. Without murmur, let, deceit.[d]

There was a little girl, who began suddenly to suffer with pain in her head, and at last became quite blind. She was taken to a doctor, who was very famous for his skill in treatment of the eye, and he said that she would never see again. When they told her this, she exclaimed—"What, mother, am I never more to see the sun, nor the beautiful fields; nor you, my dear mother, nor my father? Oh, how shall I bear it?" She wrung her hands, and cried bitterly. Nothing seemed to give her any comfort. Presently her mother took a small Bible from the table, and put it in her hands. "What is this, mother?" asked the sorrowful little girl. "It is the Bible, my child." The touch of that book set memory at work; and one passage after another came into her mind; and each one that came brought light with it. Her tears ceased, and she turned her sightless eyes upwards; and then, though all was dark outwardly, the light within made her face to shine with solemn joy, as, with the strongest feeling, though but in a low whisper, the sacred words left her lips, "Thy will be done in earth, as it is in heaven."

> 'Oh! be my will so swallow'd up in Thine,
> That I may do *Thy* will in doing mine."[e]

**11. give . . bread,**[a] *bread*, representative term = com. necessaries for body and soul; *daily*, constant dependence on

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*nâma — jna*, to know. The chief Heb. name for the Deity was Jehovah = the eternal Being.
*e Hare.*

*a* Rev. xi. 15; xix 6; Ps. ii. 8; Dan. vii. 27.
*b Alford*
*c Bernard.*

Kingdom = *the state* or *attributes of a king.* King, lit. *the father* of a people. A.-S. *cyning—cyn*, offspring; Sans. *ganaka*, father — root *gan*, to beget.

*a* Matt. vii. 21; Ps. xl. 8; xxvi. 39, 42; Ro. xii. 2; Ep. vi. 6; 1 Thes. iv. 3.
*b* Ps. ciii. 20, 21.
*c Bernard.*
*d Bernard.*

Will = *pleasure, command, disposal.* A.-S. *wille*; Ice. *vili*; Gk. *boulē*, will, purpose; L. *volo*, to will. Definitions: "Father to the deed;" "The rudder of the soul, which we should always put into the hands of our Heavenly Father."

Earth, lit. *the ploughed land.* A.-S. *eorth*; Ger. *erde*; Gk. *era*, Sans. *ira*;—root *ar*, to plough. Earing (Ge. xlv. 6; Ex. xxxiv. 21) fr. A.-S. *eriung*, ploughing. Ploughed land = inhabited land hence earth = world = people in it.
*e H. More.*

*a* 1 Tim. vi. 8 Pr. xxx. 8, 9; Ps

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God. Be not anxious about to-morrow. "Day by day the manna fell."

*give . . . bread*—1. For relief of our necessities; 2. For nourishing of our bodies; 3. For feeding of our souls.

The harvest-fields are the golden links that connect the ages and the zones, and associate together the most distant times and the remotest nations in one common bond of sympathy and dependence. They make of the earth one great home; of the human race one great family; and of God the universal parent, to whom day after day we are encouraged to go with filial faith and love, not in selfishness and isolation, but in a fraternal spirit, which embraces the whole world, asking not for ourselves only, but for all our brothers of mankind as well. "*Our* father which art in heaven, give *us* this day our daily bread?"[b]

xxxiv. 10; Job xxiii. 12; Mat. iv. 4; Jo. iv. 34. Bread, lit. food of *pounded* corn, *i.e.* flour. A.-S. *bread, bread*, fr. *breotan, breodan*, to break; or fr. *bray*, to pound. Bread=food. Hebrews applied term *lechem* (orig. food of any kind) specifically for bread. *b Macmillan.*

**12. forgive,**[a] cross out of "book of remembrance." **debts,** wh. we owe to justice for sins many and great. **debtors,** those who in various ways have injured us.

*Forgive us the sins*—1. By wh. Thou art dishonoured; 2. Our neighbours wronged; 3. Ourselves endangered. *As we forgive those*—1. Who have hurt us in our bodies; 2. Hindered us in our good; 3. Wronged us in our good name.[b]

The Rev. J. Wesley, in the course of his voyage to America, hearing an unusual noise in the cabin of General Oglethorpe, the Governor of Georgia, with whom he sailed, stepped in to inquire the cause of it. The General addressed him, "Mr. W. you must excuse me, I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus wine; I therefore provided myself with several dozens of it, and this villain Grimaldi (his foreign servant, who was present, and almost dead with fear) has drank up the whole of it; but I will be revenged on him. I have ordered him to be tied hand and foot, and be carried to the man-of-war which sails with us. The rascal should have taken care how he used me so, for I never forgive." "Then I hope, sir," said Mr. W., looking calmly at him, "you never sin." The General was quite confounded at the reproof; and putting his hand into his pocket, took out a bunch of keys, which he threw at Grimaldi: "There, villain," said he, "take my keys, and behave better for the future."

a Is. xliii. 25; xliv. 22; 1 Jo. i. 9; Is. lv. 7; Ps. ciii. 12; Jer. xxxi. 34; Mic. vii. 18, 19; Ps. cxxx. 3, 4; Ex. xxxiv. 6, 7; Ac. xiii. 38; Ep. i. 7; Col. ii. 13; Mat. xviii. 21, 22; Lu. vi. 37. *b Bernard.* Forgive, orig. *to give away*, to resign, remit, pardon. A.-S. *for*; Ger. *für, vor, ver*, before, or because. Give, fr. A.-S. *gifan*; Ger. *geben*; Goth. *giban*. Debt, *what one owes*. L. *debitum*, what is due, fr. *debts*, to owe. "He that cannot forgive others, breaks the bridge over wh. he must pass himself."—*Ld. Herbert.*

**13. lead...not**—1. By course of Providence; 2. By unchaining the tempter; 3. By leaving us to ourselves. **temptation,**[a] not trial of faith, but inducements to sin. [*Note.* God is said, in Scripture, to do what he permits to be done.]

*Lead not, etc.*—1. Of the wicked world; 2. The enticing flesh;[b] 3. The envious devil.[c] *Trials may become temptations*—1. By supervention of our own evil inclinations; 2. Of allurements of world; 3. Of the great tempter. *How God tempteth not, and may yet lead us into t.*—1. Because He *leads* us, and t. is in the way; 2. He tries us, and t. supervenes; 3. He deals with us acc. to our faith, and t. exerts its power through our unbelief.[d]

"He that is not satisfied," says Bishop Wilson, "that plays are an unlawful diversion, let him, *if he dare*, offer up this prayer to God *before he goes*, 'Lord, lead me not into temptation, and bless me in what I am now to be employed.'" There are many other occupations and amusements, in which the same advice is worth attending to.

a 2 Pe. ii. 9; Jo. xvii. 15; Lu. xxii. 40, 46; 2 Th. iii. 3; Matt. xxvi. 41; Rev. iii. 10; 1 Cor. x. 13. *b* Jas. i. 14. *c Bernard.* *d Lange.* Tempt, *to stretch out* or try the strength of, put to trial; to test. Old Fr. *tempter*; Fr *tenter*; L. *tento, tempto*; an inten. of *tendo*, to stretch. Often written *tentation* in old theological works.

**deliver . . . evil.**[a] *Temptation* is enticement to sin, *evil* = sin itself, root, branch, fruit. [**evil**, acc. to Bengel, etc. = "the Evil One; wh., says Alford, is "incongruous and absurd."] *deliver, etc.*—1. Forgive what is past; 2. Reprove what is present; 3. Prevent what is to come.[b] *A pardoned sinner's only fear*—the fear of defiling the white robe; of losing the ring; of exclusion fr. the marriage-feast. *Deliverance*—1. At beginning; 2. In the middle; 3. At end of journey to heaven. 1. Fr. *sin* here and hereafter; 2. Fr. *evil* here and hereafter.[c]

The Rev. John Newton, the late rector of St. Mary Woolnooth, London, once said, "Many have puzzled themselves about the origin of evil; I observe there *is* evil, and that there is a way to *escape* it; and with this I begin and end."

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*a* Jo. xvii. 15; 1 Ch. iv. 10; Ps. cxxi. 7; 2 Ti. iv. 18; Lu. xxii. 31, 32; Rev ii. 10.
*b Bernard.*
*c Lange.*
Deliver = *to set free.* Fr. *delivrer*; L. *de*, from, and *liberare*, to set free—*liber*, free.
Evil = *harm. Sin* the source of harm. A.-S. *yfel.*

**kingdom** in us[a] and in the world,[b] to establish wh. is the aim of Christian work,[c] and the end of believing prayer; **power**, by wh. alone the kingdom is founded and sustained;[d] **glory**, to be sought by all Thy subjects, and realised in their obedience and happiness.

*This Doxology*, an apt and sublime conclusion to the whole prayer.[e] *Kingdom*—1. To rule and to govern all; 2. To command to do all; 3. In all, by all, all in all. *Now . . . ever*—1. At this present; 2. In this world; 3. In the world to come. *Amen*—1. As Thou sayest, so it is; 2. As Thou promisest, it shall be; 3. As we pray, so be it, Lord.[f]

The Roman soldiery chose Valentinian to be their Emperor; afterwards they consulted how they might join a partner with him in the throne. On hearing this, the Emperor replied, that although it had been in their power to give him the Empire, it was no longer in their power to give him a colleague. Thus, if God be our King, He must be our King only. It is the same thing to serve other gods, and to deny the true God.[g]

*a* Lu. xvii. 21; Ro. xiv. 17.
*b* Mat. xii. 28.
*c* Mat. vi. 33; Lu. xii. 31.
*d* 2 Cor. iv. 7; Ep. i. 19; Col. i 11; Rev. xix. 1.
*e Conder.*
*f Bernard.*
*g Spencer.*
Power = *rule*, authority. Norm. *povaire, povare*; L. *posse*, contr. of *potesse*, to be able—*potis*, able (akin to Sans. *pati*, ruler), *pa*, to rule, and *esse*, to be.

**14, 15. ye forgive . . . God forgive.**[a] He delighteth in mercy and the merciful. The forgiving shows his estimate of mercy. **forgive not**, etc., pride hinders forgiveness, and rejects mercy. Pride and penitence are opposed. He who is so proud that he will not forgive, will not be penitent that he may be forgiven.

*Connexion betw. forgiveness and readiness to forgive*—1. F. makes us ready to forgive; 2. Readiness to forgive inspires us with courage to seek f.; 3. Spirit of f. ever joins the two closely together. *Who cannot forgive, cannot be forgiven*—1. Because he will not believe in forgiving love; 2. Will not act upon its directions.[b]

A great boy in a school was so abusive to the younger ones, that the teacher took the vote of the school whether he should be expelled. All the small boys voted to expel him, except one, who was scarcely five years old. Yet he knew very well that the bad boy would probably continue to abuse him. "Why, then, did you vote for him to stay?" said the teacher. "Because if he is expelled, perhaps he will not learn any more about God, and so he will be more wicked still." "Do you forgive him, then?" said the teacher. "Yes," said he; "papa and mama, and you, all forgive me when I do wrong; God forgives me too, and I must do the same."

**forgiveness of injuries**

*a* Mk. xi. 25; Ep iv. 32; Col. iii. 12, 13; Ja. ii. 13.

*b Lange.*
"When a man but half forgives his enemy, it is like leaving a bag of rusty nails to interpose between them."—*Latimer.* "Forgiveness is the most refined and generous point of that human nature can attain to. Cowards have done good and kind actions. But a coward never forgave; it is not in his nature."

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**fasting**
*a* Is. lviii. 5; Joel i. 14; ii. 12, 13; Zec. vii. 5; Ne. i. 4; Ezr. viii. 23. See *Kitto* in loc.

*b* Da. x. 2, 3.
*c* Lev. xvi. 29; xxiii. 27—32.
*d* Jud. xx. 26.
*e* Zec. viii. 19; Est. ix. 31.
*f* 2 Sa. xii. 16, 20.
*g* Dan. ix. 3.
*h* Acts x. 30.
*i Conder.*
*j* 2 Ch. xx. 3.
*k* Jon. iii.
*l* Ac. xiii. 2.
*m* See *Hadyn's Dict. Dates*, arts. *Fast, Abstinence.* Noted personal fasting: *Moses*, Ex. xxiv. 18. *Elijah*, 1 K. xix. 8. *Jesus*, Mat. iv. 2.

**16—18. Fast,**[a]—"The custom of religious fasting cannot be traced to any Divine command, but arose naturally (esp. in hot climates, where abstinence for many hours fr. food is much more easy than in our cold damp climate) fr. the fact (1) that intense sorrow destroys the appetite for food, and (2) that intense absorption of mind in any engagement renders it careless ab. eating; while, on the other hand, a full meal tends to unfit the mind for devotion, meditation, or intellectual activity. Hence, f. was practised with a two-fold object: as an expression of grief for sin, and as a help to devotion. The monkish ideas of penance, and of benefiting the health of the soul by weakening the health of the body, were of later introduction, as also the ingenious expedient of abstaining fr. some kinds of food, while feasting on others. The strict idea of f. is complete abstinence; but the spirit of the practice may be exercised, where the period is prolonged, by abstaining fr. all *pleasant* food.[b] Only one fast was *enjoined* by Moses.[c] To this the Jews added many others: public special fasts;[d] public annual feasts, aft. the captivity;[e] and private voluntary fasts, as those observed by David,[f] Daniel,[g] Cornelius,[h] and others."[i]

Fasts were observed by most nations fr. remotest antiquity; *ill.* Jews,[j] Ninevites.[k] First Christian preachers ordained with f.[l] Annul. f. as Lent [lit. *the time when the days lengthen*, fr. A. S. *lengten, lencten*, spring], and on occasions to appease the anger of God, began in the Christian Church A.D. 138. Fast days app. by reformed churches in times of war and pestilence (as March 21, 1855, for Russian war; and Oct. 7, 1857, for Indian Mutiny).[m]

**hoarding.**
*a* Jo. vi. 27; Pr. xxiii. 4, 5; 1 Ti. vi. 17; Jas. v. 1—3; Ps. xxxix. 6; lxii. 10; 1 Ti. vi. 6—10.
*b Burder. Paxton's Ill. of Scripture*, i. 312 ff.
*c* Job xxiv. 16.
*d Lange.*
*e Whitecross.*
Treasure, wealth *stored up.* Fr. *trésor*; L. *thesaurus*; Gk. *thēsauros* — *tithēmi*, to place.
Moth, an insect that *gnaws* cloth. A.-S. *moththe*; Ger. *motte*, prob. fr Goth. *maitan*; old Ger. *meten*, to cut, to *gnaw.*

**19. Treasure . . . earth,**[a]—T. = anything that may be stored (see Ps. cxxxv. 7; Ro. ii. 8). **moth,** dresses a com. form of wealth in lands where fashions change not. Travellers speak of whole suits of clothes being reduced to a lace-work of shreds in a single night.[b] **rust,** Gk. βρῶσις = all "eating" or corroding agencies, as mildew, rot, "wear and tear" of time, etc. **thieves break,** *all.* to mud walls wh. are easily broken through.[c]

*Worldly treasures*—1. What in themselves; 2. What they become by faith; 3. What they become to carnal minds. 1. Outward; 2. transient; 3. liable to loss. *Unsubstantial yet dangerous*—1. Because spoilt by moths, consumption, thieves; 2. Because they bring moths, consumption, thieves, into the heart.[d]

One of the catechists of a Sabbath school, going to visit a boy who had been absent, heard the following story related to his mother:—"Oh, mother!" exclaimed the boy, as he entered the house one day, "something has killed all my rabbits." Without giving his mother time to reply, he continued, "It is a judgment of God come upon me for stealing meat for them; but," said he, "I am glad that I have none left, for they would have been a temptation to make me steal again."[e]

*a* 1 Ti. vi 19; 1 Pe. i. 4; Col. iii. 2; Phi. iii. 19, 20; Mat. xix. 21; He. xi. 26; Re. ii. 8, 9; He. x. 34; Pr. xix. 17; Lu. xii. 33.

*Conder.*

**20, 21. Treasure . . . heaven,**[a] wh. therefore must be not only *valuable*, but *safe.* **treasure . . . heart,** "What a man chiefly loves both *shows* what he is, *makes* him what he is."[b]

*Heavenly treasure, unchangeable*—1. Cannot be corrupted fr. within; 2. Nor be consumed fr. without; 3. Nor taken away fr. beneath. *A contrast*, gathering in *appearance*, and in *reality.* False gathering is a casting away, under appearance of gain; real gathering is gain, under app. of loss. *Treasure and heart*—The

heart ever lives in its highest good; as the t. is, such shall the heart become, earthly or heavenly.[c]

Paulinus, when he was told that the Goths had sacked Nola and plundered him of all he had, lifted up his eyes to heaven, and said, "Lord, thou knowest where I have laid up my treasure." —A lady was once visiting at the house of a minister, who had two sons; these two little boys were amusing themselves with some beautiful toys. The lady, on seeing them, said, "Well, boys, are these your treasures?" "No, ma'am," said the elder, "these are not our *treasures;* these are our *playthings. Our treasures are in heaven!*"

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*c Lange.*

Heart, *physical*, the organ that circulates the blood; *moral*, the seat of the affections, especially love.

**22, 23. light . . . eye,**[a]—as window of a house, through wh. soul looks out. ["The lantern of thy body is thine eye."—Wickliffe]. **single,** clear, simple. "Were thine eye not sunny, how could it ever see the sun."[b] "By the *eye*, Christ means whatever rational insight remains in men since the fall."[c] "The Greeks called the understanding νοῦς, the light in men."[d] **evil,** cunning, double [clouded by insanity also]. **darkness,** "For when the *pilot* is drowned, the *light* quenched, and the *captain* taken prisoner, what hope is left the crew?"[e]

**light of the body**

*a* Lu. xi. 35 Is. viii. 20; 1 Co. xiv. 14

*b Göethe,*

*c Calvin.*

*d Stier*

"If conscience be itself vitiated, what will be the state of the appetites and passions, wh. are naturally blind and precipitate?"—Disciples are the light of the world, app. for instructors and examples of rest of mankind; if they should teach error, and live in sin, how dark the world will be.

Some years ago there dwelt a widow in a lonely cottage on the seashore. All around her the coast was rugged and dangerous; and many a time was her heart melted by the sight of wrecked fishing boats and coasting vessels, and the piteous cries of perishing human beings. One stormy night, when the howling wind was making her loneliness more lonely, and her mind was conjuring up what the next morning's light might disclose, a happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked out upon the sea; might she not place her lamp by that window, that it might be a beacon light to warn some poor mariner off the coast? She did so. All her life after, during the winter nights, her lamp burned at the window; and many a poor fisherman had cause to bless God for the widow's lamp—many a crew were saved from perishing.

*e Chrysostom* in *Tholuck.*

Light, *that wh. shines* or *is brilliant.* A.-S. *leoht, lyht;* Ger. *licht;* W. *llug;* Goth. *linhath;* L. *lux;* light akin to Sans. *lok, loch,* to see, to shine; *ruch,* to shine. Light travels 195,000 ms. in a second. "The pencil with wh. God paints all the hues of creation."—*Hill.* "All human souls, never so be-darkened, love light; light, once kindled, spreads till all is luminous."—*Carlyle.*

**24. serve,**[a] wholly belong to, and be under command of. **masters,** Lords, as absolute owners. **mammon,**[b] a Chaldee word = riches. *Gain* was called mammon by Phœnicians and Chaldeans.[c]

**single service**

*a* Lu. xvi. 13; 1 Jo. ii. 15; Ja. iv. 4; 1 K. xviii. 21; Mat. iv. 10; 1 S. vii. 3.

*b* μαμωνᾶ; the name, as *Schleusner* says, of an Assyrian deity. *Tholuck* shows this to be an error.—*Alford.* Mammon, riches, the god of riches. L. *mammona;* Syriac, *mamona.*

*c Augustine.*

*d Lange.*

*e Parker.*

*mammon*—1. The idol of all times; 2. Of all nations; 3. Of all unconverted hearts; 4. The origin of all idolatry; 5. The first and last among hidden idols of God's people. Service of *m.* converts service of God into a lie. Service of God excludes service of *m.*[d]—"1. Wholeness of heart essential to all progress—literature, art, commerce, as well as religion; 2. Division of heart is weakness; 3. All men *must* serve,—the choice is betw. God and mammon."[e]

In December 1790, died at Paris, literally of want, M. Ostervald, a well-known banker. This man felt the violence of the disease of avarice (for surely it is rather a disease than a passion of the mind) so strongly, that, within a few days of his death, no

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"The god of this world is riches, pleasure, and pride, wherewith it abuses all the creatures and gifts of God."—*Luther.* "Mammon has enriched his thousands, and has damned his ten thousands." — *South.* "Mammon wins his way where seraphs might despair."—*Byron.*

importunities could induce him to buy a few pounds of meat, for the purpose of making a little soup for him. "'Tis true," said he, "I should not dislike the soup, but I have no appetite for the meat; what, then, is to become of that?" At the time that he refused this nourishment, for fear of being obliged to give away two or three pounds of meat, there was tied round his neck a silken bag which contained 800 assignats of 1,000 livres each. At his outset in life he drank a pint of beer, which served him for supper, every night at a house much frequented, from which he carried home all the bottle corks he could come at: of these, in the course of eight years, he had collected as many as sold for twelve louis d'ors; a sum that laid the foundation of his fortune, the superstructure of which was rapidly raised by his uncommon success in stock-jobbing. He died possessed of £125,000 sterling.

**providence**

*a* Ps. lv. 22; Phi. iv. 6; 1 Pet. v. 7; Lu. xii. 30.

*b* Thought, when the A. V. was made *thought* = anxiety, solicitude, melancholy—as "pale cast of thought."—*Shakspeare.* "Hawis, an alderman of London, was put in trouble, dyed with *thought* and anguish before his businesse came to an end."—*Bacon.*

*c* 1 Ti. vi. 8; Lu. x. 41, 42; Mat. xiii. 22.

*d Conder, Bengel.*

*e* Job xxxviii. 41; Ps. cxlvii. 8, 9; *f Lange.*

Fowl, a creature *that flies.* A.-S. *fugel—flug*, flight—*fleogan*, to fly; Ger. *vogel*; allied to L. *fugio* and *volo*, to fly.

**25, 26. thought.**[a] Be not distracted with care.[b] **life . . . body,** the greater; **meat . . . raiment,**[c] the less. Will He who has conferred the greater gift, neglect the less?[d] **fowls,**[e] birds. **sow not,** etc. But they use their powers acc. to their instincts; and we are to use ours acc. to our reason. **your . . . father,** *their* creator, *your* father. **better,** worth more; hence, be better cared for.

*Solicitude is the mother of avarice*—1. What it cannot do, (1) not pray, (2) or work, (3) or create anything, (4) or alter anything; 2. What it can do, (1) conceal heaven, (2) spoil earth, (3) open hell. *Gains and losses of solicitude*—1. It loses (1) the present moment, (2) to-day, (3) all eternity; 2. It gains (1) foolish projects, (2) anxious dreams, (3) a terrible awakening. *Solicitude, a sinful distrust*—1. Of God; 2. Of our neighbour; 3. Of ourselves.[f]

Martin Luther was one day walking in the fields when in great straits, with his Bible in his hands, and reading the Sermon on the Mount, was much comforted by Matt. vi. 26, "Behold the fowls of the air," &c. Just then a little bird was hopping from sprig to spray, with its sweet, chirping note, seeming to say—

"Mortals, cease from toil and sorrow,
God provideth for the morrow."

It then came to the ground to pick up a crumb, and rising merrily, again seemed to repeat its simple song—

"Mortals, cease from toil and sorrow,
God provideth for the morrow."

**27. cubit . . . stature,** strictly, *wh. of you, by care, can add a span to his life.*[a] The Gk. word here trans. *stature*, has both meanings; here the context demands the lengthening of life to be understood.[b]

"My days are shorter than a span;
A little point my life appears;
How frail at best is dying man!
How vain are all his hopes and fears!"

But our own translation conveys a valuable admonition. The growing age is too often the thoughtless, careless age, yet we grow; and shall not He who reared us to this, provide for us now we are reared? Again: we cannot alter the stature we are of, if we would. A little man may wish that he was tall, but he knows

*a* So *Tholuck, Meyer, De Wette*, &c.

*b Alford.*

Cubit, the length fr. the elbow to the point of the middle finger. Bp. Cumberland and M. Pelletier say the c. = 21 in. Capellus and others assert there were two c.'s. The *sacred* = 21 in., and the *common* = 18 in.

it is vain to wish, and therefore he does as well as he can. Now, as we do in reference to our bodily stature, so we should do in reference to our worldly estate.

**28, 29. raiment,** extreme folly of those who are anxious ab. either *material* or *fashion* of dress. Comfort sacrificed for appearance, and necessaries for luxuries.[a] **lilies,** many think the white l.[b] ref. to; but acc. to Royle, the martagon l.[c] It is like our gorgeous tiger-lily in form and size. Flowers at the time the Sermon on the Mount. is supposed to have been delivered. Abounds in Galilee. Its fine showy *scarlet* flowers would attract attention.

"This Hûleh l. is very large, and the three inner petals meet above, and form a gorgeous canopy, such as art never approached, and king never sat under, even in his utmost glory. And when I met this incomparable flower, in all its loveliness, among the oak woods around the N. base of Tabor and on the hills of Nazareth, where our Lord spent his youth, I felt assured that it was to this he referred."[d]

Crœsus, King of Lydia, who felt presumptuously proud on account of his power and riches, had dressed himself one day in his utmost splendour of apparel and royal ornaments, and, seating himself on his throne, exhibited his person to Solon, as comprehending within itself the substance and sum of all worldly glory. "Have you ever beheld," said he, to the Grecian sage, "a spectacle more august?" "I have," was the answer; "there is neither a pheasant in our fields, nor a peacock in our courtyard, nor a cock on our dunghill, that does not surpass you in glory!"

> "Fresh springing from the emerald sod,
> And beautiful to see,
> As when the meek, Incarnate God,
> Took parable from ye.
> Ye never toil'd with anxious care,
> From silken threads to spin
> That living gold, refined and rare,
> Which God hath clothed ye in."[e]

**30. grass,**[a] wild flowers, forming part of meadow-growth, are counted as belonging to, and are cut down with grass. **oven,**[b] covered earthen pans, wider at bottom than top, wherein bread was baked by putting hot embers round it.

A gentleman travelling in China, encountered a long train of persons as they were crossing a plain, each bearing a heavy burden of grass, of a long, coarse description, and much better suited for fuel than fodder. After having been dried, the bundles of grass were laid upon a rick, to serve for the use of those who had not the means to purchase firewood. On the hills of China, where wood is scarce and expensive, grass grows in great profusion, and is long and stout enough to become a useful substitute for fuel of a far greater cost. As such it is used by the Chinese, and our Saviour's beautiful appeal indicates that in Judea the same practice prevailed.

The grass and the flower are not beautiful or glorious for their own sakes, but solely as pictures of spiritual things, as hieroglyphics in the alphabet of Divine language. . . . It is said of the great Galileo—who had been accused of infidelity because he

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acc. to Horne (*Intro.* iii. 573), the c=1 foot 9·888 in., or, in inches, 19·0515.

*a Stanley.* S and P, 139, 429; *Bonar,* Land of Promise, 46; *Balfour,* Plants of Bible, 138. *Kitto in loc.*

*b Lilium candidum.*

*c L. chalcedonicum.*

1 K. vii. 19—26; 2 Ch. iv. 5; Song ii. 2—16; iv. 5; vi. 2, 3; Lu. xii. 27; Hos. xiv. 5.

*d Thomson,* L. and B., 256.

*e Strickland.*

Raiment, that in which one is *arrayed*: contr. of obs. *arrayment*—array (Ge. xli. 42; Lu. xxiii. 11; Ac. xii. 21; Re. vii. 13; xvii. 4). "His *rayments,* though they were meane, yet received they handsomenesse by the grace of the wearer."—*Sidney, Arcadia.*

*a "Bible Teaching in Nature,"* 45.

*b "Topics,"* ii. 22. Grass, lit. *that wh. grows,* or *the thing eaten.* A.-S. *gærs, græs;* Ice., Ger. *gras;* Scot. *girs;* allied to L. *gramen,* grass, either fr. the root of *grow,* L. *cresco,* or fr. Gk. *graô, graino,* to gnaw, to eat; Sans. *gras,* to devour. "Grasses are nature's care. With these God clothes the earth; with these He sustains its inhabitants. Cattle feed upon their leaves, birds upon their smal-

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ler seeds, men upon the larger; for few readers need be told that the plants wh. produce our bread-corn belong to this class."—*Paley.*

*a* Ps. xxxiv. 9, 10; xxxvii. 25; Lu. xii. 29.
*b* Ps. lxxxiv. 11; 1 Co. iii. 22; Phi. iv. 19.
*c* Ro. xiv. 17.
*d* Ro. iii. 21, 22.
*e* Mk. x. 29, 30; 1 Ti. 4, 8.

asserted that the earth went round the sun, in apparent contradiction to the language of Scripture—that when questioned by the Roman Inquisition as to his belief in the Supreme Being, he pointed to a straw lying on the floor of his dungeon, saying to his accusers that, from the structure of that trifling object, he would infer with certainty the existence of an intelligent Creator. And this is the welcome conclusion to which an attentive examination of the grass of the field inevitably leads.—*Macmillan.*

**31—33. Therefore,**[a] because God cares for even the *least* of his creatures. **saying,**[b] and doing also, over-working. **these things,** as their chief good. **Gentiles,** not Hebrews; Pagans, idolaters. **Father,** who will provide for his *children.* **first,**[c] in order of time, because of first importance. **righteousness,**[d] seek to glorify Him in yr. character and conduct. **added,**[e] by the father's care.

1. The aim of true life—the K. of God; 2. The business of true life—seeking that K.; 3. The inclusiveness of true life—these things added.[f]

When a young man made an open profession of the Gospel, his father, greatly offended, gave him this advice: "James, you should *first* get yourself established in a good *trade*, and then think of and determine about religion." "Father," said the son, "Christ advises me differently; He says, 'Seek ye *first* the kingdom of God.'"

*f Parker.*
Gentile, lit. *belonging to* the same *clan* or *family.* L. *gentiles—gens*, root of Gk. *gignomai*, to beget. In the Bible, G. = any who were not Jews.

**34. morrow . . . thought,**[a] we shall be sufficiently ab. to-morrow when it comes. **suff. . . . day,** therefore do not bring into it the trials of to-morrow. **evils,** losses, trials, toils, etc.

He meets to-morrow best who uses to-day well. He is best prepared for eternity, who has wisely employed the talent of time. Think of the arrears of all our yesterdays being remitted to to-day![b]

Mr. Laurence, who was a sufferer for conscience' sake, if he would have consulted with flesh and blood, as was said of one of the martyrs, had eleven good arguments against suffering, viz. a wife and ten children. Being once asked how he meant to maintain them all, he cheerfully replied, "They must all live on Matt. vi. 34, 'Take therefore no thought for the morrow,'" etc. —Contentment and resignation, in such trying circumstances, are not only blessings to the possessors, but they fill observers with astonishment. "Hence," said Dr. W. to a poor minister, "I wonder, Mr. W., how you contrive to live so comfortably; methinks, with your numerous family, you live more plentifully on the providence of God, than I can with all the benefits of my parish."

*a* Ja. iv. 13. Morrow, orig. *morning.* It was once the custom to say 'good morrow' for 'good morning.'
*b Parker.*
"Our worst misfortunes are those that never befal us."—"Let your trouble tarry till its own day comes." — The French say, "misfortune is good for something," and the Spaniards, "there is no ill but comes for good."

## *CHAPTER THE SEVENTH.*

**1, 2. Judge not,**[a] *i.e.* unkindly, unwisely, unjustly. A word against censoriousness. "Yet a dog is to be esteemed a dog, and a swine a swine." See ver. 6. **ye . . . judged,** the spirit in wh. you form an opinion of others will be the spirit in wh. others will regard you. **mete,** measure.

"This passage is abused when made tolerant of falsehood

unjust censures
*a* Lu. vi. 37; Ro. iv. 3, 4, 10, 13; 1 Cor. iv. 3–5; Ja. ii. 13; iv 11, 12; Jud. i. 7.

and wrong, as of truth and right."[b]—"The evil eye forbidden. As ye have not been *judged*, but *forgiven*, so deal with others aft. God's forgiven love."[c]—"Be not self-consultant judges of other's faults."[d]—"The way to righteousness lies in finding not other's sins but our own."[e]

Bishop Patrick quotes the following affecting inquiry addressed by Rabbi Samuel Moraccanus to a friend in the eleventh century:—"I would fain learn from thee, out of the testimonies of the law, and the prophets, and other Scriptures, why the Jews are thus smitten in this captivity wherein we are, which may be properly termed *the perpetual anger of God*, because it hath no end. For it is now above a thousand years since we were carried captive by Titus; and yet our fathers, who worshipped idols, killed the prophets, and cast the law behind their back, were only punished with a seventy years' captivity, and then brought home again; but now there is no end of our calamities, nor do the prophets promise any." "If," says Bishop Patrick, "this argument was hard to be answered then, in his days, it is much harder in ours, who still see them pursued by God's vengeance, which can be for nothing else but rejecting and crucifying the Messiah, the Saviour of the world."

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*b Tholuck.*
*c Stier.*
*d Meyer.*
*e Olshausen.*

**3—5. mote,** small particle [A.-S. *mot*], like those seen in ray of sunshine. **beam,** huge piece of timber, fig. expression, a Jewish proverb of wh. Lightfoot gives instances. **or how,**[a] "Our own sinfulness destroys the spiritual vision which alone can rightly judge sin in others."[b] **Thou hypocrite,**[c] cutting rebuke for pretending to be better than he is in setting himself to correct faults of others.

I. Good men should guard against perversion of the judicial faculty on all questions. II. Specially on personal questions that faculty should be purified and restrained (consider sacredness of *reputation*). III. Personal judgments provoke reprisals, and *they* oft. engender unholy desires for victory, etc. IV. Consciousness of our own imperfections should moderate our personal judgments.[d]

Pedley, who was a well-known natural simpleton, was wont to say, "God help the fool." None are more ready to pity the folly of others than those who have a small share of wit themselves. "There is no love among Christians," cries the man who is destitute of true charity. "Zeal has vanished," exclaims the idle talker. "O for more consistency," groans out the hypocrite. "We want more vital godliness," protests the false pretender. As in the old legend, the wolf preached against sheep-stealing, so very many hunt down those sins in others which they gladly shelter in themselves.[e]

Judge, *to point out* or *declare what is just* or *law.* Fr. *juger*; L. *judico—jus*, law, and *dico*, to declare.
Measure = *proportion.* Fr. *mesur*; L. *mensura*, a measure—*metior*, to measure, akin to Gk. *metron.* Sans. root *mâ, mâd*, to measure.
Mete, *to measure.* A.-S. *metan*; Ger. *messen*; Goth. *mitan*; L. *metior*; Sans. *mâ.*

*a* Ro. ii. 21.
*b Tholuck.*
*c* Gal. vi. 1; Ps. li. 10, 13.
*d Parker.*
*e Spurgeon.*

Hypocrisy, lit. *the acting of a part on the stage*, hence feigning to be what one is not. Gk. *hypokrisis—hypokrinomai*, to answer, fr. *hypo*, under, and *krino*, to decide, to answer. "The hypocrite has not put off the old man, but has put on the new upon it."—*St. Basil.* "He was a man who stole the livery of heaven to serve the devil in."—*Pollok.*

**6. dogs,** oft. applied to vile persons,[a] men who snarl at truth. **swine,** all. to unclean habits, "swinish multitude," carnal, etc.[b] "To judge those we should not, an error of severity; to give what is holy to dogs, an error of laxity."[c] **pearls,** not understood by swine, who might think you mock them.[d] Truth com. with gems.[e]

I. *Habits* of vile persons indicated,—*dogs, swine.* II. Their *character* stated,—ferocious, *rend.* ignorant, do not value *pearls.* (How many treat the Sabbath, truth, etc. as swine treat pearls.)

discriminate character
*a* Mat. xv. 22, 26; Is. lvi. 10, 11; Pr. xxvi. 11; xxii. 16, 20; Re. xxii. 15; Phil. iii. 2.
*b* Lev. xi. 7; Is. lxv. 4; 2 Pet. ii. 22.
*c Crit. Eng. Test.*

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III. The *treatment* they should receive. Even dogs and swine should be treated with pity (dogs improved by kindness).

"It was customary with the ancient writers of Greece and Rome, and with the Eastern sages, to denote certain classes of men by animals of similar dispositions. Our Saviour adopted the same natural, concise, and energetic method. By dogs, which the Jews much detested, He meant men of odious character and violent temper; and by swine, the usual emblem of moral filth, the abandoned and profligate. His exhortation meant that, as the priests give not any of the sacrifice to dogs, so His disciples should not throw away their instruction on those who would blaspheme, nor their religious wisdom—more precious than rubies—on the impure, who would only deride them.[f]

**prayer.**

**7, 8. ask . . . knock,**[a] "*ask* for what we *wish; seek* for what we *miss; knock* for that fr. wh. we feel ourselves *shut* out."[b] Fundamental directions for prayer: *ask*, inquire; *seek*, search earnestly; *knock*, persevering importunity. **receiveth** fr. man, much more fr. God, and what is really good. **knocketh,** Christ knocks at door of our hearts[c] bef. we knock at door of mercy. If we expect Him to open the second door, we must open the first.

*Characteristics of true prayer:* 1. Genuine *asking*; 2. Earnest *seeking;* 3. Urgent *knocking.*[d] *ask*, and thus acknowledge that mercy is the *gift* of God; *seek*, and thus show your estimate of its *worth; knock*, and thus admit that the door is deservedly closed against you.

"Good prayers," says an old divine, "never come weeping home. I am sure I shall receive either what I ask, or what I should ask."—"Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give but an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly and pulls continuously, with all his might."

**human and divine compassion**

**9—11. man,**[a] with com. human affection. **son,** for whom he is bound to care.[b] **ask,** confidently of a parent, being hungry. **bread,** a com. need. **stone,** mocking the prayer and the hunger; *useless.* **serpent,** wh. may be like a fish in appearance, but *injurious.* **evil,** ignorant, weak, selfish, sinful. **good,** even you, who are evil, know what is good. **more,** *so* much, that none can say *how* much. **Father . . . heaven,** who *knows* what you need; is *able* also, and *willing.*[c] **good things,** wh. shall be *good*, though they appear *evil.*

*Love of an earthly father, a dim representation of the love of our heavenly Father*—(1) Fr. its character; (2) Fr. confidence in His disposition, which we cherish; (3) Fr. our experience of past benefits.[d]

A king is sitting with his council deliberating on high affairs of state involving the destiny of nations, when suddenly he hears the sorrowful cry of his little child, who has fallen down, or been frightened by a wasp; he rises and runs to his relief, assuages his sorrows and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why then do we think it dishonourable to the King of kings, our heavenly Father, to consider the small matters of His children? It is infinitely condescending, but is it not also

*d* Mat. xv. 26; Pr. ix. 7, 8; xxiii. 9; Ac. xiii. 46.
*e* Job xxviii. 18; Pr. viii. 11; iii. 15; xx. 15; xxxi. 10.

*f Jones.*
Dog, lit. *the biting animal.* Dutch, *dog;* Ger. *dogge; docke;* per. fr. Sans. *dak*, to bite.

*a* Lu. xi. 9, 10; Ps. xxvii. 8; Pr. viii. 17; Mk. xi. 24; Ma. xxi. 22; He. xi. 6; Jo. xiv. 13, 14; xv. 7; xvi. 23, 24; Ja. i. 5, 6; Ge. xxxii. 26; 1 Jo. v. 14, 15; He. iv. 16; Ja. v. 16—18; Lu. xviii. 1; Jer. xxix. 13; Ja. iv. 3; Ro. viii. 26, 27.
*b Port. Com.*
*c* Re. iii. 20.
*d Lange.*
*e Spurgeon.*
Ask, *to seek* an answer. A.-S. *acsian, ascian,* to seek.

*a* Lu. xi. 13.
*b* 1 Tim. v. 8.
*c* Is. lix. 15; Ps. lxxxvi. 5; lxxiv. 11.
*d Lange.*
*e Spurgeon.*
Man, lit. *the being that thinks.* A.-S. Ger., Goth, *man;* Ice. *madhr* for *manur;* Sans. *manu—man,* to think.
Serpent, lit. *the creeping animal.* L. *serpens,—entis,* pr. p. of *serpo,* to creep, akin to Gk. *herpo.* Sans. *scrip,* to creep.
Children: "Living jewels dropped unstained fr. heaven."—*Pollok.*

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superlatively natural that being a Father he should act as such?

summary of duty

**12. Therefore,** summarising the cap. fr. ver. 1. **things . . . would,** within the compass of reasonable desire and expectation. A double-edged precept—(1) Do not expect fr. others more than you are willing to do for them. (2) Be willing to do all that you can in reason expect. **law,** written to enforce this. **prophets,** who laboured for this.[a]

*Social morality.* The golden rule.—I. Its normal principle is intelligible, reasonable, and wholesome. II. Its inculcation and enforcement are one of the chief ends of revelation.[b]

a Ga. v. 14; Le. xix. 18; Tit. iii. 2; Ro. xiii. 10; Ma. xxii. 37, 39, 40; Is. i. 17; Zec. vii. 9, 10.
b *Thomas.*

During the retreat of Alfred the Great, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms; when his queen informed him that they had only one small loaf remaining, which was insufficient for themselves and their friends, who were gone abroad in quest of food, though with little hope of success, the King replied, "Give the poor Christian one half of the loaf. He who could feed the 5,000 men with five loaves and two small fishes, can certainly make that half of the loaf suffice for more than our necessities." Accordingly, the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned.[c]

c *Whitecross.*
"A kind neighbour is not one who does half-a-dozen great favours in as many years; but the doer of little every-day kindnesses."—*Bruyere.*

narrow and broad way

**13, 14. strait,** narrow [Lat. *strictus*]. The entrance of the temple of Mars is described by Chaucer as "Long and *streyt*, and gastly for to see." Wide enough for all penitence, too narrow for guilt. **gate** of heaven, eternal life. **narrow,** truth one, errors many.[a] "At every step in life, there is *but one right thing to do*, and all beside is wrong." A difficult way to find and to walk. **broad,** easy and pleasant. **few . . . find,** because few seek; though *narrow*, there is room for many.

Lu. xiii. 23, 24; Ro. viii. 13; 1 Pet. iv. 18; Is. xxxv. 8; Mat. xvi. 24; Ac. xiv. 22; Pr. xvi. 25; He. xii. 14; Re. xxi. 27; xx. 14.
a *Conder.*
b *Lange.*
c *Parker.*
d *Buckingham's "Travels among the Arab Tribes."*

Strait, lit. *strained.* obs. strict, rigorous, narrow, hence in B. *difficult.* Old Fr. *estreit;* It. *stretto;* L. *strictus*, pa. p. of *stringo.* Narrow, lit. *near;* of little breadth. A.-S. *nearo;* fr. *neara*, comp. of *neah*, near. Gate, *a hole pierced*, passage, or entrance. Scot. *gate*, a way; Dan. *gade*, a street; Dutch and Ice. *gat*, a hole; Ice *gata*, to perforate.

Entrance into life difficult—I. From certain deterring peculiarities: (1) gate is strait, (2) way is narrow, (3) finding of it difficult, (4) few companions. II. From attractions of other road, the opposite of former in each particular; marks of the true and false way:[b] 1. *Two* gates; 2. *Two* conditions of entrance; 3. *Two* destinies. In each case only two.[c]

"Close by the sarcophagus is a curious old mosque, with a large open centre and colonnades, or wings of three arches each, on each side. Some of the arches rest on square pillars of masonry, and others on small circular columns of basalt. One of these pillars is formed wholly of one piece of stone, including pedestal, shaft, and capital; and near it is a curious double column, the pedestals of which are in one piece, the shafts each composed of two pieces, and the two capitals with their plinths all formed out of one block. These pillars are not large, and are only distant from each other, as they stand, about a human span. They are right opposite to the door of entrance into the mosque, and we were assured that it was a general belief among the Mohammedans, that whoever could pass through those pillars unhurt was destined for heaven; and whoever could not might prepare either to reduce his bulk, or expect a worse fate in hell."[d]

false teachers

**15, 16. Beware,** as you value your souls. **false,** yet pretending to be true; heretical. **prophets,** *i.e.* teachers; "blind

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leaders of the blind."[a] **sheep's clothing,** looking as if they belong to Christ's flock.[b] **inwardly,** "true judgment searches the heart."[c] **ravening,**[d] preying with rapacity. **wolves,**[e] rapacious, insincere, mischievous; enemies of sheep. **fruit,** life and conduct both of teacher and those taught.[f] **know,** as a tree by its fruit. **grapes, thorns . . . figs, thistles, fruit of** tree answers to tree's nature; so **conduct of man to his moral state.**[g]

*Beware of false prophets.*—I. Why? Because *false.* (1) Deceptive, (2) destructive. II. How known? (1) Their fruits, (2) their condemnation.[h]

A gentleman lately deceased, who was eminent in the literary world, had his mind in early life deeply imbued with infidel sentiments. He and one of his companions of the same way of thinking, often carried on their conversation in the hearing of a religious, but illiterate countryman. This gentleman, having afterwards become a serious Christian, was concerned for the countryman, lest his faith in the Christian religion should have been shaken by their remarks. One day he took the liberty to ask him, whether what had so frequently been advanced in his hearing, had not produced this effect upon him? "By no means," answered the countryman; "it never made the least impression upon me." "No impression on you!" said the gentleman; "why you must know that we had read and thought on these things much more than you had an opportunity of doing." "Oh, yes," said the other, "but your conversation plainly showed me that you had never read nor thought much on your Bible; and, besides, I knew also your manner of living; I knew that to maintain such a course of conduct, you found it *necessary* to renounce Christianity."

**17—20. good tree,** or teacher or man. **good fruit,** as a matter of course.[a] **good . . cannot . . evil,** yet good fruit exposed to evil influences. The best fruit oft. the prey of the worm. **every,** without exception. A wicked man shall not be concealed fr. justice by a crowd of saints. **hewn down,** not for fruit's, but character's sake. **shall know,** this does contradict vs. 1, 2.

*Underlying element of moral character.*—Moral character is: (*a*) man's only real property; (*b*) only measure of man's real worth; (*c*) only earthly product man will bear to another world; (*d*) source whence springs lasting weal or woe. I. It is a vital source of action. II. It is either radically corrupt or good. III. When corrupt, generally disguised. IV. When disguised, may, and should, be detected.[b]

"When the Sidonians were once going to choose a king, they determined that their election should fall upon the man who should first see the sun on the following morning. All the candidates, towards the hour of sunrise, eagerly looked towards the east, but one, to the astonishment of his countrymen, fixed his eyes pertinaciously on the opposite side of the horizon, where he saw the reflection of the sun's rays before the orb itself was seen by those looking towards the east. The choice instantly fell on him who had seen the *reflection* of the sun; and by the same reasoning, the influence of religion on the heart is frequently perceptible in the conduct, even before a person has made direct profession of the principle by which he is actuated."[c]

a Lu. vi. 43, 44; Ma. xxiv. 4, 5; xxiii. 24; 1 Jo. iv. 1; Deu. xiii. 1—3; Jer. xxiii. 16; 1 Pet. ii. 1—3; Col. ii. 8; Ro. xvi. 17, 18.

b Jo. x. 26, 27.

c *Bengel.*

d Gen. xlix. 27; Ps. xvii. 12 *m.*

e Ac. xx. 28, 30.

f. Ma. iii. 8, 10; Gal. v. 22.

g Pr. xxiii. 7.

h *Lange.*

Ravening. A.-S. *refian;* Ger. *rauben, raffen;* L. *rapere.* Wolf. A.-S. *wulf;* allied to L. *lupus;* Gk. *lukos;* Sans. *vrika,* a wolf. L. *vulpes,* a fox; fr. the cry. The common wolf, *C. lupus,* once abundant in Palestine, is even yet seen there occasionally.

**trees and men known by fruit**

a Lu. vi. 45; 1 Jo. iii. 10; Gal. v. 19—23; Jas. iii. 17, 18; Ro. vi. 22.

b *Dr. Thomas.*

c *Saturday Mag.*

"The morality of an action depends on the motive fr. wh. we act." "Our actions are our own; their consequences belong to Heaven." —*Francis.* "Action hangs, as it were, 'dissolved' in speech, in thoughts whereof speech is the shadow, and precipitates itself therefrom. The kind of speech in a man betokens the kind of action you will get fr. him."—*Carlyle.*

**21. every one,** because only some *do* as well as *say*. **saith,** saying is right, but *doing* must be added. **shall enter,** though he may foolishly hope to do so. **doeth,**[a] deeds as well as words, fruit as well as leaves; but the leaves are needful to the tree. **will . . Father,** and that not of *slavish* constraint; **but** of *filial* joy, finding a pleasure in doing it.

Obedience the *test*,[b] but not the *ground*[c] of acceptance. "To call God our Lord, and yet not to honour Him by our works, is to condemn ourselves."[d] "The will of God, acc. to the Gospel, is to believe in Christ,[e] and to lead a godly life."[f]

"'Sir,' said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, 'I did not ask your opinion, I gave you my orders, and I expect them to be obeyed.' Such should be the obedience of every follower of Jesus. The words which He has spoken are our law, not our judgments or fancies. Even if death were in the way, it is

"'Not ours to reason why—
Ours, but to dare and die;'

and, at our Master's bidding, advance through flood or flame."[g]

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profession and practice

*a* Lu. vi. 46; Mat. xxv. 11, 12; Jas. i. 22, 25; Ro. ii. 13; 1 Th. iv. 3; Jo. xiii. 17.

*b* Jo. xiv. 21, 23; 1 Jo. ii. 3, 5; v. 3

*c* Jo. vi. 29; Mat. ix. 13.

*d* 2 Cor. v. 15; Lu. x. 28; *Quesnel.*

*e* Ac. xvi. 31.

*f* 1 Jo. iii. 23; *Osiander.* "Wicked men obey for fear, but the good for love."—*Aristotle.*

*g Spurgeon.*

**22, 23. many,** vainly and presumptuously trusting in their profession and work. **will say,** with impudent effrontery. **that day,** of final and general judgment. **prophesied,**[a] taught. **works,** bad men may do some good things fr. dif. motives, and then trust in their works. **profess,** openly declare. **knew,** approved as my disciples, and sent to teach. **depart,** those who depart from God here, shall depart, **at last, for ever. work iniquity,**[b] because of selfish ends.

"The grace of God, and not gifts, saves the soul."[c] "To know the will of God and not to do it, involves double punishment; to receive great gifts and not to employ them rightly, involves greater responsibility in the day of judgment."[d]

"William Wickham being appointed by King Edward to build a stately church, wrote in the windows, '*This work made William Wickham.*' When charged by the king for assuming the honour of that work to himself as the author, whereas he was only the overseer, he answered that he meant not that he made the work, but that the work made him, having before been very poor, and then in great credit. Lord, when we read in Thy Word that we must work out our own salvation, Thy meaning is not that our salvation should be the effect of our work, but our work the evidence of our salvation."[e]

vain expectations

*a* Nu. xxiv. 3, 4, *cf.*; xxxi. 8; Jo. xi. 51.

*b* Hab. i. 13; Ps l. 16; 2 Tim. ii 19; Ps. vi. 8; i. 6; 2 Cor. xiii. 5.

*c Augustine.*

*d Zeisius.*

*e Spurgeon.*

Iniquity = *want of equity* or *fairness.* L. *iniquitas* — *iniquus*, unequal — *in*, not, and *aquus*, equal or fair.

Profess, to *declare publicly.* L. *profiteor, professum* — *pro*, publicly, and *fateor*, to confess—*for, fatus, fari*, to speak.

**24, 25. sayings,** "These words seem to bind together the whole discourse, and exclude the idea that it is a collection of unconnected sayings."[a] **heareth . . doeth,** and who hears in order that he may *learn* and *do*. **liken,** compare. **rock,**[b] having patiently dug down through the light surface to the solid rock. Hearers must dig down through the sound to the sense, through the letter to the spirit, through the preaching to the practice. **rain,** fr. above; **floods,** fr. below; **winds,** fr. around. Trials fr. all quarters test the building, *all.* character. **fell not,**[c] rather consolidated than weakened by these tests.

*Spiritual structures.*—They shall be tried. I. This is true: (1) proved by experience: (2) even the kingdom of God, or inner

house on a rock

*a Conder.*

Lu. vi. 47, 49

*b* Isa. xxviii. 5—16; 2 Sam. xxii. 2; 1 Cor. x. 4.

*c* Ja. i. 12.

Heaviest rain-fall in the world is 600 inches on Kasia Hills, of which 500 fall in 7 months. — In

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Oct. 1833, 10,000 houses in Canton were swept away by inundation caused by incessant rain.—Great inundation in Holland in 1530, 400,000 persons said to have perished. — At Pesth, near Presburg, overflow of Danube swept away 24 villages, with the people, April 1811. *d Lange.*

life, has its tempests. II. Inferences: (1) many a false building has been swept away; (2) how careful should we be in rearing our own structure.[d]

A young minister in Wales, coming on trial to a very exposed locality, had to sleep at a farmhouse on the highest point of land in the country. He retired to rest, when the wind blew a tempest, the rain beat upon the house heavily, and he feared it must fall. He could not rest; he rose, sat by the fire, and prepared for the worst. But it stood firm and unshaken. The morning came; the minister expressed his fears and felt very timid, and wondered how the farmer could sleep so securely exposed to such a storm. "Oh," said the farmer, "I had no fear of the house falling, and you need not to have feared either, for it is founded upon a rock." Oh, what a mercy that the Rock of Ages is immovable! Happy the man whose hope is builded thereon.

**house on the sand**

*a* Ez. xxxiii. 30—33; Is. xxix. 13.

*b Paxton*, i. 200 *ff*; *Stanley Sin.* and *Pal.* 480.

*c* Matt. xiii. 21, *cf.* Job xix. 28.

*d* Lu. xviii. 11—14; *Majas.*

*e Parker.*

*f Sunday at Nazareth.*

House, any thing for *covering* or protection. W. *hws*, a covering; A.-S., Goth., *hus*; Ger. *haus*—*hulen*, to cover; akin to L. *casa*, the protecting thing, a cottage; Heb. *kasah*, to cover.

Rain, *that wh. wets.* A.-S. *regen*; Ger. *regnan*, to rain; akin to L. *rigo*, Gk. *brecho*, to wet.

Sand, A.-S. and Ger.; Ice. *sandr*; Gk. *psammos*, prob. fr. *psao*, to rub.

**characteristics of Christ's teaching**

*a* Mk. i. 27; Ac. xiii. 12; Jo. vii. 46; Mat. xiii. 54; Mk. i. 22; Lu. iv. 32.

*b* Is. lxi. 1.

Astonish, to *stun* with any sudden

**26, 27. heareth . . not,** to whom the words are mere sounds.[e] **foolish,** imprudent, thoughtless; looking for immediate, rather than lasting results; fr. present shelter, not future comfort and safety. **house,** The h. of the com. people gen. throughout the E., and partic. in the mountainous and thinly-peopled parts of Palestine and Arabia, are of three kinds: (1) framework of branches covered with clay; (2) with walls made entirely of clay, thick and broad; (3) walls of mud-bricks dried in the sun, or slightly burnt.[b] **sand,** light soil on edge of stream. **fell,**[c] just when most needed, in time of trial. **great,** sudden, destructive, complete.

*Hypocrisy* bears to the world the aspect of a great building, but it has no foundation, and will fall.[d] "I. All men are building. II. All builders have a choice of foundations. III. All foundations will be tried. IV. Only one foundation will stand."[e]

A sudden but violent storm arose, and loud thunder echoed through the mountains. "The brow of the hill whereon their city (Nazareth) was built, was every moment gleaming as the lightning flashed. The rain fell in torrents; and in the course of an hour, a river flowed past the convent door, along what lately was a dry and quiet street. In the darkness of the night we heard loud shrieks for help. The flood carried away baskets, logs of wood, tables, and fruit stands. At length, a general alarm was given. Two houses, built on the sand, were undermined by the water, and both fell together, while the people in them escaped with difficulty. It was impossible not to pity these poor houseless creatures, and, at the same time, to thank God we were in a secure building."[f]

**28, 29. astonished,** unaccustomed to teaching so profound, spiritual, plain, familiar, searching. **doctrine,**[a] teaching, inclusive of *manner* and *matter*. **taught,** did not play the orator merely. Instructed. **authority,**[b] boldly, dogmatically, with great originality; no appeal fr. His statements. The great Teacher, and *the* truth. **scribes,** whose teaching was a mere traditional, conventional mode. Petty quibbling, and glosses on words, etc.; no bold attacks upon sin, or stimulations of godliness.

*Characteristics of Christ's teaching.*—I. Those wh. *cannot* be imitated: (1) His originality; (2) His miraculousness; (3) His authority. II. Those wh. *must not* be imitated: (1) His positive-

ness; (2) His self-assurance; (3) His self-representation. III. Those which *should* be imitated: (1) His naturalness; (2) His suggestiveness; (3) His catholicity; (4) His spirituality; (5) His tenderness; (6) His faithfulness; (7) His consistency; (8) His devoutness.

Mrs. Judson, giving some account in a letter of the first Burman convert, says:—"A few days ago I was reading with him Christ's sermon on the mount. He was deeply impressed, and unusually solemn. 'These words,' said he, 'take hold on my very heart; they make me tremble. Here God commands us to do everything that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings at the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are; but this religion makes the *mind* fear God; it makes it, of its *own accord*, fear sin.'"

## CHAPTER THE EIGHTH.

**1, 2. mountain,**[a] a consecrated height. Bible events and mountains.[b] **leper,** had a terrible disease; "a poisoning of springs of life, and a gradual decay of whole body, was deemed one of the Lord's most fearful visitations of wrath.[c] Incurable by man, though certainly not *contagious* in the usual sense, it was viewed by the law as the *parable of death*, the most striking emblem of inward sin, the essence and type of all uncleanness.[d] It is prob. that this l. had heard some of the sayings of Jesus, and concluded that one who could speak such Divine words, had power to perform superhuman deeds. **worshipped,**[e] rendered homage as to a Divine being. **canst,** of this he had no doubt, **the** question was whether Jesus was *willing*.

*Words of Jesus followed by works.* "Having taught as *one with authority*, He proceeds to show that authority, and confirm His words by *works*."[f] "This chapter is a chapter of miracles."[g] We have now, in this and the fol. chap. as it were, a *solemn procession* of miracles, confirming the authority with wh. our Lord had spoken."[h] "These miracles were wrought at very dif. times, but Matt. collects them here into one narrative."[i] *Miracles of Jesus* were—I. Seals of His authority. II. Exercises of His love to men. III. Types of truth.[k]

In the south of Africa there is a large lazar-house for lepers. It is an immense space, enclosed by a very high wall, and containing fields, which the lepers cultivate. There is only one entrance, which is strictly guarded. Whenever any one is found with the marks of leprosy upon him, he is brought to this gate, and obliged to enter in, never to return. No one who enters in by that awful gate is ever allowed to come out again. Within this abode of misery, there are multitudes of lepers in all stages of the disease. Dr. Halbeck, a missionary of the Church of England, from the top of a neighbouring hill, saw them at work. He noticed two particularly, sowing peas in the field. The one had no hands, the other had no feet—these members being wasted away by disease. The one who wanted the hands was carrying the other who wanted the feet upon his back, and he again carried



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noise, as *thunder* Old Fr. *estonner*; L. *attono*, to thunder—*ad*, at, *tono*, to thunder; Old E. *astony;* A.-S. *stunian*, to stun. Doctrine, *a thing taught;* in the B. the act or manner of teaching. L. *doceo*, to teach. Teach, *to show.* A.-S. *tæcan*, to show, Ger. *zeihen, zeigen*, to show; allied to L. *doceo*, to teach; Gk. *deiknumi*, to show.

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**Galilee the leper healed**

*a* Mat. v. 1.
*b Ararat*, Ge. viii. 4; *Abarim*, Nu. xxxiii. 47, 48; *Amalek*, Ju. xii. 15; *Carmel*, 2 K. xix.; *Ebal and Gerizim*, Deu. xi. 29; *Gilboa*, 2 S. i. 6, 21; *Hermon*, Jos. xiii. 11; *Moriah*, Ge. xxii. 2; *Hebo*, Deu. xxxiv. 1; *Olivet*, Lu. xxi. 37; *Sinai*, Ex. xix. 2, 18, &c.; *Tabor*, Ju. iv. 6, &c.
*c* Nu. xii. 6, 10; 2 Ch. xxvi. 19.
*d* Lev. xiii. xiv.; *Trench; Winer.*
*e* Mk. i. 40; Lu. v 12.
*f Alford.*
*g St. Ambrose.*
On lepers and leprosy, see *Jahn's Bib. Antiq.*, § 188, 189; and *Land and the Book*, 469, 651—654.
*h Alford.*
*i Jacobus.*
*k Conder.*

"In the restoration, too, of a leper, precisely the same instruments of cleansing were in use, the cedar wood

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the hyssop, and scarlet, as were used for the cleansing of one defiled through a dead body, or aught pertaining to death, and wh. were never in use upon any other occasion."—*Treach.*

[a] Le. v. 2, 3.
[b] He. vii. 26.
[c] *Alford.* Lu. xiv. 4, *cf.* He. ii. 16.
[d] Mat. xii. 16, 17, 19; Jo. vii. 8.
[e] Le. xiv. 2—4, 10, 11.
[f] *Bengel.*
[g] Is. xlii. 21.
[h] Le. xiv. 1—32.
[i] *Life of Dr. Hope.* Leper, skin covered with *scales.* L. Gk. *lepra*, leprosy — *lepros*, scaly — *lepos*, a scale — *lepō*, to peel off. Lazar, one with pestilential disease, as *Lazarus.* Prov. *Lazar*, a leper; Sp. *lazarro*, a beggar.

centurion's servant

[a] Mat. iv. 13.
[b] Jo. vi. 17.
[c] Mat. ix. 9.
[d] *Robinson, Bib. Res.* iii. 348—358. *Thomson, L. and B.* 358.
[e] Lu. vii. 3.
[f] Lu. xxiii. 47.
[g] Lu. vii. 5.
[h] *Jahn.*
[i] Jo. iv. 49—53. Centurion. L. *centurio*, fr. *centum*, a hundred.

[k] *Lange.*

[l] Pr. xxxi 15, xxvii. 27.

[m] De. xxiv. 14, 15.

in his **hands** the bag of seed, and dropped a pea every now and then, which the other pressed into the ground with his foot; and so they managed the work of one man between the two.—Two Moravian missionaries, impelled by an ardent love for souls, have chosen the lazar-house as their field of labour. They entered it, never to come out again; and it is said that as soon as these die, other Moravians are quite ready to fill their place. "Ah! my dear friends," adds the late Rev. Robert M'Cheyne, "may we not blush, and be ashamed before God, that we, redeemed with the same blood, and taught by the same Spirit, should yet be so unlike these men in vehement, heart-consuming love to Jesus and the souls of men."

**3, 4. Jesus,** who else would have done this? **put . . hand,** not to threaten, or warn the leper off. **touched,**[a] removing, not receiving defilement.[b] "This *taking hold of* the leper seems to symbolise Christ's taking hold of our nature."[c] **I will,** a ready answer to ready faith. **clean,** Christ, holy Himself, a fountain of purity to others. **tell . . man**[d] **. . priest.**[e] "That is, until thou shalt have been to the priest, lest the priests, hearing of it before, should deny that he really had been cleansed of leprosy."[f] **gift,** trespass, offering.[g] **testimony,** by wh. they were left without excuse if they did not testify of Him who thus honoured the law.[h]

*Leper coming to Christ teaches:* 1. That the vilest *may* come to Christ; 2. That the weakest *can* come; 3. That, if they would be healed, they must come to Him and no other. *Christ healing the leper teaches:* 1. His *willingness* to restore the lost; 2. His ability to do so at once; 3. His restoring power acts in connection with obedience to law.

*Advice to doctors:* 1. Never keep a patient ill longer than you can help; 2. Never take a fee to which you do not feel yourself to be justly entitled; 3. Always pray for your patients.[i]

**5—7. Capernaum,** = *city of consolation* (?). **In Upper** Galilee,[a] nr. the sea,[b] on the great commercial route fr. Damascus; hence the ref. to "custom;"[c] even the site of C. is now unknown.[d] **came,** prob. sent first.[e] **centurion,** Rom. officer of a *hundred* men; one of several of wh. good things are recorded;[f] his building a synagogue,[g] suggestive of his wealth and his piety. **my servant,** kind master of prob. an old and faithful retainer. **palsy,** short for paralysis. Many diseases were once included under this name; among them a fearful sort of *cramp*, racking the body with intense pain, and causing death in a few days.[h] **come . . heal,** He could have *healed* without *coming.*[i]

*The Centurion a model of believing confidence*—1. In his earnest entreaty; 2. In his cordial affection; 3. In his unfeigned humility; 4. In the peculiar shape in wh. his profession of Christ appeared. *Excellencies of the centurion's faith*— 1. Humility, by wh. his military rank gave way to conscious poverty before the Lord; 2. Trustfulness, his outward circumstances and position serving as a testimony to the glory of the Lord.[k]

"The duties of masters to the *bodies* of their servants consists in these particulars, viz.: in a due provision of food;[l] in a well ordering of their labour, so as they may be able to undergo it; their ease, rest, and intermission from labour at seasonable times; in paying them sufficient wages;[m] in a careful preserving of their

health, and using means for their recovery in case of sickness;[g] and that not of the servant's wages, but of the master's own charge; otherwise they undo not the heavy burden, but rather lay burden upon burden. The duty of masters to the *souls* of their servants consist in these particulars, viz.: in teaching them the principles of religion, and all duties of piety; in causing them to attend the public ministry of the Word and worship of God; in taking account of their profiting by the public and private means of edification; in praying for them; and as they observe any grace wrought in them, in praising God for it, and praying for the increase of it."[o]

**8—10. worthy,**[a] a great thing for a *Roman* to say to a *Jew*. **roof,** "counting himself unworthy that Christ should enter into his doors, he was counted worthy that Christ should enter into his heart."[b] **speak . . word . . only,**[c] "concluding by his own authority over his soldiers, that Christ, by a more absolute power, as Lord High Marshall of all maladies, without His personal presence, could by His bare word of command order any disease to march or retreat at His pleasure."[d] **marvelled,** at the great faith of a Gentile. **not . . Israel,** where, because of the sacred writings and religious teachers, the greatest faith might be expected.[e]

*The representative believer.*—The Centurion's faith was—I. Characterised by an unbounded confidence in the divine capability of Christ; II. Associated with a deep interest in his domestics; III. With a deep consciousness of personal unworthiness; IV. Followed by an introduction into the gracious empire of God; V. Rewarded by the fulfilment of his desires.[f]

*Speak the word only.*—In the great exhibition of 1862 was a picture called "Waiting for the Verdict." People were there represented waiting for "the word only." There was also another picture called "The Acquittal,"—there they were affected by "the word only." Does not this remind us of a bar before which we must stand—Judge before whom we must appear? We shall be "Waiting for the Verdict;" the "word only" of Jesus will have power to fix our state for ever—"Come;" "Depart."

**11—13. many,**[a] even of the Gentiles.[b] **east . . west** = whole earth.[c] **sit down,** *recline* as at a banquet.[d] **kingdom . . heaven,** both kingdom of grace here;[e] and of glory hereafter. **children . . kingdom,** seed of Abraham;[f] *heirs* acc. to the promise. **cast out,** for their unbelief.[g] **darkness,**[h] hopeless despair. **weeping . . gnashing,**[i] on their own account; and "fr. hatred against others whose salvation they envy."[k] **said,** illustrating by an *act*, what by *words* he had asserted. **as . . believed,** the blessing shall be as wide as thy faith.[l] **self-same hour,** in wh. the word was spoken.[m]

*Suggestive hints.*—Faith of Centurion foreshadowing the bringing in of Gentiles. The banqueting-room lit up, and outer darkness. To be cast into outer darkness implies—1. The darkness of final judgment, in opposition to the glory and beauty of the kingdom of God; 2. The society of the spirits of darkness, in opposition to that of the patriarchs; 3. Sorrow and shame, in opposition to eternal blessedness.[n]—A missionary writes:—"A Brahmin told me in the Pubnah zillah, whom we met quite accidentally, that his son was one of our disciples, but, tears rolling down his cheeks,

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[g] Mat. viii. 6. "If you would have your business done, go; if not, send."—"If you would have a thing well done, do it yourself"

[o] *Ambrose.*

[a] Lu. xv. 19, 21.
[b] *Augustine, Ser.* 62. "The more humility, the more room; the more fulness. For the proud hill-tops let the rain run off, the lowly valleys are richly watered." — *Augustine, Ser.* 77, 78.
[c] Ps. cvii. 20.
[d] *Fuller, Pisgah sight of Palestine,* i. 109.
[e] "A solemn warning on the Lord's part, to his Jewish hearers, of their danger of losing privileges, wh. now were theirs, but wh. yet they should see pass over fr. them into the possession of others."—*Trench, Mir.* 228.
[f] *Dr. Thomas.*

[a] Isa. xl. 10; lii. 11; Rev. v. 11.
[b] Ac. xi. 18; Lu xiii. 28, 29; Mal. i. 11; Ep. 3, 6; Ge. xii. 3; Isa. ii 2, 3.
[c] Isa. lix. 19.
[d] Is. xxv. 6; Mat. xxv. 10; Rev. xix. 7, 9.
[e] Mat. xxi. 43; Ep. ii. 11—19; *Whitby* and *Stier*, etc., limit *kingdom* to this kingdom of grace.
[f] Rom. ix. 7, 8
[g] Jo. iii. 18; Mat. iii. 10; xxi. 43.
[h] 2 Pet. ii. 4; Jude 13.
[i] Mat. xiii. 41, 42.
[k] *Bengel.* Ps. c 10.

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[j] "The oil of grace multiplies, and fails not till the vessels of faith fail."—*M. Henry.*

[m] Lu. vii. 10; Jo. iv. 49—53.

[n] *Lange.*

**Peter's mother-in-law healed**

[a] Mat. xii. 12.

[b] Mk. i. 21—34.

[c] 1 Cor. ix. 5. As this epistle was written 25 years after the event here recorded, and Peter's wife was still living, it is prob. that he was a very young man at the time of his call.

[d] Mk. i. 30, 31; Lu. iv. 38, 39.

[e] *Dr. Parker.*

[f] *Lange.*

"There is a selfishness even in gratitude, when it is too profuse; to be overthankful for one favour is in effect to lay out for another."—*Cumberland.*

[g] *P. S. Duval.*

**Jesus, as healer, fulfils prophecy**

[a] *Olshausen.*

[b] *Neander.* Mk. i. 21, 29, 30.

[c] Mk. i. 32.

[d] On *demoniacal possession*, see *Trench, Mir.* 151.

[e] *Trench, Ibid.* 152. Mk. i. 25; Mat. x. 8; xvii. 21.

[f] Is. liii. 4; Heb. iv. 15; 1 Pe. ii, 24; Is. lxiii. 9.

[g] *Trench.*

Eve, even; *the going away* of the day. A.-S. *æfen;* Dutch, *avend;* Ger. *abend,* the sinking of the day, fr. *ab,* away.

Demon, fr. Lat.

he said, 'He died last month.' He said, moreover, 'that he read our Bible day and night, and would not leave it till his death. Ah! how he loved your shastras!' This is one of the many cases unknown to us, in which the Word of God is read, though for years no missionary may visit them. This zillah is, I think, a most encouraging one for the Gospel. I rejoice in hope that soon a fellow-labourer will announce to these immense multitudes the acceptable year of the Lord to set the captive free."

**14, 15. was come,** on the Sabbath-day,[a] after having cured the demoniac.[b] **his wife's,** what have the Papists to say in explanation of the fact that Peter—whom they assert was the first Pope—was a married man? and that even after he became an apostle, his wife accompanied him on his travels.[c] **sick . . fever,**[d] in the very crisis of the disease. **touched,** expressive of sympathy and kindness. He did not fear contagion. He might have spoken. **ministered,** hence the cure was complete, and gratefully and promptly acknowledged.

*Domestic afflictions.*—1. Develope social sympathy; 2. Bring out family characteristics; 3. Unite the home circle in devotional exercises; 4. Evoke practical and affectionate gratitude.[e] *Striking contrasts*—1. One sick in a fever—an active hostess; 2. An anxious family—a festive circle; 3. The Lord a physician—the Lord a king; 4. The house a hospital—the house a church.[f]

"'*She arose and ministered.*' The words are a master-stroke in this short account, for they point out, in brief, the truth and perfectness of the miracle. Had they been omitted, any disputer might have said it only chanced that the fever turned at this time: but these words put all such quibbles beyond doubt; for not only are we told that the Lord caused the fever to leave her, but that He exerted His power also in restoring to her that strength which enabled her to go about her household affairs, and which, in ordinary cases, could not have been obtained till some days, if not weeks, after the fever had abated. This instance has always appeared to me one which should induce us more and more to a careful study, not only of passages of Scripture, but of its very words."[g]

**16, 17. even,** of a day full of wonders. **come,** He did not retire for privacy and repose. **they brought,** thus "avoiding the heat of the day;"[a] or, "avoiding the breaking of the Sabbath."[b] **many,** showing the spread of disease, the zeal of the sympathizers, and the untiring compassion of Christ. **devils**[c] = *demons,* evil spirits;[d] demoniacs were persons not "merely of disordered intellects, but subjects and thralls of an alien spiritual might."[e] **all,** no exception. **fulfilled,**[f] literally and fully. **bare,** "He *bore* them by bearing our suffering life, in order to remove them."[g]—"By His death He fulfilled this prophecy in another sense."—*Meyer.*

*Solemn night seasons.*—1. The night of sorrow; 2. The night of suffering; 3. The night of repentance; 4. The night of death.[h]

"They tell us that in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find

here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance, 'in all points tempted as we are,' bearing grief *for* us, bearing grief *with* us, bearing *grief* like us."—*Maclaren.*

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18—20. **great multitudes,** their gratitude and wonder not permitting them to depart. **other side,**[a] *i.e.* the eastern. **certain,** lit. one; "*one* expressly, because scribes rarely came to Jesus."[b] **scribe,** see note on ii. 4, and *marg.* **came,** not to tempt, as was most usual with his class, but to avow discipleship. **Jesus saith,** shows him the costs of discipleship,[c] wh. he had not considered. **foxes,**[d] although the com. fox (*vulpes vulgaris*) is found in Palestine, some think the jackal (*canis aureus*) is the animal ref. to. **holes . . nests,** lodgings suited to their nature. **Son . . man,**[e] His favourite title when speaking of Himself. It occurs ab. eighty times in the Gospels[f] **not . . lay . . head,**[g] no earthly resting-place suited to Him.

*The homeless Wanderer.*—I. A striking fact. *Born* in stranger's house; *buried* in stranger's grave: *through life*, no settled home, yet Lord of all. II. Reasons for it: 1. Part of the penalty He bore; 2. He went down to the lowest; 3. Unearthliness of His religion. III. Application of it: 1. Adore humiliation of Christ; 2. Be willing to suffer with Him; 3. Be grateful for superior lot; 4. Set not affections on earthly lot; 5. Do not despise the poor; 6. Count the cost of following Christ.[h]

As a poor pious man was sitting by his little fire one cold evening, with his wife and children, he said to them, "I have been thinking a great deal to-day about that part of Scripture, 'The Son of Man hath not where to lay His head.' How wonderful it is." "It is wonderful, indeed, father," said the eldest girl; "for though our house is mean, and our victuals scanty, yet it seems that Jesus Christ was not so well provided for as we are." "I am right glad to hear you speak in that way, Sarah," said the wife. "How happy we all are in our little dwelling this cold night, and as soon as we wish, we have beds to rest ourselves upon. O that this thought may make us thankful for our many mercies!" "Tommy," said the father, "reach that hymn which our dear minister gave you last Sabbath at the Sabbath-school; and, as our hearts are in a good frame, let us try to keep them so by singing it." The whole company, father, mother, and children, then, with a glow of sacred ardour and pleasure, sung the hymn entitled, "The Son of Man had not where to lay His head."

21, 22. **another . . disciple,**[a] the scribe was not a disciple, but wished to be; here was a disciple—whom tradition[b] says was Philip—looking back. **bury,** the explanation that he *wished to stay with his father till he died* has been shown to be an error.[c] **Jesus said,** another excuse might have been found, had this request been granted. Men generally might have argued that there were some duties that might take precedence before the immediate obedience due to Christ. **dead,**[d] spiritually; **dead,** bodily.

*The strange command* (Let the dead, etc.)—1. Does not contravene natural affection; 2. Shows that where a distinct choice must be made, everything is to fall before the supremacy of

*dæmon;* Gk. δαιμων, a spirit, — δαιω, to divide. to distribute destinies.
*h Lange.*

**the costs of discipleship**
*a* Mk. iv. 35; Lu viii. 22.
*b Stier.*
*c* Mat. xvi. 24.
*d* See *Topics for Teachers*, i. 12. Fox, lit. *the hairy animal.* Ger. *fuchs*; prob. allied to Ice. *fax*; A.-S. *feax*, hair.
*e* Dan. vii. 13; Phil. ii. 6—8; He. ii. 14.
*f Cruden.* It seemed needful to often remind the people of His *humanity*; lest, in their wonder at His works and character, they should forget so important an element in His nature.
*g* 2 Cor. viii. 9.
*h Pulpit Analyst*, i. 331.

"I have no legacy to leave my children but pious poverty, God's blessing and a father's prayers."—*Prideaux*

*a* Lu. ix. 59.
*b Clement of Alexandria.*
*c Stier. Alford.*
*d* Ep. ii. 1; 1 Tim. v. 6; Lu. ix. 60, 62. "He who follows Christ must fear the world as the infection of a burying-place."—*Quesnel.*
"In a great hospital, where many are hourly dying, the physician's

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sole concern is hearing and saving, others may charge themselves with burial; *they* have no time for that."—*Stier.*
*e Dr. Parker.*
*f Dr. Thomas.*

the tempest is stilled
*a* Mk. iv. 36; Lu. viii. 22.
*b* Mat. iv. 18—22; *Topics*, i. 148.
*c Land and Book*, 374.
*d* Mk. iv. 37; Lu. viii. 23.
*e* "Jonah slept in the storm fr. a *dead*, Christ fr. a pure conscience."—*Trench.*
*f* Mk. iv. 38.
*g Lange.*
*h Arnot.*
*a* Ps. xliv. 23; Is. li. 9; lii. 1; Ps. lxxviii. 65.
*b* Mk. iv. 38; Ps. cvii. 28, 29.
*c* Mk. iv. 39, 40; Lu. viii. 25; Mat. xvi. 31.
*d Stier.*
*e Conder.* Ma. xxi. 19—21.
*f* Ps. lxv. 7; lxxxix. 8, 9.
*g* Mk. iv. 41; Lu. viii. 25.
*h* Jo. iii. 2; ix. 16, 23; Ac. ii. 22; x. 38.
*i Dr. Thomas.*

*k Dr. Parker.*

"So he works in allages; speaking *peace* to the soul amid life's tempests, and bringing all his foes to obedience."—*Neander.*
"The Lord, with His disciples, tossed on an angry sea, is a natural antitype of the ark containing the infant race of Christ." It also shows "that He cannot tolerate the half-hearted in religion."[f]

*Following Christ fully.*—"Two persons were walking together one very dark night, when one said to the other, who knew the road well, 'I shall follow you, so as to be right.' He soon fell into a ditch, and accused the other with his fall. The other replied, 'Then you did not follow me *exactly*; for I have kept free.' A side-step had caused the fall. There is like danger in not following Christ fully."—*Foster's Ency.*

**23, 24. ship,**[a] prepared, as ordered, v. 18. **tempest . . sea,**[b] This sea is subject to sudden and violent storms.[c] **covered,**[d] lit. *was being covered* (Alf.); waves flowing over and into the ship. **asleep,**[e] on a pillow[f] or cushion placed on the seat in the stern. We read only once of the Lord being asleep.

*Our Lord asleep*—1. A Sabbatic rest after His labour at Capernaum; 2. A sign of deep calm in the midst of the dreadful tempest; 3. A preparation for the most glorious awakening; 4. A type of His rest in the grave.[g]

It was a touching answer of a Christian sailor, when asked why he remained so calm in a fearful storm, when the sea seemed ready to devour the ship? He was not sure that he could swim, but, he said, "Though I sink, I shall only drop into the hollow of my Father's hand; for He holds all these waters there."[h]

**25—27. disciples,** alarmed and helpless. **him,** their only hope. **awake**[a] **. . perish,**[b] there seemed no alternative. **fearful,** it was their fear that he rebuked. **little faith,**[c] "even little faith is *faith* still; the weak, trembling hand holds fast the Deliverer."[d] **Then,** having calmed them, He calmed the sea. **rebuked,** "Jesus *spoke* to the winds and waves, not because they could hear, but because His disciples could; and because this was the most natural, simple, majestic expression of His control over the force of nature."[e] **calm,**[f] immediately. **marvelled,**[g] they prob. expected His aid in managing the ship, and little else. **man,**[h] to them he seemed so much more Divine than human.

*Soul storms.*—Mental distress—1. Frequently comes unexpectedly; 2. Oftentimes induces earnest prayer; 3. Generally originates in unbelief; 4. Can be easily allayed by the interposition of Christ.[i] *Undertakings and difficulties.*—1. Undertake no enterprise in wh. Christ does not accompany you. Be sure that Christ is in the vessel. 2. Distinguish betw. the storms wh. you have provoked, and those wh. God has appointed. Trials are either primitive or disciplinary. 3. Be assured that all forces are under the control of Divine beneficence.[k]

Dr. Owen, having been for some time in distress of mind, went one day, with a cousin of his, to hear Mr. Calamy, who, however, was prevented from preaching that day. Being uncertain whether there would be any sermon at all, Dr. Owen was solicited by his relation to go and hear another eminent minister, Mr. Jackson. Being indisposed to go farther, however, he kept his seat. After waiting some time, a minister came up to the pulpit, a stranger not only to Dr. Owen, but to the congregation, who, having prayed earnestly, took for his text these words, Matt. viii. 26, "Why are ye fearful, O ye of little faith?" The very reading of the words surprised Dr. Owen; on which he secretly put up a prayer that God would be pleased by the minister to speak to his case. And

his prayer was heard; for in that sermon the minister was directed to answer those very objections which he had commonly formed against himself; and the sermon (though otherwise a plain familiar discourse) was blessed for the removing of all his doubts, and laid the foundation of that solid peace and comfort, which he afterwards enjoyed as long as he lived.

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**28–30. Gergesenes,** acc. to some MSS. *Gerasenes*, i.e. people of district around *Gerasa*, a town of Gilead, now Jerash (ab. 20 m. E. of Jordan, and 5 N. of Jabbok), of wh. the ruins are extensive and beautiful. They are also called "Gadarenes,"[a] (*see note on* Mk. v. 1). **two.** Mat. is exact as to the number of the men; Mk. and Lu. narrate special circumstances concerning *one* of these two. **tombs,**[b] caves in the lime-stone cliffs, of wh. there are great numbers in the neighbourhood. **do . . thee,** "as if recognising already in Jesus the *Messiah*, their almighty and most dangerous foe."[c] **swine,** unclean animals,[d] "owned by Gentiles living among Jews, or by Jews greedy of gain."[e] **feeding,** like the swinish multitude, caring only for the present.

*Demoniacal possession.*—Learn—I. The immediate connection of the world of darkness with the evil heart; II. The great power of the inhabitants of darkness over the evil heart; III. The utter impotency of man to deliver the possessed; IV. The weakness of the powers of darkness in conflict with Christ.[f]

"I once attended on his dying bed," says the author of "Damascus," "a man whose early history had given promise of better things, but whose goodness was as the morning cloud and the early dew. As I entered the room, he fixed his eyes upon me with a fearful expression of countenance, and in the spirit, almost in the very language, of the Gadarene demoniac, exclaimed, 'Why are you come to torment me?' I replied, 'I am not come to torment you; I am come to tell you that there is mercy, mercy yet, and mercy even for you.' He raised his arm with vehemence, and said, 'No mercy for me! no mercy for me! no mercy for me! I have sinned through all: I have despised all:—I am dying, and I am damned!' His arm fell, and he apparently ceased to breathe. I thought him dead, but was mistaken: there still was life, there was even consciousness. Fetching a long-drawn breath, as if for some desperate effort, and covering his face with the evident intention of concealing the agony which was written there, he uttered the most awful groan I ever heard, and then expired."

**31, 32. besought,** their reason is given by Mk. and Lk.[a] **If . . cast . . out,** they knew He could; acknowledge also that they had no right to be where they were. **swine,** if they could not enter the swine without leave, by whose permission were they in this man? perhaps *invited* guests at the first. **Go,** "something is occasionally conceded even to an enemy."[b] **herd . . ran . . perished,** "it is of God's goodness that possessed men do not likewise directly perish."[c]

*Resist the Devil.*—I. Beware of tampering with evil. II. A "little sin" may open the door of the heart for the entrance of a whole legion of devils. III. The wish of evil will ever be self-destructive. IV. If Jesus has cured you, let the fruit be seen *at home*.[d]

*Effect of little sins.*—A company was walking in Sudbrook Park, when Dr. Ellis drew attention to a large sycamore-tree, decayed to

**demoniacs of Gerasa**

*a* Mk. v. 1; Lu. viii. 26.

*b* Tomb, lit. *the place where a dead body is burnt.* Fr. *tombe*; Gk. *tumbos — tupho*, to smoke, consume in smoke; Sans. *dhûp*, to fill with smoke. "Some of the grandest buildings in the world have been tombs; such are the pyramids, the castle of St. Angelo, the tomb Cæcilia Metella, & many temples scattered over Hindustan and other E. countries."—*Topics*, ii. 34.

*c Meyer.*

"The devils recognised Him as the Son of God more readily and more fully than men could do."—*Stier.*

*d* Le. xi. 7, 8; De. xiv. 8; Is. lxv. 4; lxvi. 3, 17.

*e Crit. Eng. Test.*

*f F. Wallace.*

*a* Mk. v. 10; Lu. viii. 31.

*b* Job i.

*c Crit. Eng. Test.*

"There was a jolly pope (some kin, belike, to Pope Sergius, surnamed *Os porci*), that being, for his gout, forbidden swine's flesh by his phy-

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sician, cried out to his steward, 'Bring me my pork, in despite of God.'"—*Trapp.*

*d Pulpit Analyst*, ii. 27.

"I preach and think that it is more bitter to sin against Christ than to suffer the torments of hell."—*Chrysostom.*

*e Foster's Ency.*

*a* Ho. ix. 12; Job xxi. 14. "Avarice chooses rather to lose Jesus Christ than worldly goods."—*Quesnel.*

*b Dr. Parker.*

*Selfish Prayer*—A man complained that he had prayed a whole year for the comforts of religion, but had received no answer. His pastor replied, "Go home and pray, 'Father, glorify thyself.'"—A boy whose conduct made his mother say she feared he did not pray, answered, "Yes, I do: I pray every night that God will make you and pa like my ways better!" "If sin was better known, Christ would be better thought of."—*Mason.*

*c Caughey.*

*d H. Melvill.*

"He who thinks he hath no need of Christ, hath too high thoughts of himself. He who thinks Christ cannot help him, hath too low thoughts of Christ."—*Mason.*

the core. "That fine tree," said he, "was killed by a single worm." Two years previously, the tree was as healthy as any in the park, when a woodworm, about three inches long, was observed to be forcing its way under the bark of the trunk. It then caught the eye of a naturalist who was staying there; and he remarked, "Let that worm alone, and it will kill the tree." This seemed very improbable; but it was agreed that the black-headed worm should not be disturbed. After a time, it was discovered that the worm had tunelled its way a considerable distance under the bark. The next summer, the leaves of the tree dropped off very early; and, in the succeeding year, it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble trunk. "Ah!" said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the Church, have been ruined *by a single sin!*"[e]

33, 34. **fled**, the more swiftly **fr. their great fear. city**, where prob. other swine-herds lived. **told**, imagine the wonder of the listeners. **everything**, loss of swine, recovery of men. The former affected them most. **besought**,[a] foolish and wicked prayer answered to their great loss. Happy for some that their prayers are not heard!

*General lessons*—1. A picture of what all men would become under Satanic dominion; 2. The agony wh. the bad experience in the presence of the good; 3. A prophecy of the universal empire of the Son of God.[b]

*Christ rejected.*—"A well-known learned man of Saxony, after having all his life long attacked Jesus and His Gospel with all the weapons of sophistry, was, in his old days, partially deprived of his reason, chiefly through the fear of death, and frequently fell into religious paroxysms of a peculiar nature. He was almost daily observed conversing with himself, while pacing to and fro in his chamber, on one of the walls of which, between other pictures, hung one of the Saviour. Repeatedly he halted before the latter, and said in a horrifying tone of voice, 'After all, Thou wast only a man!' Then, after a short pause, he would continue, 'What wast thou more than a man? Ought I to worship Thee? No: I will not worship Thee, for Thou art only Rabbi Jesus, Joseph's son, of Nazareth.' Uttering these words, he would return with a deeply-affected countenance, and exclaim, 'What dost Thou say?—that Thou camest from above? How terribly Thou eyest me! Oh! Thou art dreadful! But Thou art only a man after all.' Then he would again rush away, but soon return with faltering step, crying out, 'What! art Thou in reality the Son of God?' The same scenes were daily renewed till the unhappy man, struck by paralysis, dropped down dead; and then really stood before his Judge, who, even in his picture, had so strikingly and overpoweringly judged him."[c]—"The disease is incurable, not because too inveterate for a remedy, but because it consists in throwing the remedy away. And thus we believe, that deliberate and determined rejection of the Christian religion, such as was that of the men who, when the last crowning evidence was given, refused to be convinced by the manifestations of the Spirit, is the single sin for which no pardon is provided or promised. Ay, and we believe that even this sin is unpardonable only through its own nature—only through its consisting in a rejection of pardon."[d]

## CHAPTER THE NINTH.

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**1, 2. And,** being thus besought.[a] **over,** to W. side. **own city,** Capernaum.[b] His residence, and scene of many miracles. Every city is *His;* also, every house and heart. **they,** knowing him of old, **brought,**[c] one who could not come of himself. Human kindness. **palsy,** *see note on* viii. 6. **bed,** mattrass borne on a litter. **their faith,**[d] *i.e.* of both the sick man and his friends. **cheer,** no painful operation but word of comfort. **sins . . forgiven,**[e] "Possibly enough, the man's disease was a direct result and natural punishment of a course of sinful indulgence."[f]

*Capernaum philanthropists*—1. Caring for others; 2. Caring for the most helpless; 3. Taking the surest means for their recovery; 4. Feeling their own insufficiency; 5. Having unlimited faith in Jesus. *The great physician*—1. Approving the care and faith of the sick man's friends; 2. Comforting the sick man's mind; 3. Healing his soul.

*Mutual help.*—"The cobbler could not paint the picture; but he could tell Apelles that the shoe-latchet was not quite right; and the painter thought it well to take his hint.—Two neighbours, one blind and the other lame, were called to a place at a great distance. What was to be done? The blind man could not see, and the lame man could not walk. Why, the blind man carried the lame one: this former assisted by his legs, the other by his eyes. Say to no one, then, "I can do without you," but be ready to help those who ask your aid; and then, when it is needed, you may ask theirs."[g]

**3, 4. within themselves,** did not speak out. All thought the same. **blasphemeth,**[a] "B. is committed when (1) things unworthy of God are ascribed to Him; (2) things worthy of God are denied to Him; or (3) the incommunicable attributes of God are attributed to others."[b] **Jesus . . said,**[c] what must they have felt when He addressed Himself to their unspoken thought. Surely they needed no greater evidence of His divinity. **evil . . hearts,**[d] the worst sins may be perpetrated in the heart alone.

*The searching inquiry*—1. Showing how perfectly He knew what was in man; 2. How tenderly He dealt with the odious charges against Himself; 3. How thoroughly He understood the seat of sin—your hearts; 4. That no sin, not even an evil thought, is concealed from Him.

*Thoughts known to God.*—The thoughts of a man's heart,—what millions are there of them in a day! The twinkling of the eye is not so sudden a thing as the thinking of a thought; yet those thousands and thousands of thoughts which pass from thee, that thou canst not reckon,—they are all known to God.[e]

**5, 6. easier,** each being impossible for man, and therefore a work of God. **forgiven,**[a] God only can forgive sin. **walk,** and He alone can suddenly restore this sick man. **ye . . know,** if ye are able to know and understand any plain thing. **on earth,** even His power to forgive is limited to the earth. **to forgive,** to do this Divine thing? **Arise,** accept the doing of the Divine thing as proof of ability to do the other.

*Christ's pardoning prerogative*—1. Exercised on the condition

**man sick of the palsy**

*a* Mat. viii. 34.
*b* Mat. iv. 13; Mk. v. 21; Lu. viii. 26.
*c* Mk. ii. 4; Lu. v. 18–20.
*d* Jas. i. 6, 7.
*e* Ps. xxxii. 1; Is. xl. 1, 2; Ro. v. 11.
*f Conder.*

"As it is no advantage for a wounded man to have the best medicine lying by his side, unless it is applied to his wound; so little do the mercies of God profit us, unless we have faith to apply them to our sinful hearts."—*Cawdray.*

*g H. Smith.*

**blasphemy**

*a* Mk. ii. 7.
*b Bengel.*
*c* Mk. ii. 8; Ps. xliv. 21; cxxxix. 1, 2, 4.
*d* Jer. xvii. 9, 10; Heb. iv. 13. "Bad thoughts quickly ripen into bad actions."—*Porteus.* "Guard well thy thought;—our thoughts are heard in heaven."—*Young.*

*e A. Burgess.*

*a Dr. Thomas.*

"Humanity is never so beautiful as when praying for forgiveness, or else forgiving another.—*Ruskin.*

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of faith; 2. Necessary to free men fr. their sufferings; 3. Sometimes denied on the ground of unsustained assumptions; 4. Attested by the highest proof; 5. Does not always lead to the immediate removal of suffering in the persons who experience it; 6. Will ultimately insure the entire restoration of the soul and body of the individual who experiences it.[b]

*Romish forgiveness.*—A priest, after examining a colporteur's pack, said to him, 'Sir, I perceive that in your books a great deal is said about conversion, and nothing about confession: it is clear that yours are Protestant books.' A notary who was present, opened the New Testament. 'But do you not see,' said he to the curate, 'that Jesus Christ forgave the thief without the intervention of a priest to confess him? And, when St. Stephen was dying, did he ask for a priest to confess him?" The dilemma was embarrassing. 'Sir,' answered the priest gravely, 'the rules of the Church in ancient times were different to what they are at the present day."[c]

[b] Ps. lxxxvi. 5; Jer. xxxi. 34; Mk. ii. 7; Lu. v. 21; 1 Jo. i 9.

"I ask not a legal pardon, but a father's pardon."—*Evans.* "It would tire the hands of an angel to write down all the pardons that God bestows upon true penitent believers."—*Bates.*

[c] *Foster's Ency.*

**7, 8. he arose,** this man who was brought to Jesus by others. **to . . house,** to be a comfort and support, where he had been an object of anxiety and care. **multitudes,**[a] not the scribes, who were confounded. **power,** "If, when alive upon earth, He had this power, why not now that He is risen, and received up into heaven?"[b]

*Lessons of the incident.*—It shows—1. How the strong may help the weak; 2. How ready Christ is to bless man alike for earth and heaven; 3. How independent Christ is of the opinions of objectors.[c]

*Miracles vindicated.*—"I regard a miracle," said uncle, "to be merely such an interference wi' the established coorse o' things as infallibly shows us the presence and the action o' a supernatural pooer. What o'clock is it wi' you, sir, if you please?" "It is half-past twelve, exactly, Greenwich time," replied Smith. "Well, sir," said uncle, pulling out a huge old timepiece from his pocket, "it's ane o'clock wi' me; I generally keep my watch a bitte forrit. But I may hae a special reason noo for setting my watch by the railway; and so, see ye, I'm turnin' the hauns o't around. Noo, wad ye say that I have violated the laws o' a watch? True, I hae dune what watchdom, wi' a' its laws, cooldna hae dune for itself; but I hae dune violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end; but I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily of Himsel': and we hae a' that I contend for in a miracle; that is, the unquestionable presence of an Almighty hand working the Divine will. And if He sees fit to work miracles, what can hinder Him? He has dune it aftener than once or twice already; and wha daur say that He'll not get leave to do't again?"[d]

"*Miracles* are like candles lit up till the sun rises, and then blown out. Therefore I am amused when I hear sects and churches talk ab. having evidence of Divine authority, because they have MS. MS. in our time are like candles in the street at midday. We do not want MS. They are to teach men how to find out truths themselves, and aft. they have learned this, they no more need them than a well man needs a staff, or than a grown up child needs a walking stool. They are the educating expedients of the early periods of the world."—*Beecher.*

[c] *Dr. Parker.*

[d] *Foster's Ency.*

**9. Matthew,** Gk. *Matthaios* = Heb. *Mattathiah*,—"Gift of the Lord." Mk.[a] and Lu.[b] call him by his Heb. name—*Levi.* Mk.[c] adds the name of *Alphæus*, his father. **custom,**[d] (*see note on* viii. 5). Mat. a Jew by birth, by calling a publican, (for further acc. of "*Matthew*," and "*publican*," see the introduction). **follow me,** enforcing the claims, and collecting the dues of the Great King.

call of Matthew

[a] Mk. ii. 14.
[b] Lu. v. 27.
[c] Mk. x. 3.
[d] "This was by the seaside (Mk. ii. 13), wh. leads Lightfoot to sup-

*Following Jesus.*—1. Christ calls all men to follow Him; 2. Christian disciple must be founded in intelligence; 3. Following Christ is obedience to His Gospel.[e]

Arriving at Persepolis, Mr. Morier observes, "here is a station of rahdars, or toll-gatherers, appointed to levy a toll upon kafilehs, or caravans of merchants; and who, in general, exercise their office with so much brutality and extortion as to be execrated by all travellers. The collections of the toll are farmed, consequently extortion ensues; and, as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for, and a cause sufficiently powerful is given for their insolence on the one hand, and the detestation in which they are held on the other. Baj-gah means the place of tribute: it may also be rendered the receipt of custom; and, perhaps, it was from a place like this that our Saviour called Matthew to follow him."

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pose that Mat. sat at the custom-house of Capernaum, nr. the sea, to collect some toll or rate fr. those who passed over. The Publicans had tenements or booths erected for them at the foot of bridges, at the mouths of rivers and by the seashore, where they took toll of passengers."—*Kitto.*

*e W. W. Wythe.*

**Jesus eateth with publicans and sinners**

**10, 11. at meat,** it was a 'great feast.'[a] **the house,** *his* house,[b] but Matt. no longer calls it *his.*[c] **Publicans,** whom, as collectors of foreign dues, the Jews hated; as they also did for their usual character of extortioners.[d] **sinners,** violaters of the law,[e] esp. of ceremonial law—their worst guilt in opinion of Pharisees. **came . . sat,** the Pharisees' objection the less reasonable since Jesus neither gave the feast nor invited the guests. **said,** moved by envy, perh. at being uninvited, as well as by self-righteous pride.

*Righteousness of the Pharisees.*—I. Its chief features: 1, orthodoxy; 2, morality; 3, zeal. II. Its great defects: 1, it was superstitious; 2, it was servile. III. The righteousness they needed, was, 1, personal; 2, through faith; 3, originating in love.[f]

A City Missionary was one day visiting one of the lowest and most degraded courts in London, and a woman said something like this to him: "You say you care for us, and are anxious about us; but it is a very easy thing for you to come from your clean quiet homes just to *visit* us; would you come and bring your family, and *live* in this court, expose yourself to all these evils day by day, in order to lift us up?" The Missionary felt he had hardly enough love for that; but Jesus *dwelt* with sinners, *ate* and *drank* with them, as well as died to save them.

*a* Lu. v. 29.
*b* Mk. ii. 15; Lu. v. 29.
*c Blunt's Scrip. Coincid.* 257, or '*Bible Lore*,' 203.
*d* Lu. xix. 8.
*e* Ro. iv. 15; 1 Jo iii. 4; Gal. ii. 5.
*f Pulpit Germs.*

"A brother's sufferings claim a brother's pity."—*Addison.* "Not being untutored in suffering, I learn to pity those in affliction."—*Virgil.*

**12, 13. heard,** prob. fr. some disciple who wanted an explanation. There are always some who are ready to repeat ill-natured remarks. **he said,** to confound the Pharisees, instruct His disciples, and re-assure the publicans and sinners. **whole,** righteous as you deem yourselves. **physician,** to lay bare the disease and apply the remedy. **sick,**[a] and feel themselves to be so like these despised ones. **mercy,**[b] kind effort to recover the lost; self-denial and self-sacrifice. **sacrifice,**[c] an easy matter for the rich, but an outward observance for any. **come . . sinners . . repentance,**[d] hence the need of His coming, and the nature of His mission.

*Mercy and sacrifice.*—I. The lesson here commended—1. Moral duties more excellent than ritual; 2. When they compete, the ritual must give way, and be superseded by the moral. II. Importance of learning this lesson—1. For the forming of our principles; 2. For the regulation of our conduct.[e]

*a* Ro. iii. 9.
*b* Ho. vi. 6; Is. i. 11; Pr. xxi. 3; Lu. v. 33; Mat. xii. 7.
*c* Mi. vi. 6—8; He. xiii. 16.
*d* 1 Ti. i. 15; Lu. xv. 7; xix. 10.

"The house of a formalist is as empty of religion as the white of an egg is of savour."—*Bunyan.*

*e C. Simeon.*

**In the second century, Celsus, a celebrated adversary of Christi-**

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[f] Mat. ix. 12.

**fitness of things**
Mk. ii. 18, etc.; Lu. v. 33, etc.
[a] Jo. 23—30.
[b] Ac. xviii. 25; xix. 3
[c] Ju. xiv. 11, 20; Jo. iii. 29.
[d] Is. liv. 5, 6; Ps. xlv.; Ez. xvi.; Hos. ii. 16, 19, 20; Gal. iv. 26—31; *cf.* Ma. xxii. 1—13, 25; Ro. vii. 4; Eph. v. 23—32; Re. xxi. 2, 9.
[e] *Godwin.*
[f] Jo. xiv. 18, 19; 1 Pe. i. 8; Ma. xxviii. 20.
[g] Jo. xiv. 3; Phil. i. 23; iii. 20; Col. iii. 4. *Conder.*
[h] *Spencer.*
"The eastern bottle, called *turuthe*, is made of the raw hide of an animal, consequently, when any fermenting liquor is put into it, the skin being comparatively green, distends itself to the swelling of the liquor. But, should the bottle have been previously stretched by the same process, then it must *burst* if put to a *second* trial, because it cannot yield to the *new* pressure of fermentation."—*Roberts.* See also *Paxton's Ill. of Scrip.* i. 68, 71.
[a] *Alford.*
[b] *Stier.*

**cure of the ruler's daughter**
Mk. v. 22; Lu. viii. 42.
[c] Lu. xxiii. 35; Jo. vii. 26, 48; Ac iv 26.

anity, distorting our Lord's expression,[f] complained "Jesus Christ came into the world to make the most horrible and dreadful society, for He calls *sinners* and not the *righteous;* so that the body He came to assemble is a body of profligates, separated from good people, among whom they before were mixed. He has rejected all the good, and collected all the bad." "True" says Origen, in reply, "our Jesus came to call sinners, *but to repentance.* He assembles the wicked, but to convert them into new men, or rather to change them into angels. We come to Him covetous, He makes us liberal; lascivious, He makes us chaste; violent, He makes us meek; impious, He makes us religious."

**14, 15. disciples . . John,** who disregarded their master's testimony,[a] did not follow Jesus, but formed a distinct sect.[b] **children . . bridechamber,** groom's men, friends of bridegroom.[c] **mourn,** implied by fasting. **bridegroom,** Christ, the spouse of the Church.[d] **days . . come,** ref. to His death. **then,** not before. **shall . . fast,** a prediction.

*Feasting and fasting* are ref. to, as the natural and useful expressions of joy and of sorrow. Things congruous should be associated together, otherwise there is no advantage. Fasting, acc. to our own need, is right; acc. to another's rule, wrong.[e] "*Separation fr. Christ lightened by two consolations*—I. His spiritual presence;[f] and II. The prospect of our speedy union with Him."[g]

*An Old Custom.*—The Egyptians had a skeleton brought into their feast to remind them of their mortality. At Prester-John's table, a death's-head was the first thing set on; and Philip had not only a boy to warn him every morning, but a dead man's skull on his table every meal, to remind him of his mortality. At every meal, we ought to say to ourselves, "Alas! this feeding and feasting is but a little repairing and propping up of a poor ruinous house, that ere long will fall to the ground."[h]

**16, 17. piece . . cloth,** lit. '*patch of undressed.*' **old,** worn, threadbare; not strong enough to hold the stitches by wh. the *new* is fastened on. **new wine,** hence fermenting. **old bottles,** of leather, and, being old, no longer elastic. **new bottles,** hence elastic and not likely to burst.

"The old system of prescribed fasts for fasting's sake must not be patched with the new and sound piece; the complete and beautiful whole of Gospel light and liberty must not be engrafted as a mere addition on the worn-out system of ceremonies. . . . The robe must be *all new*, all consistent: old burdens, sacrifices, priests, sabbaths, and holy days, all are passed away; behold all things are become new."[a]—"See here, in the history of an unskilfully and vainly-patched old garment, the prophecy of many injuries and schisms made worse, in souls, in congregations, and in whole churches! Oh, that evil piecing of evangelical patches upon the old ground."[b]

**18, 19. while . . spake,** not waiting for him to finish. **behold,** truly a thing to be wondered at.[c] **ruler,** of synagogue; hence a rabbi: Jairus.[b] **dead** by this time; she was dying when I left the house.[c] **arose,** promptly at the bidding of one of a class fr. wh. He suffered most.

*Three visits to the ruler's house*—I. In the time of health: 1, The blessing, health; 2, Its source; 3, Its recognition. II. In the

time of sickness: 1, The subject; 2, Its nature; 3, Parental anguish; 4, Searching for Jesus; 5, Moral analogies. III. In the time of death: 1, Its approach; 2, Its arrival; 3, The Great Physician coming; 4, Too late; weeping, etc. IV. In the time of victory and life: 1, Jesus enters; 2. Words of comfort; 3. Words of power; 4. Words of advice "give her eat;" 5. Moral analogies.

*Death a Sleep.*—At the battle of Gaines' Mills, two brothers were wounded nearly at the same time. They were found by a friend, embraced in each other's arms, talking of home, mother, and their love of country. They prayed for each other, for absent friends, and especially for mother. Soon the younger died. The elder, blind from a wound in the face, knew it not, and continued to speak encouraging words to him. Hearing no reply, he said in a pleased way, "Poor little Rob's asleep." It was his last sleep; and in a few minutes more they joined company in that land where the sound of battle will never disturb.

**A.D. 27.**

*b* Mk. v. 22.
*c* Mk. v. 23. "We thought her dying when she slept, And sleeping when she died." — *Hood.* "It matters not at what hour of the day the righteous fall asleep." —*Milman.* "Sleep is death's younger bro. and so like him that I never dare trust him without my prayers."—*Sir T. Brown.*

**20, 21. woman,**[a] intercepting Him on His way to Jairus' house. **diseased,** and held to be unclean.[b] **behind,** she was timid and anxious for concealment.[c] **touched,** her touch was defiling. To her it seemed the same thing for the sick to touch Him, as for Him to touch the sick. **hem,** not only most accessible, but most sacred.[d] **said within,** thought, believed.

*Secret approaches to Jesus:* 1 The pressure of a heavy sorrow; 2. Concealed effort to obtain a cure; 3. Recognition of Christ as true source of cure.

*Hem of Christ's Garment.*—Jewish mantles, or upper garments, were square robes, from each of the corners of which a tuft of threads or strings was suspended—as we should say, a tassel. These tassels served to keep up the remembrance of God's commandments, to do them; they were therefore deemed especially sacred, and perhaps on this account the woman sought to touch this part of our Lord's robe rather than any other.

**issue of blood cured**

*a* Mk. v. 25; Lu. viii. 43. Acc. to Eusebius a statue of this woman, and of Jesus healing her, still existed in his day, A.D. 300.
*b* Le. xv. 25.
*c Conder.*
*d* Nu. xv. 37—40 De. xxii. 12.

**22. Jesus,** knew what was passing. **turned,** and inquired who touched Him,[a]—to extort a confession. **saw her,** timid, trembling, hopeful. **said,** "publicity was required for the profit of others."[b] **faith,** "more than once a person first learned that he had faith by the Saviour's telling him of it."[c] **whole,** perfectly sound and well.

*The secret cure openly confessed.*—This secured by Jesus; 1. For the good of the woman, otherwise she may have thought that contact with Jesus acted as a charm; now she perceives that her cure was acc. to His knowledge and will; 2. For the good of others, any afflicted in like manner might be encouraged; 3. That all divinely imparted good may be publicly acknowledged.

*The help of feeling Christ near.*—A poor man in the hospital was just about to undergo a most painful and perilous operation; they had laid him ready, the doctors were just about to begin, when he cried, "Wait a minute." Annoyed at the delay, they asked him what he wanted. "Oh," said he, "wait a minute, while I pray to the Lord Jesus to stand by my side, for 'twill be dreadful hard to bear."

*a* Lu. vi. 10.
*b Godwin.*
*c Bengel.*

Whole, *hale* sound. A.S. *hal*, healthy; Ger. *heil*; W. *hal*; Gk. *kolos*. "And therfore, if ye wil truste to my counseil, I schal restore you youre doughter *hoole* and sound." —*Chaucer.* "Faith is the soul going out of itself for all its wants." —*Boston.* "Faith is the hand of the soul, —to hold and to work."

**23, 24, minstrels,** hired mourners.[a] A custom still prevailing in E.,[b] and acc. to Homer practised among the Greeks. **noise,** great lamentations. **give place,** presence of Lord of Life forbids noisy demonstration of hopeless grief. **sleepeth,** such was the

*a* 2 Ch. xxxv. 25; Je. ix. 17; Am. v. 16.
*b Paxton*, ii. 113—116.

A.D. 26.

figure under wh. our Lord spoke of what we call death.[c] **laughed,** they knew she was really dead. **scorn,** prob. enraged also that their trade as mourners should be interfered with.[d]

*Children of mortality in chamber of death:* 1. All human hope and effort over; 2. Human sympathisers helpless to stay parental grief; 3. Views dif. fr. their own ridiculed.

*Mourning for the dead.*—Among the Samoans, "the moment the eye becomes fixed in death, the house becomes a scene of indescribable lamentation and wailing. 'Oh, my father, why did you not let me die, and you live here still?' 'Oh, my brother, why have you run away, and left your only brother to be trampled upon?' 'Oh, my child, had I known you were going to die! Of what use is it for me to survive you? Would that I had died for you!' These and other doleful cries may be heard two hundred yards from the house; and as you go near, you find that they are accompanied by the most frantic expressions of grief, such as rending the garments, tearing the hair, thumping the face and eyes, burning the body with small piercing fire-brands, beating the head with stones till the blood runs, and this they call an 'offering of blood' for the dead."[e]

**25, 26. he went in,**[a] taking others with Him,[b] as *witnesses,* not idle or curious spectators. **took . . hand,** and spoke also.[c] **arose,** alive,[d] and well. **that land,** "therefore it was not in *that land* that Matt. wrote this book."[e]

*The Lord of life in the chamber of death:* I. His mercy in going—a ruler's house; 2. His forbearance—no unkind word to those who laughed; 3. His compassion for the parents—she sleepeth; 4. His tenderness to the child—took her by the hand; 5. His power over death; 6. His thoughtful care—give her to eat.

*Not ready for death.*—A little boy in an infant-class, one day said to his teacher, "Our little baby's dead!' After speaking about it for a few minutes, the teacher asked the scholar, "Would you like to die?" He replied, "Not yet." The child, when asked what he meant by saying, "Not yet," said, "Not till I get a new heart."

**27, 28, two blind,**[a] "Blindness being much more common in the E. than here."[b] **son . . David,** *i.e.,* Christ a declaration of His Messiahship.[c] **mercy . . us,** lit. pity us. **house,** His abode in Capernaum.[d] **came in,** note their perseverance. **Believe,** by this question He instructs *them* and *others* as to the conditions on wh. He has mercy. **yea, Lord,** a strong declaration, and—in the title they give—a fresh evidence of their faith.

*Old specimens of ever-recurring facts.*—Specimens: I. Of the immense afflictions wh. are ever pressing on the race—Jairus—woman—two blind—man possessed; II. Of the manner in wh. Christ removes the afflictions of the race—ease—benevolence—through faith; III. Of states of mind, in relation to Christ, wh. prevail among the race—thoughtless unbeliever—earnest seeker—transiently impressible—inveterate antagonists.[e]

A blind boy, who belonged to the Institution in Dublin, when dying, said that he considered it one of the greatest mercies of heaven that he had been deprived of his sight, because this was the means the Lord employed to bring him under the sound of the Gospel, which was now the joy and rejoicing of his soul.

c Jo. xi. 11—14; Ac xx. 10.
d *Conder.*
e *Turner, Nineteen Years in Polynesia.*
"Ah! surely nothing dies but something mourns." — *Byron.*
"Excess of grief for the deceased is madness; for it is an injury to the living, and the dead know it not."—*Xenophon.*

a 2 K. iv. 33, etc.
b Mk. v. 40.
"The house was now solitary and still. Two souls, believing and hoping, stand like funeral tapers beside the couch of the dead maiden,—the father and mother. His church, the Lord sees represented in three most trusted Apostles."—*Trench*
c. Mk. v. 41.
d Ho. xiii. 14; Jo. xi. 25.
e Ma. xiv. 34, 35; iv. 25.—*Crit. Eng. Test.*

cure of two blind

a Le. xix. 14; De. xxvii. 18; Is. xxix. 18; xxxv. 5; Ma. xi. 2—5; Mk. x. 46; Jo. v. 3.
b *Trench.*
"Volney says that out of 100 persons he met in Cairo, 20 were quite blind, 10 wanted each an eye, and 20 others suffered fr. ophthalmia."—*Class and Desk, N. T.* 71.
c Mat. i. 1; xii. 23.
d Ma. iv. 13.
e *Genius of Gospel,* 178.

A.D. 28.

29—31. **according . . faith,** not as *proportioned* to your faith, but as *granted* to it.[a] **eyes . . opened,** the first object they saw was Jesus. How many with open eyes are blind to Him! **straitly charged,** earnestly, sternly commanded. "Perhaps to remove occasion fr. the Pharisees."[b] "The reason is, the avowal was a personal confession; the charge to keep silence ref. to fame of Jesus."[c] **see . . know,** *i.e.*, "Use your sight; let no man know." **but . . spread . . fame,** "no doubt the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction, for obedience is better than sacrifice; the humble observance of the word of the Lord, than the most laborious and wide spread will-worship after man's own mind and invention."[d]

*A time to be silent.*—I. When silence is commanded; II. When the truth itself may be out of season; III. When the truth is only partially known; IV. When it might be as pearls cast before swine.

*Triumph of faith.*—An officer being in a storm, his lady, filled with alarm, cried out, "My dear, how is it possible you can be so calm in such a storm?" He arose and drew his sword. Pointing it to his wife's breast, he said, "Are you not afraid?" She instantly replied, "No; certainly not." "Why?" said the officer. "Because," rejoined his lady, "I know the sword is in the hand of my husband; and he loves me too well to hurt me." "Then," said he, "remember, I know in whom I have believed, and that He holds the winds in His fist, and the waters in the hollow of His hand."

a *Dr. Brown*

b *cf.* Mat. v. 34 *Crit. Eng. Test.*

c *Conder.* Mat. xii. 16, 17, 19.

d *Alford.*

"She who touched in secret, was constrained to avow it openly; they who made request publicly are led into secret and exhorted to silence." — *Stier.*

"The disobedience of these men is praised by nearly all Roman Catholic expositors; a most characteristic fact, based on deep differences." — *Trench.*

**cure of the dumb demoniac**

32—34. **they . . out,** not as they entered the house, **but** rejoicing. **brought,** so possessed, he prob. would not have *come* of himself. **dumb,** not natural dumbness, but effect of possession. **cast out . . spake,** doubtless the praises of his deliverer. The speech of many is as manifest a proof of possession, as the dumbness of this one.[a] **multitudes,** unsophisticated; not warped by prejudice. Overcome by wonder spoke what they felt at the time. **Pharisees,**[b] blinded by pride and hate. **casteth out,** *etc.*,[c] "this soon became a fixed mode of calumniating" such miracles of Christ. Yet they cannot deny the miracles.

*Sectarianism.*—"It is of more consequence to a sectarian to defend a prejudice than to rejoice over a recovered man. The Pharisees hated Christ, and what good can a hated man do? They hesitated not to trace a good effect to a bad cause. Sectarians are independent of logic and morality."[d]

*Prejudice.*—What will not prejudice do. It was that which made the Jews call Christ a Samaritan, a devil, a wine-bibber, a friend of publicans and sinners. It was that which made them hale the apostles to their governors, and cry out, "Away with them! it is not fit that they should live." It was this made Ahab hate the upright Micaiah, and the Athenian condemn the just Aristides, though he had never seen him. It was this made the poor man, who knew not what John Huss's doctrine was, so busy and industrious to carry wood for his funeral-pile, and as zealous to kindle it, inasmuch that the martyr could not but cry out, "O holy simplicity!" It is this sets men against consideration of their ways, and makes them give out that it will crack their brains and disorder their understanding.[e]

a Ac. v. 3.

b Mat. iii. 7.

c Mat. xii. 24; Mk. iii. 22; Lu. xi. 15.

Dumb, *dull*; A.-S. *dumb*; Ger. *dumpf* dead (of sound); *dumm*, stupid, Dutch, *dum*, dull, deaf.

d *Dr. Parker.*

"Every period of life has its peculiar prejudices; whoever saw old age, that did not applaud the past and condemn the present times."—*Montaigne.*

e *A. Hornek.*

A.D. 28.

**third circuit of Galilee**

*This is regarded as third circuit of Galilee by Greswell and Robinson. The first is recorded in* Mat. iv. 23—25; *the second in* Lu. viii. 1—3. Mk. vi. 6; Lu. xiii. 22.

*a Godwin.*

Preach, *to make known* in the presence of, or *before* others. Old Fr. *precher*; It. *predicare*; L. *præ-dico — atum*, to proclaim — *præ*, before, *dico*, to make known.

*b* 1 Tim. i. 10.

**the great harvest**

*a Crit. Eng. Test.*

*b* "These are properly persons destitute of the knowledge of Christ."—*Bengel.*

*c* Mat. xv. 24; 1 Pe. ii. 25.

*d Godwin.*

*e* 1 K. xxii. 17.

*f* Mat. xxvi. 32, *cf.*; Nu. xxvii. 17.

*g* Lu. x. 2.

*h Bengel.*

*i* "Jesus, in His meekness, speaks of the Father as such, but we also understand it of Himself, the Son, to whom already the Forerunner had assigned the threshing-floor and the wheat as *His*."—*Stier.*

*k* Eph. iv. 11, 12; Ps. lxviii. 11; Je. iii. 15; 2 Th. iii. 1.

*l Pulpit Germs.*

**35. went about.** "The journey here mentioned may have been partly before, and partly after the last miracles."[a] **teaching,** privately instructing. **preaching,** publicly announcing, **gospel . . kingdom,** of grace and glory.[b] **healing . . disease,** how much of human misery and of Divine mercy are summed up in these words!

*The labours of Jesus.*—I. Extent (city, villages); II. Order (teaching in synagogues); III. Characteristic feature (preaching, etc.); IV. Seal (healing every sickness).—*Lange.*

*Zeal.*—The Devil held a great anniversary, at which his emissaries were convened to report the results of their several missions. "I let loose the wild beasts of the desert," said one, "on a caravan of Christians; and their bones are now bleaching on the sands." "What of that?" said the Devil: "their souls were all saved." "I drove the east wind," said another, "against a ship freighted with Christians; and they were all drowned." "What of that?" said the Devil; "their souls were all saved." "For ten years, I tried to get a single Christian asleep," said a third; "and I succeeded, and left him so." Then the Devil shouted, and the night stars of hell sang for joy.—*Luther.*

**36—38. saw,** wherever he went. **compassion,** "The disposition of Jesus was most fruitful in works of compassion."[a] **fainted,** troubled, harassed. **scattered,** cast down, lying down in dif. spots.[b] **sheep**[c] **. . shepherd,** "much misery is for the want of guidance and government."[d] An image elsewhere applied to army without a leader,[e] and to disciples bereft of their master.[f] **harvest . . plenteous,**[g] promise of great spiritual results. **pray ye,** the Lord Himself desires to be moved by prayer:[h] more esp. that they might be suf. moved to pray; as evidence of their faith in Him, and pity for the people. **Lord . . harvest,**[i] Himself. **send,**[k] who shall go unless sent? **labourers,** true and diligent workmen; not mere theorists, but practical men.

*Workmen wanted!*—I. The *labourers;* must be 1. Sent of God; 2. Furnished by Christ; 3. Thrust out with prayer. II. The *labour;* to 1. Think; 2. Speak; 3. Give; 4. Suffer for Christ.[l]

"Five hundred millions of souls," exclaims a missionary, "are represented as being unenlightened! I cannot, if I would, give up the idea of being a missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for lack of knowledge. Five hundred millions! intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory; if I awake in the night, it is to meditate on it alone; and in the morning, it is generally the first thing that occupies my thoughts."

## *CHAPTER THE TENTH.*

**institution of the Christian ministry**

*a* Lu. vi. 12.

*b* Mk. iii. 13, 14; vi. 7; Lu. vi. 13; ix. 1.

**1. and,** having passed the night in prayer,[a] **His disciples,** evidently already distinguished fr. the mass of His followers, **power . . spirits . . disease,**[c] a most wonderful thing! Christ not only wrought miracles Himself, but gave to certain men the power of doing so. A miracle of miracles.

*The Apostles.*—"Let us not attempt to do everything ourselves,

without assistance."[d] "Those who are sent into the vineyard must be properly furnished for the work."[e] "We must not be offended at the humble origin and the poor appearance of preachers."[f] "Judas, or even the Church of God, is not absolutely pure."[g] "This mission was at the same time the trial of their teaching."[h]

"*Apostolical succession.*—Though you have a straight line of apostolic successors, if your work is poor, you are not in the line of succession; and if your church does not make full-grown men, it is not. I do not care anything about the line of succession of my grapes, if my vineyard brings forth better wine than your vineyard does. You may say that yours came from those that Noah planted; but they are not so good as mine, after all. 'For by their fruit ye shall know them.' And the best of all churches, as of all orthodoxies, and all doctrines, and all usages, and all governments, is this; what are their effects on the generations of men?"[i]

**2, 4. names,** ea. of the lists[a] observes the same general outline. In *this* one (and also in Luke), acc. to their order and connection, and with ref. to their being sent out in couples.[b] **Bartholomew,** prob. "Nathanael of Cana in Galilee."[c] **Matthew, publican,** a title adopted by Mat. alone, as if to publish his vast indebtedness to his Lord. **James, s. of Alpheus** — Cleopas,[d] who was husband of Mary, the sister of the Virgin, hence James was cousin to our Lord. **Lebbeus,** Judas, bro. of James,[e] author of Epistle of Jude. **Simon the Canaanite,** or the Zealot[f] Kananite is Aramaic for zealot.[g] **Judas Iscariot,** *i.e.* of Kerioth, a town of Judah.[h] **betrayed,** a brand of infamy, attached to his name in ea. list.

*The Apostles as representing the great feature of the Kingdom of God.*—I. The great features of the destiny of Israel; II. The fulness in Christ; III. Of the church; IV. The kingdom of heaven in its perfectness.[i]

*Characteristics of the Apostles.*—It was essential to their office—I. That they should have seen the Lord, and been eye and ear witnesses of what they testified to the world (John xv. 27; Acts i. 21, 22); II. They must have been immediately called and chosen to that office by Christ Himself; III. Infallible inspiration was also essentially necessary to that office; IV. Another apostolic qualification was the power of working miracles; V. To these characteristics may be added the *universality* of their commission.[k]

**5, 6. twelve,** having been previously chosen and instructed, are now **sent forth,** to exhibit the spirit, and enforce the doctrines of their Master. **go not,** "The first consideration with one sent of God must be to know precisely *where to go, where not to go.*"[a] **Gentiles . . Samaritans,**[b] time not yet come to preach to others than Israel.[c] **lost sheep,** "Those who were astray in mind and life; *i.e. all* who had not faith in Him."[d]

*Christ's commission.*—"The chief sphere of its labours should be nearest its home."[e]—"Man employed to bless man. A few sent to call the many. Different types of men to meet dif. types of the community. Some famous, some unknown, but all useful. Is every twelfth man a 'devil?'"[f]

A.D. 28.

*c* Ac. ix. 34.
*d Starcke; Osiander.*
*e Majus.*
*f Bibl. Wurt.*
*g Lisko.*
*h Hebner.*
"Do not try to conduct the potent and volatile essence of inspiration, wh. flows only fr. the laying on of God's hand, along the fixed methods of any confederation."—*T. S. King.*
*i H. W. Beecher.*

**the Apostles sent forth**

*a* Mk. iii. 16; Lu. vi. 14; Ac. i. 13, 26.
*b Alford.* Mk. vi. 7
*c* Jo. i. 45; xxi. 2.
*d* Lu. xxiv. 18; Jo. xix. 25.
*e* Lu. vi. 16; Ac. i. 13; Jo. xiv. 32.
*f* Lu. vi. 15.
*g* The sect of the Zealots, to wh. Simon belonged bef. his acquaintance with Jesus, bound themselves as a sort of ecclesiastical police, to see that the law was not broken with impunity.
*h* Josh. xv. 25
*i Lange.*
*k McLean.*

**their destination**

*a Stier.*
*b* Lu. x. 1—17; 2 K. xvii. 24; Jo. iv. 5, 9, 20.
*c* Ac. i. 8.
*d Meyer.*
*e Dr. Thomas*
*f Dr. Parker*

A.D. 28.

"Apostolical succession is no more possible, as a law for the Church, than an equivalent theory would be in the world of art."—*T. S. King.*

*g F. W. Robertson.*

**their duties**

*a Stier.*

*b* Lu. ix. 2; Mk. iv. 17; Ac. xvii. 30; xx. 21, 25; Is. lviii. 1; Lu. xvi. 16.

*c* Ho. ii. 4; Ac. iv. 13—21.

*d* Lu. x. 17; Mat. xvii. 19, 20.

*e Stier* omits these words, as thinking that "their weak faith could not then be entrusted with this greatest power."

*f* Ac. viii. 18, 20.

*g Lange.*

*h Ibid.*

"Jest not at preacher's language or expression: How knowest thou but thy sins made him miscarry."—*Herbert.*

*i Cheever.*

**their equipments**

*a* 1 S. ix. 7; Mk. vi. 8; Lu. ix. 3; x. 4; xxii. 35.

*b Conder.*

Purses, lit. *girdles.* In the E. things for present use are usually kept in the folds of the girdle.

Scrip, now in use in Palestine made of haircloth, &c.—*Kitto.*

*c* 1 S. xvii. 40.

*d* See note on Mat. iii. 11.

*e* 1 Co. ix. 7—14; 1 Ti. v. 18.

*f Conder.*

*g Lange.*

*h Quesnel.*

*i Thoreau.*

*Apostolical succession*, as taught sometimes, means simply this, a succession of miraculous powers flowing in a certain line. The true apostolic succession is—not a succession in an hereditary line, or line marked by visible signs which men can always identify, but a succession emphatically spiritual. The Jews looked for an hereditary succession; they thought that, because they were Abraham's seed, the spiritual succession was preserved; the Redeemer told them that "God was able of those stones to raise up children unto Abraham."[g]

**7, 8. as go,** "apostles are always *itinerant preachers*, they found churches, but do not govern them."[a] **preach,**[b] they were to prepare men's minds to receive Him whom they proclaimed. **heal . . cleanse,** etc., miraculous powers to prove their authority,[c] and encourage and exercise their own faith.[d] **raise . . dead,** not found in many MSS.[e] **received . . give,**[f] gifts of God to them and others, "without money and without price."

*The message of Salvation.*—I. An announcement of the kingdom of heaven by the Word; II. An exhibition of the Word of God by deed.[g] *How the messengers must prove their mission*—"I. By healing the sick, not by torturing the whole; II. By raising the dead, not by killing the living; III. By cleansing the lepers (heretics), not by representing as heretics those who are pure; IV. By casting out devils, not by setting them free."[h]

In one of the eastern counties of New York there lived a coloured female, who was born a slave, but she was made free by the act gradually abolishing slavery in that State. She had no resources except such as she obtained by her own labour. On one occasion she carried to her pastor *forty dollars;* she told him that she wished him, with two dollars of this sum, to procure for her a seat in his church; eighteen dollars she desired to be given to the American Board; and the remaining twenty dollars she requested him to divide among other benevolent societies, according to his discretion. With such a spirit pervading the church, how soon would the gospel be carried to every creature![i]

**9, 10. provide . . purses,**[a] a trial of their faith: "to exemplify fr. the very outset the fundamental law of Christ's kingdom, that the preachers of His gospel are to be supported by the free-will offerings of those to whom they preach."[b] **scrip,**[c] wallet to contain food, etc. **coat,** tunic worn under mantle, no change of raiment. **shoes,** sandals.[d] **staves,** lit. "a staff." **workman . . meat,**[e] "they had a *fair claim* to receive whatever they needed fr. those to whom they ministered."[f]

*Christ sending His messengers.*—"I. The messengers; II. The aim; III. The way; IV. The message; V. The price (freely in the love of Christ); VI. The provision and the support."[g] "What it is to have neither gold nor silver in our scrips, but to have them in our hearts."[h]

"In 1662, the town of Eastham agreed that a part of every whale cast on shore be appropriated for the support of the ministry. The ministers must have sat on the cliffs in every storm, and watched the shore with anxiety. And, for my part, if I were a minister, I would rather trust to the bowels of the billows to cast up a whale for me than to the generosity of many a country parish that I know."[i]

**11—13. worthy,** having a good name for piety, having congenial disposition. **abide,**[a] their stay short, no time to be wasted in shifting quarters needlessly. **salute,**[b] use customary civilities, **peace come,** the com. salutation shall be a prayer that God will answer. **return,** "they have despised it; have it yourselves."[c]

*The gracious house.*—Your peace shall return; I. Unbelievers will not keep it; II. It will be added to the believing messengers: they shall not be cast down, but encouraged.[d]

*House to house.*—The reason is very obvious to one acquainted with Oriental questions. When a stranger arrives in a village or an encampment, the neighbours, one after another, must invite him to eat with them. There is a strict etiquette about it, involving much ostentation and hypocrisy; and a failure in the due observance of this system of hospitality is violently resented, and often leads to alienation and feuds among neighbours. It also consumes much time, causes unusual distraction of mind, leads to levity, and every way counteracts the success of a spiritual mission. On these accounts the evangelists were to avoid these feasts; they were sent, not to be honoured and feasted, but to call men to repentance, prepare the way of the Lord, and proclaim that the kingdom of heaven was at hand. They were, therefore, first to seek a becoming habitation to lodge in, and there abide until their work in that city was accomplished."[e]

**14, 15. shake . . dust,**[a] a symbolic action[b] renouncing those who reject Jesus; and all responsibility in their case.[c] **tolerable,** rejection of Christ greater than sins of Sodom.[d] **day . . judgment,** the last day.[e]

*Shaking off the dust.*—I. An expression of calmness, of freedom, and of purity; II. Of being innocent of the judgment wh. shall befall the unbelievers; III. Of the cessation of fellowship; IV. The last sermon, a threatening of judgment.[f]

**16—18. sheep,** harmless, defenceless. **wolves,**[a] savage men who will make a prey of you. **wise . . serpents,**[b] which are not noted for sagacity, yet their crooked, winding, silent motion, etc., may suggest the proverb. **harmless . . doves,**[c] lit. unmingled with evil; simple, consistent. **beware,** caution and courage are consistent.[d] *Christian simplicity*, which is purity of motive and freedom from evil craft, widely dif. fr. a *foolish simplicity*, wh. trusts everybody and foresees no danger.[e] **councils,**[f] magistrates who were also rulers of synagogues. **scourge,** a com. punishment.[g] **governors,** as Festus, Felix, etc. **kings,** as Herod, Agrippa, Nero, etc.[h]

"The highest intelligence should be blended with the purest character."[i] "Opposition should not be provoked by impropriety or imprudence."[k] "Consciousness of innocence, and of the goodness of the cause in wh. we are engaged, is the best defence."[l] "*Serpents*, avoiding danger, not malignant; cunning is noted. *Doves*, emblems of gentleness, innocence, and purity. Their bearing offers of *peace*, proves them 'sons of peace.'"[m]

*Prudence.*—"As the hermits were communing together, there arose a question as to which of all the virtues was most necessary to perfection. One said, chastity; another, humility; a third, justice. St. Anthony remained silent until all had given their opinion, and then he spoke. 'Ye have all said well; but none of you have said aright. The virtue most necessary to per-

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**general instructions**
Lu. x. 8.
*a* Lu. x. 7.
*b* **Salutations** among the Hebrews are: 1, Blessed be thou of the Lord; 2, The Lord be with thee; 3, Peace be unto thee. This is the most com. salutation in lands often desolated by war. 'Peace = every blessing; and the phrase = 'Prosperous be thou." Jud. xix. 20; Ru. ii. 4; 1 S. xxv. 6; 2 S. xx. 9; Ps. cxxix. 8.
*c Bengel.*
*d Lange.*
*e Land and Book*, 347.
*a* Mk. vi. 11; Lu. ix. 5; Ne. v. 13; Ac. xiii. 51.
*b* Lu. x. 11.
*c* Ac. xviii. 6.
*d* Ro. ii. 8; 2 Th. i. 8; La. iv. 6.
*e* Jo. xii. 48; 2 Pe. iii. 7.
*f Lange.*

**statement of dangers and duties**
Lu. x. 3.
*a* Ez. xxii. 27; Zep. iii. 3; Jer. v. 6; Hab. i. 8; Is. xi. 6; lxv 25.
*b* Ro. xvi. 19; Eph. v. 15.
*c* 1 Co. xiv. 20; Phil. ii. 15.
*d* Ac. xxiii. 17.
*e Conder.*
*f* Ma. xxiv. 9; Mk. xiii. 9; Lu. xii. 11; xxi. 12.
*g* Ac. v. 40; xvi. 22, 37; xviii. 17; xxii. 19.; 2 Cor. xi. 25; Mk. xii. 5; Ma. xx. 19; Mk. x. 34; Lu. xviii. 33; Ma. xxvii. 26; Mk. xv. 15; Jo. xix. 1.
*h* Ac. xii. 1; xxiv. 10; xxv. 7, 23, 2 Ti. iv. 16.
*i Dr. Thomas.*
*k Dr. Godwin.*

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*l Heubner.*
*m Van Doren.*

*a* See note on Mk. vi. 25. "That I know well," said Merlin, "as well as thyselfe, and of all thy thoughts; but thou art but a foole to *take thought*, for it will not amend thee."—*King Arthur.* "If he love Cæsar, all that he can do is to himself, *take thought*, and die for Cæsar."—*Shakspeare.*
*b* Mk. xiii. 11—13; Lu. xii. 11; xxi. 14, 15.
*c* Ex. iv. 12; Je. i. 7.
*d Crit. Eng. Test.*
*e Heubner.*
*f Godwin.*
*g* Mic. vii. 7; *see also* ver. 35, 36; Lu. xxi. 16.
*h Alford.*
*i* Jo. xvi. 2.
*j* Lu. xxi. 17.
*k* Lu. vi. 26; 1 Jo. iii. 13; Je. xv. 18, 19.
*l* Re. ii. 10; Ja. i. 12; Is. lxvi. 5; Ro. ii. 7.
*m Calvin.*
*n* Ac. xiii. 50, 51; xiv. 1, 6, 7.
*o* Dan. vii. 13; 1 Th. ii. 15, 16.
*p Conder.* (See his exhaustive and ingenious note on these words.) "Fanaticism the daughter of Ignorance, and the mother of Infidelity."
*q Lange.* "Fanaticism is such an overwhelming impression of ideas relating to the future world as disqualifies for the duties of life."—*R. Hall.*
*r H. Smith.*

fection is prudence; for the most virtuous actions of men, unless governed and directed by prudence, are neither pleasing to God, nor serviceable to others, nor profitable to ourselves.'"

**19, 20. take . . thought,** be not anxious.[a] **how,** manner. **what,**[b] matter. **given you,** you shall be taught how to bear yourselves and what to say.[c] "Let your sole care be to avoid caring."[d] **not ye . . speak,** hence their word would be quick and powerful: apt and suited to the occasion.

"Proper sermons are they wh. are given by the Holy Ghost, not those wh. are artificially constructed."[e]—"Wisdom and strength are received in the time of service and trial."[f]

*A dumb sermon.*—"The Rev. William Tennant once took much pains to prepare a sermon, to convince a celebrated infidel of the truth of Christianity. But, in attempting to deliver this laboured discourse, he was so confused, as to be compelled to stop, and close the service by prayer. This unexpected failure, in one who had so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr. T. had been, at other times, aided by a Divine power. This reflection proved the means of his conversion. Thus God accomplished by silence what his servant wished to effect by persuasive preaching. Mr. Tennant used afterwards to say, his dumb sermon was one of the most profitable sermons that he had ever delivered."—*Cheever.*

**21—23. brother**[a] **. . deliver,** by official information.[b] Bigotry breaking through ties of kindred. **children . . rise,** in rebellion or as witnesses. And pos. think they were doing God service.[c] **hated . . name's sake,**[d] fidelity to Christ, involving a living protest, by word and deed, against sin, incurs the world's hatred.[e] **endureth . . end**[f] **. . saved,** "The happy and safe issue."[g] **flee . . another,**[h] not through fear, but for refuge, and to preach there. **before . . come,** "Be not dismayed at this prospect of persecution and rejection in one city after another, for the time is short; before your ministry to Israel, and rejection by Israel, shall be completed, Daniel's prophecy[i] of the setting up of Messiah's kingdom shall be fulfilled; the truth of your testimony shall be vindicated, and judgment begin to fall on your persecutors."[k]

*Fanaticism in its relation to faith.*—I. It dissolves all the bonds of life and of love, but imputes the blame of it to faith; II. It leads a man to acts of betrayal, of rebellion, and of murder, while he imagines that he is offering sacrifices acceptable to God; III. It institutes a community of hatred in opposition to the community of love, and treats the fire of hell as if it were sacred; IV. It appears in the guise of religion, but for the purpose of banishing Christ and His Gospel fr. the earth.[l]

*Endurance.*—"Whatever is before the end is a step whereby we climb to the top of salvation; but it is not the uppermost grace whereby the highest part of the top may be taken hold of. A man may be tumbled down from the ladder as well when he is within a round or two of the top as when he is in the midst. What had it profited Peter to have escaped the first and second watch, if he had stuck at the iron gate, and had not passed through that also? It is not to begin in the spirit and end in the flesh, not a putting of the hand to the plough and looking back but a constant perseverance to the end, that shall be crowned."[m]

**24, 25. disciple,** learner, scholar. **master,**[e] teacher. His followers must learn obedience in the same school of suffering.[b] **servant,**[c] a title involving honourable work, and a glorious recompense; yet are Christians rather *friends* than servants.[d] **Beelzebub** = the *Lord of flies*. Chief God of the Tyrians,[e] Gk. *Beelzebul*.

*Disciple not above his Master.*—I. As to his conduct; II. In his sufferings[f]—"The example of Christ is the most blessed encouragement."[g]

"When the Mexican emperor, Gatimozin, was put upon the rack by the soldiers of Cortes, one of his nobles, who lay in tortures at the same time, complained piteously to his sovereign of the pain he endured. 'Do you think,' said Gatimozin, 'that I lie upon roses?' The nobleman ceased moaning, and expired in silence. 'When a Christian,' adds the pious Bishop Horne, 'thinks his sufferings for sin, in sickness or pain, etc., intolerable, let him remember those of *his* Lord, endured patiently on that bed of sorrow, the *cross*, and he will think so no longer."[h]

**26—28. fear them not,** the end will witness *your* justification, and *their* overthrow. **covered . . revealed,**[a] as motives of your fidelity and their opposition. **darkness,**[b] secret either privately in person; or by his spirit. **hear . . ear,**[c] privately whispered. **house-tops,** tell as publicly as you can. **fear . . body,**[d] your true life is beyond their reach. **soul,** spiritual, immortal. The Gk. ψυχή = life, soul. **fear . . him,**[e] who adds the promise of protection to the command to work and endure. **hell,**[f] *Gehenna* = lit. "the valley of Hinnom," wh. as the place where fires for consumption of refuse were constantly burning, furnished a terrible image of place of punishment.

"The fear of God will deliver fr. the fear of men."[g] *Fear not:* I. The fear *from* wh. we are delivered—revilings, &c.; II. The fear *by* wh. we are delivered—fear Him, etc.; III. The spiritual grounds for being fearless—confidence in the truth, consciousness of our own immortality; IV. The blessed effect of such fearlessness—boldness and joy in bearing witness for Jesus.[h]

When the tyrants were beating Anaxarchus to death in a mortar, he cried out, "Tunde, tunde Anaxarchi pellem; Anaxarchum enim non tundis:" Beat, beat the outside of Anaxarchus, for you do not beat Anaxarchus himself.—When Latimer was royal chaplain, he one day exclaimed, at the beginning of his sermon, "Latimer, Latimer, thou art going to speak before the high and mighty king, Henry VIII., who is able, if he thinks fit, to take thy life away. Be careful what thou sayest. But Latimer, Latimer, remember also thou art about to speak before the King of kings and Lord of lords. Take heed that thou dost not displease Him."

**29—31. sparrow,**[a] the s. proper *(passer cisalpina)* is found in Syria, and is precisely the same vivacious, inquisitive, and impertinent bird as with us; other varieties are also frequently met with.[b] **Farthing,** or halfpenny, the Rom. *As:* of wh. 16=the silver *denarius* (often trans. 'penny' in A. V.[c]) of wh. the 'farthing' of chap. v. 26, was the fourth part; **hairs,** a proverb.[d] Divine knowledge and care. **More value,** man of more value than other creatures,[e] God's children than other men.

*God cares for all living, after its own kind:* according—I. to its *life* (the Living One cares for the living, the God of Provi-

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**cautions and encouragements for disciples generally**

*a* Jo. xv. 20; He. xii. 1—3.
*b* He. v. 8.
*c* Ro. i. 1, 9.
*d* Jo. xv. 14, 15; viii. 35, 36.
*e* 2 K. i. 2.
*f Lange.*
*g Heubner.*
"Humility, that low, sweet root, From which all heavenly virtues shoot."—*Moore.*
*h Whitecross.*

Mk. iv. 22; Lu. viii. 17; xii. 2, 3.
*a* Ecc. xii. 14; 1 Co. iv. 5.
*b* Mk. iv. 34; Jo. xvi. 12, 13.
*c* Lu. x. 23.
*d* Co. iii. 3; Re. ii. 10.
*e* Pr. xiv. 26, 27; He. x. 31; xii. 28, 29; 1 Pe. i. 17; Pr. xxviii. 1; xxix. 25; Is. xli. 10; li. 7, 12, 13; Jer. i. 17; Da. iii. 17; Ps. xxxiv. 7; Ac. iv. 19; Ja. iv. 12.
*f* Ma. xviii. 9; Ja. iii. 6.
"Whatever that be wh. think, wh. understand, wh. wills, wh. acts, it is something celestial and divine; and, upon that account, must necessarily be eternal."—*Cicero.*
*g Dr. Godwin.*
*h Lange.*

Lu. xii. 6, 7.
*a* Ps. lxxxiv. 3.
*b Tristram, Land of Israel*, 274, 570, 619. *Thomson. Land and Book*, 43, 258, 507.
*c* Ma. xviii. 28.
"In the marg. of A. V. it is stated that the *as* was 'the tenth part of the Rom. [illegible]

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ay,' or denarius, which was the case in more ancient times; but under the empire the denarius = sixteen ases, and about sevenpence halfpenny English; so that the *as* was worth rather less than one halfpenny."—*Conder.*
*d* 1 S. xiv. 45; Lu. xxi. 18.
"To a great mind nothing is little."—*Johnson.*
*e* Ma. xii. 12; Ps. civ. 27; Ma. vi.

*f Lange.*
*g Whitecross.*

**confessing and denying Christ**
Jo. i. 49; vi. 68, 69; ix. 25, 33; xi. 27; Ac. iv. 7—12; v. 29—32, 42.
*a* Lu. xii. 8.
*b* Ro. x. 9, 10; Re. ii. 13; iii. 5; Ps. cxix. 46; 1 Ti. vi. 12, 13; Mat. xxv. 34, 36; Ac. ix. 29; Re. i. 9; xx. 4.
*c* Lu. xii. 9; Mk. viii. 38.
"The context shows plainly that it is a practical consistent confession wh. is meant, and also a practical and enduring denial. The Lord will not confess the confessing Judas, nor deny the denying Peter; the traitor who denied Him in act is denied; the Apostle who confessed Him even to death will be confessed."—*Alford.*
*d Sir J. Malcolm.*

**fruit of Christ's coming**
*a* Lu. ii. 14; Is. lx. 6, 7; Ps. lxxii. 7; Hag. ii. 9; Eph. ii. 17.

dence for every individual); II. to its peculiar *mode of life* (for His creatures in His Goodness, for persons in His Love, for believers in His Grace); III. to the *object of their lives* (Christ, for His own sake and that of His people; Christians, for Christ's and their own sakes; and all creatures, for the sake of Christians and of the "Kingdom of God."

*Providence.*—"The Rev. Mr. Nosworthy, who died in 1677, had, from the persecuting spirit of the times, been imprisoned in Winchester. After his release, he was several times reduced to great straits. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife, lamenting her condition, exclaimed, 'What shall I do with my poor children?' He persuaded her to walk abroad with him, and, seeing a little bird, he said, 'Take notice how that little bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has it knows not whither to go for a dinner. Then be of good cheer, and do not distrust the providence of God; for are we not better than many sparrows?' Before dinner they had plenty of provisions brought them. Thus was the promise fulfilled, 'They who trust in the Lord shall not want any good thing.'"*e*

**32, 33. confess,**[a] acknowledge himself a disciple of Christ by speech and conduct.[b] **I confess,** publicly, in the last great day. **deny,**[c] as a worldling rejecting Christ: or a timid disciple afraid to own Him.

*Reciprocal Testimony*—I. Of the Believer to his Saviour; 1, by his words—acknowledging Him as the source of his peace and ground of his confidence; 2, by his deeds—adorning the gospel in all things; preferring the society of Christian people; 3, the testimony but for a short time: II. Of Christ to the believer; 1, by owning His work in his soul; 2, by crowning the victor with a crown; 3, this testimony public; 4, enduring.

*Fidelity.*—When the Caliph Haroon oor Rasheed had put to death his virtuous and illustrious vizier, Jaffier Bermekee, he ordered that none should speak in praise of the latter under pain of death. One old Arab continued, nevertheless, to descant with undiminished fervour upon the merits of the late minister; in consequence he was summoned into the monarch's presence, and asked how he dared to transgress. "I should have been a monster of ingratitude had I not," said the Arab, and then proceeded to relate how Jaffier had taken notice of him, and at length raised him from poverty and obscurity to position and affluence. "I owe all to him," he continued, "and was it possible for me to be deterred by death itself from doing justice to his memory?"*f*

Struck with the courage and fidelity of the man, the Caliph sought to gain his admiration by more splendid generosity than that of the vizier, and presented him with his golden sceptre, studded with precious jewels. "I take it," cried the grateful, but undaunted Arab, "but this also, commander of the faithful, is from Bermekee!"*d*

**34—36. not . . peace,** a seeming contradiction;[a] but no *false peace* allowed by Gospel.[b] The world makes war on it because it attacks sin.[c] **sword,** when God uses the sword of the Spirit,[d] then man uses the sword of persecution.[e] **variance,** / dif. of opinion, strife of words, theological debates, oft. observed in households, where some are of Christ, and others of the world.

**foes . . household,** the nearer the relationship the keener the pain.[a]

*Christ's warfare preferable to peace of world.*—I. Peace of world springs fr. rebellion and warfare of hell; II. Warfare of Christ ushers in eternal kingdom of peace,[b]—"Christianity a declaration of war to the world, and yet a message of peace for the world."—*Heubner.*

*Peace by Victory.*—"No peace was ever won from fate by subterfuge or agreement. No peace is ever in store for any of us, but that which we shall win by victory over shame or sin,—victory over the sin that oppresses, as well as over that which corrupts."—*Ruskin.*

**37—39. father . . more,**[a] observing their worldly maxims more than the Lord's principles and rules, making sinful concessions for the sake of peace and quiet. **son . . more,** indulging them in their sins and follies, rather than ruling them acc. to Law of Christ. **not . . worthy,** not a faithful follower of Christ. **taketh . . cross,**[b] trials in the path of consistency. Christian duty sometimes painful, involves crucifixion of self, sacrifice of natural feelings. **me,** who for your sakes sacrificed so much. **worthy,** not deserving of such a Saviour. **findeth,** obtaineth,[c] saveth for time. **lose,** in the future.[d]

*The Claims of Christ to our love is paramount.*—I. He is more excellent; II. He has loved us longer; III. He has done more for us; IV. Our relation to him will outlive all others.[e]

*The Strongest Love.*—A little girl between six and seven years of age, when on her death-bed, seeing her elder sister with a Bible in her hand, requested her to read respecting Christ's blessing little children. The passage having been read, and the book closed, the child said, "How kind, I shall soon go to Jesus; He will soon take *me* up in His arms, bless me too; no disciple shall keep me away." Her sister kissed her and said, "Do you love me?" "Yes, my dear," she replied, "but do not be angry, I love Jesus better."[f]

**40—42. receiveth**[a] your persons with kindness, and your message with faith. **me,** hence learn how you and your words are valued; and how those who receive you shall be rewarded. **prophet,**[b] not only "one who foretells," but "one who speaks for another." **name . . prophet,** regarding the p.'s master and mission. **prophet's reward,** *i.e.*, such as the p. may bestow; or God on acc.[c] **name . . man,** in his proper character. **reward,** which is sometimes bestowed in this world,[d] or at the resurrection.[e] **little ones,** in age,[f] or position.[g] **cup . . water,** even so small a matter. Small things well timed, and done fr. right motive have a great value. **name . . disciple,** for the Lord's sake.[h] **reward,**[i] the Lord will repay. He once gave living water for cold water.[k]

*The divine reward*—I. Of a prophet; II. Of a righteous man. III. The fullest reward of a righteous man is the reward of all the apostles.[l] "The more lowly in outward appearance the messenger who is received, the greater the faith wh. sees Christ in him and looks only to the Lord."[m] "The spirit of faith and of love transforms every work, and surrounds even the meanest with a halo of glory."[n]

*Agrippa and Thaumastus.*—When Agrippa was in a private

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*b* Je. vi. 14; Is. lvii. 19—21; Ja. iii. 17.
*c* 1 Jo. iii. 12.
*d* He. iv. 12; 2 Co. x. 5.
*e* 2 Co. vi. 14-17.
*f* Mi. i. 7; Lu. xxi. 16; 1 Jo. iii. 11, 12.
*g* Ps. lv. 12, 13.
*h Lange.*

**supreme love to Christ**
*a* De. xxxiii. 9; Ma. xxii. 37; Jo. v. 25; Phi. iii. 8; Lu. xiv. 26.
*b* Ma. xvi. 24; Lu. xiv. 27; 2 Ti. iii. 10, 12.
*c* Ro. iv. 1.
"A life saved at the cost of loyalty to truth and to Christ, is a lost life: a life lost for Christ is more nobly and profitably expended than in any other way."—*Conder.*
*d* Ac. xx. 24; Jo. xii. 25; Mk. viii. 35; Phi. i. 20, 21; Ro. viii. 17; 2 Ti. iv. 6—8; Re. xii. 11; ii. 10.
*e W. W. Wythe.*
*f Cheever.*

**Christ regarding Himself in the person of His disciples**
*a* Lu. x. 16; Jo. xii. 44; v. 23; xiii. 20; xx. 21; 1 Th. iv. 8; 2 Cor. v. 20; Gal. iv. 14.
*b* 1 K. xvii. 10; xviii. 4; 2 Ti. i. 16; 3 Jo. 8; Mat. xvi. 27; xxv. 35, 36, 40.
*c* Ac. iii. 6; Phi. iv. 10—19; 2 Ti. i. 16—18.
*d* Ge. xxxix. 5; Ac. xxvii. 7, 8; *cf.* xxvii. 24.
*e* Lu. xiv. 14.
*f* Mat. xviii. 5, 6, 10.
*g* He. viii. 11. Ma. xxv. 40; 1 Cor. iii. 1.
*h* Mk. ix. 41.

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station, he was accused, by one of his servants, of having spoken injuriously of Tiberius, and was condemned by the emperor to be exposed in chains before the palace gate. The weather was very hot, and Agrippa became excessively thirsty. Seeing Thaumastus, a servant of Caligula, pass by him with a pitcher of water, he called to him, and entreated leave to drink. The servant presented the pitcher with much courtesy; and Agrippa having allayed his thirst, said to him, "Assure thyself, Thaumastus, that if I get out of this captivity, I will one day pay thee well for this draught of water." Tiberius dying, his successor Caligula, soon after not only set Agrippa at liberty, but made him King of Judea. In this high situation Agrippa was not unmindful of the glass of water given to him when a captive. He immediately sent for Thaumastus, and made him comptroller of his household.

## CHAPTER THE ELEVENTH.

**John's message and the Saviour's reply**

Lu. vii. 18—23.

1—3. **when,** Mat. and Jo. being with the twelve, **we have no** acc. of our Lord's work till they return.[a] **departed,** prob. with some other disciples. **heard,** fr. friends who were allowed to visit him. **prison,**[b] fortress of Machœrus; nr. N.E. shore of Dead Sea.[c] **disciples,** not to resolve any doubt of his, but to confirm their faith. **He . . come,**[d] "coming one." **another?** The words and deeds of Jesus would confirm the statements of John.[e]

*The prisoner's question.*—I. Who bore it? Friends who visited J. in prison. They, in visiting him, *ill.* their love, and God's providence; II. What was it? It concerned Christ, and was occasioned by the good news that had penetrated his dungeon.

*Judging Ministers.*— Some years ago, three American ministers went to preach to the Cherokee Indians. One preached very deliberately and coolly; and the chiefs held a council to know whether the Great Spirit spoke to them through that man; and they declared he did not, because he was not so much engaged as their head men were in their national concerns. Another spoke to them in a most vehement manner; and they again determined in council that the Great Spirit did not speak to them through that man, because he was mad. The third preached to them in an earnest and fervent manner; and they agreed that the Great Spirit might speak to them through him, because he was both earnest and affectionate. The last was ever after kindly received.

4—6. **shew John,**[a] both to satisfy John, and enable him to give a last testimony to his disciples. **hear,** His own superhuman teachings; and what the people said of Him. **blind,** *etc.*, as was predicted of the Messiah.[b] **poor,**[c] who, of all men, need it most. **offended,**[d] a sign of His Messiahship.[e]

*Adaptation of Gospel to the Poor.*—It is: I. *Plain*, the uneducated can understand it; II. *Sympathetic*, the lowly can appreciate it; III. *Free*, the needy may obtain it; IV. *Elevating*, the humble are raised by it; V. *Compensating*, the destitute are requited by it.

*Offending a Nobleman.*—"Mr. Dodd having preached against the profanation of the Sabbath, which much prevailed in his

f He. vi. 10; Phi. iv. 18, 19; 2 Jo. 8.
g Jo. iv. 10.
h *Lange.*
i *Starcke.*
k *Heubner.*
"As the workman is paid after his work is done, so the Christian is rewarded when life is ended."

a Jo. v. 36.
b Lu. vii. 21; Is. xxxv. 5, 6; xlii. 1, 6, 7; xxix. 18.
c Is. lxi. 1; 1 Co. i. 26; Ja. ii. 5.
d "It is now generally admitted that this is a reproof to John himself." — *De Wette* (see vv. 18, 19).
e Is. lii. 14; Lu. ii. 34; 1 Co. i. 23, 24; Is. viii. 14,

a For labours of the twelve, see Mk. vi. 12, 13; Lu. ix. 6; and for their return to Christ, see Mk. vi. 30; Lu. ix. 10; *cf.* Ma. xiv. 13.
b Ma. xiv. 3, 4.
c *Jos. Ant.* xvii. 1; xviii. 5.
d Lu. xix. 38; Is. xi. 1—4; lxi. 1; Ps. lxxii. 11—14.
e Lu. vii. 18—23. "A divine ought to calculate his sermon as an astrologer his almanac,—to the meridian of the place and people." — *Tom Brown.*

parish, and especially among the more wealthy inhabitants, the servant of a nobleman, who was one of them, came to him and said, "Sir, you have offended my lord to-day." Mr. Dodd replied, "I should not have offended your lord, except he had been conscious to himself that he had first offended my Lord; and if *your* lord will offend *my* Lord, let him be offended."

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15; Ro. ix. 31—33; Ma. xiii. 55, 57; xxiv. 10.

*f* Ma. ii. 5.

**7—9. departed . . say,** bearing testimony to his *absent* friend. **went . . see,** recalling the nature and object of their journey. **soft raiment,** unsuited for a preacher of repentance, and reprover of sin and folly. **more . . prophet,**[a] (1) bec. he did not write of, but *saw* and *pointed out*, the object of his prophecy: (2) was the *subject*, as well as *vehicle* of prophecy.[b]

*Absent friends:* I, should be spoken of kindly by their friends; II, should be defended in their character; III, should be truly represented.

*Dr. Chalmers' Congregation.*—It is well known that the genius and eloquence of this popular clergyman, during his stay in Glasgow, attracted immense crowds to his church, and the feeling of disappointment when a stranger entered his pulpit was but too visible for any one to mistake it. On one occasion the Rev. Dr. Love, of Anderston, having made an exchange with Dr. Chalmers, was so struck and irritated on entering the pulpit, with the reluctant advance of the assembling auditory, and the quick retreat of many from the pews, that he stood up, and addressing the congregation, said, "We will not begin the public worship of God till the chaff blows off." We need not say that these words had the desired effect, and that the audience became stationary under this severe rebuke.

**testimony of Jesus concerning John**

Lu. vii. 24.

*a* Lu. i. 76; Mat. xiv. 15; xxi. 26.

*b Alford.*

"An absent friend gives us friendly company when we are well assured of his happiness."—*Göethe.*

"Surely the preaching which comes fr. the soul most works on the soul."—*Fuller.*

"A sermon is sweetest when shortest, and grandest when simplest."

**10, 11. written,**[a] by last of O. T. prophets: 397 *cir.* B.C. **greater,**[b] one with clearer views of Messiah's kingdom; or, nearer to it. **least . . greater,**[c] in knowledge and experience.[d]

*The humblest Christian greater than John:* 1. In spiritual standing;[e] 2. In spiritual knowledge; 3. In spiritual power.[f]

*Happiness of a Christian.*—There is no man so happy as the Christian. When he looks up unto heaven, he thinks, "That is my home; the God that made it and owns it is my Father; the angels, more glorious in nature than myself, are my attendants; mine enemies are my vassals." Yea, those things which are the terriblest of all to the wicked are most pleasant to him. When he hears God thunder above his head, he thinks, "This is the voice of my Father." When he remembereth the tribunal of the last judgment, he thinks, "It is my Saviour that sits in it;" when death, he esteems it but as the angel set before Paradise, which, with one blow, admits him to eternal joy. And (which is most of all) nothing in earth or hell can make him miserable. There is nothing in the world worth envying, but a Christian.[g]

Mk. i. 2.

*a* Mal. iii. 1; *cf* Mat. iii. 3.

*b* Jo. v. 35; x. 41

*c* Mat. xiii. 16, 17.

*d* Gal. iii. 24; iv. 7.

*e* 1 Jo. ii. 8; Eph. iii. 5.

*f* 1 Cor. i. 18; Phi ii. 15; Jo. xiv. 17; Eph. iii. 16; 1 Jo. v. 14—16. *Conder.*

A Christian is the highest style of man.—*Pope.*

*g Bp. Hall.*

**12—15. violence,**[a] opposed by some, striven for by others. **violent,**[b] and the earnest only. **force,** needful to overcome personal sins, prejudices, etc.; and cavils, etc., of others. **until,** remained in force, the one enforcing obedience, the other awaiting fulfilment. **John,** who closes the old dispensation. **receive,** an implied difficulty. **Elias,**[c] Elijah; whom in several respects J. resembled. John was the Elijah of the new dispensation. **ears . . hear, implying a hidden meaning that needed attention and thought.**

*a* Is. lx. 8—11; Lu. xiii. 24.

*b* Lu. v. 1.

*c* Mal. iv. 5; *cf.* Ma. xvii. 10—13. The Jews expect the return of Elijah bef. coming of Christ So also must if the fa-

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thers, who refer it to the *second* coming. — See *Whitby.* "Earnestness and simplicity carry all before them."

**influence of temper and caprice**
Lu. vii. 31.

*a* Lu. i. 15; Mat. iii. 4.

*b* Lu. v. 29, 30; Jo. ii. 1, 2; Mat. ix. 10, 11; Jo. xii. 2.

*c* Lu. vii. 29; Ro. xi. 33; 1 Cor. ii. 14, 15; Ro. iii. 4; Ps. li. 4.

"Few people look on any object as it really is, but regard it through some fantastic prism presented by their own prejudices, wh. invest it with a false colour."

*d W. W. Whythe.*

*e Evang. Preacher*

**privilege and responsibility**
Lu. x. 13.

*a Robinson.*
*b Thomson, Land and Book*, 359.
*c* Jo. i. 44; xii. 21.
*d* Mk. vi. 45; *cf.* v. 53.
*e Porter. Handb. for Syria*, &c. 428, 429.
*f* Jos. xi. 8; xix. 28, 29; 1 K. v.; Isa. xxiii.; Ez. xxvi. — xxviii.; Ma. xv. 21; Ac. xxi. 3—7; xxvii.
*g Thomson, Land and Book*, 88, 108, 177, &c; *Alexander* on *Isaiah*, xxiii.; *Topics for Teachers*, i. 138; li. 118, 190.
*g* Jos. vii. 6; Est. iv. 1; Dan. ix. 3;

*Motives for Christian earnestness.*—Consider—I. The prize to be secured; II. The hindrances and foes in the way; III. The few who attain it; IV. The activity of men in less important, not to say sinful, matters.

*Zeal.*—An Indian, having heard from a white man some strictures on zeal, replied, "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all."

**16—19. children,** whose imitativeness and tempers in their sports, not unobserved by the great teacher, are here made the occasion of a remark showing a wondrous insight into the manners of *men*—children of a larger growth. **piped . . mourned,** tried both extremes, joy and sadness (*ill.* children playing at mock marriages and funerals). **danced . . lamented,** nothing will please sulky children, or satisfy capricious men. **neither eating,**[a] etc., his life one of great austerity. **devil,** they evaded his reproofs by calling him ill names. **Son of man,**[b] supplied the very thing they demanded in John. **they say,** finding an objection even then. **sinners,** what would penitent sinners have thought, if He had not? **wisdom . . justified,**[c] the wise will see the reason and fitness of things.

*The Friend of sinners.*—This *meaning*—1. Not companion in sin; 2. Not mere adviser; 3. But a sympathizer; 4. A Saviour. The *proof*—1. Declared purpose in coming; 2. Testimony of His life; 3. Repeated declaration; 4. Last words; 5. Manifestations aft. death; 6. Revelations fr. heaven; *ill.* Saul.[d]—*Justification of wisdom.* Evangelical religion is—I. Characterised as wisdom: (1) It rightly applies sublimest knowledge; (2) Studies the most approved rule; (3) Zealously prosecutes most enduring interests. II. Has been charged with folly: (1) Principles accounted foolishness; (2) Also its feelings; (3) And its practices. III. Is justified by experience of possessors, who (1) Receive her doctrines; (2) Avow her service; (3) Obey her precepts.[e]

**20—24. upbraid,** reproach. **Chorazin,** perh. at the ruins called *Tell Hûm*,[a] or 2 m. N. at a place yet called *Khorazy*.[b] **Bethsaida,** nr. Capernaum, on W. coast of Sea of Galilee, City of some of Apostles.[c] perhaps it stood in plain of Gennesaret.[d] Identified with *et Tâbighah*.[e] **Tyre, Sidon,** two anc. and famous coast cities of Phœnicia, see O.T. notes.[f] **sackcloth.. ashes,** *all.* to ancient modes of expressing grief,[g] nor has the custom become extinct.[h] **Capernaum,** see on iv. 13. **Heîl,** not Gehenna (as x. 28, etc.), but *Hades* (trans. 'grave' in 1 Co. xv. 55). **Sodom,** see O.T. notes.[i] **tolerable,** responsibilities are acc. to privileges.[k]

*Reproof proportioned to privilege.*—I. Bethsaida, etc., compared with Tyre, etc. II. What then shall be said of this land and our times as compared with Bethsaida? III. If with greater opportunities there is greater responsibility, and may be greater condemnation, so also there may be the greater fidelity and the more glorious reward.

*Chorazin.*—A ride of three miles westward along the shore [of the Sea of Galilee] brought me to the ruins of a large town. It was encompassed by such a dense jungle of thorns, thistles, and rank weeds, that I had to employ some shepherds to open a passage for me. Clambering to the top of a shattered wall,

I was able to overlook the whole sight. What a scene of desolation was that! Not a house, not a wall, not a solitary pillar remains standing. Broken columns, hewn stones, sculptured slabs of marble, and great shapeless heaps of rubbish, half-concealed by thorns and briars, alone served to mark the site of a great and rich city. The Arabian does not feed his flock there,—not a sound fell upon my ear as I stood upon those ruins, save the gentle murmur of each wave as it broke upon the pebbly beach, and the mournful sighing of the summer breeze through sun-scorched branches; yet that is the place where Chorazin once stood! Chorazin heard, but rejected the words of mercy from the lips of its Lord, and He pronounced its doom.[l]

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*h Paxton*, ii. 136
*i Topics*, i 226, &c
*k* Lu. xii. 47, 48· He. ii. 3; x. 26—29.
"The most important thought I ever had was my individual responsibility to God."—*Dr. Webster.*
*l Dr. Porter.*

**25. thank,** this ascr. of praise an *answer* to the mysterious dispensation of God's providence above recounted.[a] **wise,** worldly wise. **prudent,**[b] thoughtful, sagacious. **revealed,** by light of truth and teaching of Holy Spirit. **babes,** in years,[c] and in capacity.[d]

**babes in Christ see more than the worldly-wise**

*a Alford.*
*b* Isa. xxix. 14; 1 Cor. i. 26, 27; Mat. xvi. 17; xviii. 3; Is. v. 21; 1 Cor. iii. 18; ii. 6, 8.
*c* So the same word is trans. 1 Cor. xiii. 11; Gal. iv. 1.
*d* As word is used in Ro. ii. 20.
"The wise man is but a clever infant spelling letters fr. a hieographical prophetic book, the lexicon of wh. lies in eternity."—*Carlyle.*

*The wise and the simple.*—I. The first are they who see both too much and too little. Esteeming themselves wise they become fools. II. The second are those who are content to lay hold of simple, primal truths, and yield an unquestioning obedience.

*Philosophy and Christianity.*—Every system of philosophy is little in comparison to Christianity. Philosophy may expand our ideas of creation; but it neither inspires a love to the moral character of the Creator, nor a well-grounded hope of eternal life. Philosophy, at most, can only place us at the top of Pisgah; there, like Moses, we must die: it gives us no possession of the good land. It is the province of Christianity to add, "All is yours!" When you have ascended to the heights of human discovery, there are things of infinite moment that are utterly beyond its reach. Revelation is the medium, and the only medium, by which, standing, as it were, "on Nature's Alps," we discover things which eye hath not seen, nor ear heard, and of which it hath never entered into the heart of man to conceive.

**26. even so,** we bow to this arrangement. **Father,** nothing can be amiss that *our Father* orders. **good . . sight,**[a] this is the great reason of our acquiescence.

*a* Eph. i. 11; Job xxxiii. 13; Ro. ix. 18; xi. 33; 1 Cor. i. 21.

*The Divine approval is the highest reason.*—If good in our Father's sight; I. It must be wisest and best; II. It ought to be good to us.

*Even so.*—Several gentlemen were visiting a French school, in which was a boy both deaf and dumb. One of them asked him who made the world. The boy took his slate, and wrote the first verse of the Bible: "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last question proposed was, "How is it that God has made you deaf and dumb, while those around you can hear and speak?" The poor boy appeared puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but, quickly recovering himself, he wrote, "Even so, Father, for so it seemed good in Thy sight."

"It is resignation and contentment that are best calculated to lead us safely through life."—*W. Von Humboldt.*

**27. things,** in kingdom of grace and glory:—power,[a]—judgment,[b]—pardon,[c]—life,[d]—access to God,[e]—knowledge of God,

**pre-eminence of Christ**

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Col. i. 19; ii. 9; Jo. iii. 15; He. i. 2; 1 Cor. xv. 27; Jo. xiii. 33.

*a* Mat. xxviii. 18; He. i. 3.

*b* Jo. v. 22.

*c* Mat. ix. 6; Ac. v. 31.

*d* Jo. xvii. 2.

*e* Jo. xiv. 6.

*f* Jo. i. 18; viii. 12.

*g* Jo. xiv. 6, 7; xvii. 6; 1 Jo. v. 20; Mk. iv. 11.

Reveal, *to take back the veil from*, to unveil. L. *revelo—re*, back, and *velo*, to veil—*velum*, a veil.

etc.] **delivered . . me,** as Head of church, and King of glory. **Father,** having fullest confidence in the son. **no . . knoweth,** fully, perfectly. **knoweth . . Father,** perfectly, by the light of reason alone. **son . . reveal,**[g] Jesus reveals God. His nature, attributes, prerogatives, *etc.*

*Christ the revelation of God.*—I. In nature, God is revealed in certain attributes to our imagination, awe, intellect. II. In Christ, God is revealed in His wisdom, power, love, mercy, etc. to the human heart, conscience. III. Nature, a page that only the learned can in part decipher; Christ, a book that the wayfaring man may read.

*Revelation needed.*—Varro, a Roman writer of the first century B.C., states, that, in his day, he had been at the pains to collect the various opinions on the question, "What is the true object of human life?"—in other words, "What is the supreme good?" He had reckoned up as many as *three hundred and twenty* different answers. How needful is Divine revelation; and how essential to those who are starting in life, that a heavenly guide should teach them the true end and purpose of earthly existence!

**Invitation to Christ**

Is. xlv. 22—25; lxi. 3.

*g* Jo. vi. 37; 1 Pe. ii. 25.

*b* Ro. x. 8, 4.

*c* Jer. ix. 5; Ps. xxxviii. 4; Ro. vii. 23—25.

*d* Ma. xxiii. 4; Gal. v. 1; Ac. xv. 10.

*e* Pro. iii. 13, 17.

*f Pulpit Germs.*

"In the beautiful character of Jesus there was not a more striking feature than disposed Him to take part in every one's affliction to wh. He was a witness.—*Bp. Horsley.*

**28. come,**[a] in humble imitation, lowly prayer, simple trust. **me,** to whom else can we go? **labour,** to work out your own salvation;[b] to know the truth of yourselves. **heavy laden,** with burden of conscience,[c] and ceremonial observances.[d] **rest,** cessation from toil, peace of mind, and pleasure in heavenly pursuits.[e]

*Invitation to burdened souls.*—I. Man's natural condition: 1. Worked; 2. Burdened. II. Christ's invitation: 1. Its freeness; 2. Its comprehensiveness. III. His promise—rest: 1. Fr. sin; 2. Works; 3. Doubt and fear; 4. At last in heaven.[f]

*Invitation of Christ.*—During a religious awakening in a factory-village in New England, a foreman was awakened, but could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. He took the paper, and began to read it slowly, "*Come—unto—Me—all—ye—that—labour*," &c. His lips quivered, his eyes filled with tears; then he stood for a few moments, not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. This expedient was owned of God in setting him at liberty.

*a* Nu. xix. 2; Deu. xxi. 3; 1 S. vi. 7; Deu. xxviii. 48; Jer. xxviii. 14; 1 S. xi. 7; 1 K. xii. 4, 10, 11, 14; 1 Ch. x. 4; Is. ix. 4; xlvii. 6; lviii. 6.

*b* Jo. xv. 10, 11; Eph. iv. 20—23; 2 Co. x. 5.

*c* 2 Co. x. 1; Zec.

**29. yoke,**[a] *all.* to y. used by oxen; badge of subjection; submission of disciple to teacher. **learn,**[b] willingly, humbly, trustfully. **meek . . heart,**[c] hence my lessons shall be imparted with gentleness and consideration for weakness of the scholar. **rest,**[d] repose, satisfaction for heart and conscience.

*Discipleship.*—I. The Divine Teacher 1, skilful; 2, affectionate; 3, plain; 4, patient. II. His important counsel—"learn of Me"—1, by studying His book; 2, by seeking His advice; 3, by following His pattern. III. His precious promise—rest, 1, fr. sin; 2, fr. conscience; 2, in heaven.[e]—*Repose in Christ.* Rest

the effect of meekness: 1, Passion; 2, Selfishness; 3, Crime; and 4, Ambition, are restless.[f]

*No rest on earth.*—There is a tradition of an Indian chief who with his tribe fled before the prairie-fires, till he had crossed a broad river, when he struck his tent-pole into the ground and cried, "*Alabama!*" (here we may rest!) He was no prophet. Hostile tribes overpowered them; and they found only graves where they sought a home. This is, may be, a parable of the soul: for it, earth has no Alabama.

**30. Yoke,** rule, authority, mastership. **easy,**[a] shall not gall the shoulders of conscience and feeling. **burden,** Christian duties, knowledge, worship. **light,** easily borne by willing mind and cheerful heart.

*The Yoke of Christ.*—I. Inspect it: 1. easy when submitted to; 2. bec. strength is given; 3. in comparison with former yoke; 4. as result of habit. II. *Learn its uses:* 1. it couples; 2. restrains; 3. signifies humility. III. Hear the testimony of wearers—David,[b] Solomon,[c] John.[d] IV. Take it, wear it.[e] *Blessedness of Submission.*[f]

*Christ's yoke.*—"I remember," says the Rev. Matthew Henry, in writing the account of his father's life, "a passage of his, in a lecture in the year 1674, which much affected many. He was preaching on Matt. xi. 30, and after many things insisted upon, to prove the yoke of Christ an easy yoke, he at last appealed to the experiences of all that had drawn in that yoke: 'Call now, if there be any that will answer you, and to which of the saints will you turn? Turn to which you will, and they will all agree that they have found wisdom's ways pleasantness, and Christ's commandments not grievous; and (saith he) I will here witness for one, who, through grace, has in some poor measure been drawing this yoke now above thirty years, and I have found it an easy yoke, and like my choice too well to change.'"[g]

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ix. 9; Phl. ii. 5—7; 1 Pe. ii. 21

*d* He. iv. 3; Isa. xxviii. 12; Jer. vi. 16.

*e W. W. Whytlie.*

*f Pulpit Germs* See also *W. F. Newman's Serm* vii. 102.

*a* Gal. v. 1, 13.

Yoke, *that wh. joins together* A.S. *ioc;* Gosh. *juk;* Ger. *joek;* L. *jugum—jungo,* to join.

*b* Ps. cxix. 97, 113, 119, 163, 127, &c

*c* Pr. xxix. 18; Ecc. viii. 5.

*d* 1 Jo. v. 3.

*e Stems and Twigs.*

*f A. R. Butler,* ii. 320.

"Power is detested, and miserable is the life of him who wishes rather to be feared than to be loved."—*Cornelius Nepos.*

*g Whitecross.*

## *CHAPTER THE TWELFTH.*

**1, 2. Sabbath,** Heb. word, = *rest.* App. to seventh day,[a] also to other sanctified days or times;[b] sometimes it = a week.[c] **day** prob. betw. Passover and Pentecost. The sugg.[d] that it was first S. after second day of Passover usually adopted. **corn,** if green, in Mar. bef. Passover; if *ripe barley,* in Apr. ab. Passo.; if *ripe wheat,* in May. **pluck,** as allowed by law[e] **Pharisees,**[f] note how *they* were employed that same Sabbath. **disciples,** for whose acts Jesus was held responsible. Let disciples *now* remember this.

*Our Advocate*—I. Defends us against the malice of the evil one; II. Against the terrors of the law; III. Against reproaches of conscience; IV. Against the insinuations and charges of slanderers and enemies.

*Blessings of the Sabbath.*—It is impossible to estimate the blessed effect produced upon a nation's health and happiness, when, on the return of each Sunday, millions are thus set free from toil; when the ledger is closed on the desk; when the hammer rests upon the anvil, and the wheel in the factory; when the mine sends forth its crowds into the light and glory

**the law of the sabbath**

Lu. vi. 1—5.

*a* Ge. ii. 3; Ex. xvi. 22, 23, 29, 30; xx. 8—11; xxiii. 12; xxxi. 13—17; xxxiv. 21; xxxv. 1—3; Le. xix. 3, 30; xxiii. 3; xxiv. 7, 8; Nu. xv. 32, 36; Deu. v. 12—15; Ne. ix. 14; x. 31; xiii. 15—22; Is. lvi. 5, 6, 7; lviii. 13, 14; Jer. xvii. 21—27; Ez. xx. 12, 20; xxii. 8, 26.

*b* Le. xxv. 4.

*c* Mat. xxviii. 1, Lu. xxiv. 1; Ac xx. 7.

*d Scaliger.*

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of this new-born day; and when men can rest their wearied frames, or tread the green earth or hoary mountain, and breathe the fresh air, and look calmly upon the blue sky overhead, or listen to the sounding stream or beating sea-wave, and when the very dumb cattle partake of the universal blessing.[e]

[e] De. xxiii. 25.

[f] Mat. iii. 7.

[g] Dr. Macleod.

3, 4. **He,** accepting the challenge, and defending his friends. **read,** heeding the spirit as well as the letter. **David,** no mean authority with the Pharisees, and Jesus' royal ancestor. **house . . God,** not an open corn-field. **shewbread,**[a] *lit.* "bread of setting forth," *i.e.* hallowed or consecrated. **lawful . . him,**[b] not being of the priestly caste. **priests,** the chief of whom[c] gave it to David.

*Priestly prerogative must yield to human necessity.*—I. As the priest was made for man, not man for the priest; II. As the priest himself is but a man and needs pardon for breaches of a higher than the ceremonial law.

*Benefit of Sabbath.*—The Sabbath is God's special present to the working-man; and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system, it acts like a compensation-pond: it replenishes the spirits, the elasticity, and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and, in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a savings bank."[d]

[a] Le. xxiv. 5, 6; Ex. xxv. 30.

[b] Le. xxiv. 9.

[c] Mk. ii. 26. *Abiathar,* 1 S. xxi. 4, 6.

A Jew who had done a worthy act on the Sabbath which others refused to do, being reproached for it, replied, "Good deeds have no Sabbath."

[d] Dr. Blakie.

5, 6. **read . . law,** which you profess to observe so strictly. **priests,** who of all others should best understand and keep the law. **profane,**[a] killing the victim, kindling fire, etc. **blameless,** their official duties exonerating them. **this place,** an open corn-field. **One,** even *He* who gave the day and makes the corn grow. **temple,**[b] but for whom and whose law and worship the temple itself would not exist.

[a] Nu. xxviii. 9, 10.

[b] "There is no Sabbath in the temple," was a maxim of the Rabbis. "Those labours are lawful on the Sabbath-day which are necessary, not only to the support of life, but to the service of the day. . . Sabbath rest is to promote, not hinder, Sabbath worship."—*M. Henry.*

*Christ greater than the temple.*—I. The temple exists but for Him; II. It is but a place of assembly where men may meet with Him; III. However splendid, it is nothing except He be there; IV. However lowly the presence of "the great King" makes of it a heavenly palace.

*Meaning of temple.*—Our associations with this word are largely of a material kind. A house, an edifice, bricks, stone, ornament, and splendour at once occur when we catch the word. But let us go up to the fountain-head of its meaning, and study it in the light of its primitive idea. It belongs to a large family of words. The root is "tem," and signifies "cut." *Templum* means a portion cut off. But whence its special religious associations? The Roman augurs, when they wished to observe the heavens, went forth with the sacred rod in their hands, and marked out therewith a portion of the sky. Whatever passed within that portion was the subject of their augury; no more. This was the "templum," the separated space, cut out of the blue heavens for sacred uses. Thence the word came to be appropriated to any enclosed spot which might be separated to sacred uses; thence to sanctuaries, houses of prayer, and the like. The fundamental notion is not construction, but separation, the severing of a portion of the material of the universe for higher use and honour than the residue enjoyed.[e]

Profane, *to render profane,* to put to a wrong use. L. *profano, atum, profanus.*

[e] J. B. Brown.

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**7, 8. sacrifice,**[c] the requoting of the O. T. saying by our Lord sugg. of its value as indicating the opp. character of Christianity and Pharisaism. **Son . . man,**[b] our great Head and representative. **Sabbath,** hence on that day especially His servants should work for Him.

*The Sabbath made for man.*—I. Not made for him to abuse by turning it into a day of mere animal rest or recreation; II. But to use for the need of his higher nature—worship, meditation, &c. III. Divine love in consulting man's nature in providing the Sabbath.

*Mercy and Sacrifice.*—Archbishop Tillotson gave the most exemplary proof of his charity, at the revocation of the edict of Nantz, when thousands of Huguenots were driven over to this country, many of whom settled at Canterbury, where their posterity still continue. The king having granted briefs to collect alms for their relief, Dr. T. was peculiarly active in promoting their success. Dr. Beveridge, one of the prebendaries of Canterbury, refusing to read the briefs as being contrary to the rubrics, he was silenced by Dr. Tillotson, with this energetic reply, "Doctor, doctor, charity is above rubrics."

a Hos. vi. 6; Mat. ix. 11—13; Pr. xxi. 3; He. xiii. 16.

b Mat. v. 17, 18; Mk. i. 21; ii. 27, 28; Lu. iv. 16; xxiii. 56; Jo. v. 17, 18; xx. 19, 26; Ac. xvi. 13; xx. 7; 1 Cor. xvi. 2; He. iv. 4, 9; Re. i. 10.

"When love begins to sicken and decay, it useth an enforced ceremony; there are no tricks in plain and simple faith." — *Shakspere.*

**9, 10. departed,** not on the same Sabbath,[a] on way back fr. Judæa to Galilee,[b] aft. the passover. **synagogue,** His custom on Sabbath-day; yet what reasons *He* might have offered for *not* going. **hand,** *right* hand.[c] **withered,** no feeling or motion (*ill.* loss of executive power). **asked,** knowing His tenderness, and seeing what He would do. **accuse,** of what? of omitting to do good? or not keeping the day aft. their fashion?

*Withered right hand,* represents, I. Loss of moral power; II. Absence of executive power; III. Impotence of whole man in life of faith, obedience, etc.

*Good deeds and the Sabbath.*—A Jew who had done a worthy act on the Sabbath, which others refused to do, was reproached for it, and replied, "Good deeds have no Sabbath."

**cure of man with withered hand**

Mar. iii. 1, 5; Lu. vi. 6—10.

a Lu. vi. 6.

b *Greswell. Diss.* viii. vol. ii.

c Lu. vi. 6. Wither, to fade or become dry in the *weather.* A.-S. *wydern,* dryness; *gweyder;* Ger. *wittern,* to weather.

**11—13. man,** with any feeling of humanity, or regard for his property. **one,** only one, the rest being safe. **sheep,** only an animal, and not very valuable. **pit,** a very likely thing to happen. **lift . . out,**[a] and so violate the day. **better,**[b] in how many respects? and hence should be better cared for, and helped out of difficulties. **lawful . . well . . Sabbath,** on no day is it lawful to do ill. **saith,** at same time communicating power. **forth,** without fear, in sight of all. **restored . . other,** such Divine power proving His authority as Lord of Sabbath.

*Man better than a sheep,* in that 1. He is a *social;* 2. A sympathetic; 3. An intellectual; 4. A moral; 5. A religious; 6. An immortal being.

*Dignity of Man.*—M. Boudon, an eminent surgeon, was one day sent for by the Cardinal du Bois, prime minister of France, to perform a very serious operation upon him. The Cardinal, on seeing him enter the room, said to him, "You must not expect to treat me in the same rough manner as you treat your poor miserable wretches at your hospital of the Hôtel Dieu." "My Lord," replied M. Boudon, with great dignity, "every one of those miserable wretches, as your Eminence is pleased to call them, is a prime minister in my eyes."

a This was aft. forbidden in the Gemara, and only permitted *to lay planks for the beast to come out.* *Class and Desk.* N. T. 53.

"What a piece of work is man! How noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action how like an angel, in apprehension how like a God!"—*Shakspere.*

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**intrigues of the Pharisees**

Mk. iii. 1—6; Lu. vi. 11.

*a* Jo. v. 16, 18.

*b* Jo. vii. 6, 8, 30; viii. 20.

*c* Jo. xi. 8, *cf.* x. 31.

*d* Ma. x. 23.

*e* Mk. iii. 7—12.

"He whose pride oppresses the humble may, perhaps, be humbled, but will never be humble."—*Lavater.*

**majesty and mercy of Jesus predicted**

*a* Is. xlii. 1—4.

*b* Phi. ii. 6, 7; Ma. xx. 28; Mk. x. 45; Zec. iii. 8; Jo. xvii. 4, 6, 38.

*c* Ps. cxlvii. 3; Is. lxi. 1.

*d* Re. iii. 2, 19.

*e* Ro. xv. 12; Ps. xcviii. 1—3.

"It is by sympathy we enter into the concerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything wh. men can do or suffer. For sympathy may be considered as a sort of substitution, by wh. we are put into the place of another man, and affected in many respects as he is affected."—*Burke.*

*f* *Step. Charnock.*

*g* *Cawdray.*

**blind and dumb man healed**

**14—16. held . . counsel,** took counsel, *see marg. A.V.* It was diff. to carry out the design they had previously[a] conceived. **knew,** which He did of His own omniscience, rather than fr. lips of others. **withdrew,**[b] the time came when He did not withdraw.[c] **thence,**[d] to Sea of Galilee.[e] **healed,** His works of mercy not hindered by threats and plots. **not . . known,** lest His work as a *teacher* should be hindered by men who might be more anxious for His cures than His doctrine.

*Plotting and persevering.*—I. Pharisees plotting the destruction of Jesus; II. Christ persevering in works of beneficence and salvation; III. One district suffers, but another gains, by the secret council of the wicked.

*Pharisaism rebuked.*—"It was my custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray, and read the Koran. One night, as I was thus engaged, my father, a man of practised virtue, awoke. 'Behold!' said I to him, 'thy other children are lost in religious slumbers, while I alone am awake to praise God.' 'Son of my soul,' said he, 'it is better to sleep than to wake to remark the faults of thy brethren.'"

**17—21. fulfilled,** as every thing, clearly predicted of the Messiah, was fulfilled in Christ. **Isaiah** (B.C. *cir.* 712), called the 'evangelical' prophet, and whose descriptions of Messiah so exactly correspond with the character and life of Jesus, that had they been the work of an eye-witness, they could not have been more exact. **servant,**[b] note His *work*, and the *spirit* in wh. He did it. **shew,** make known. **judgment,** He was judge as well as Messiah, majesty and meekness meet in Christ. **strive . . cry,** note fr. v. 17 what sugg. this quotation; and see the *force* of it in this part esp. **streets,** as our Lord was not ostentatious Himself, so He would not have others be in His behalf. **bruised reed,** *ill.* wounded heart.[c] **smoking flax,** a good desire almost expired.[d] **victory,** of justice, truth, and mercy. **trust,**[e] yet one of a race despised by Gentiles.

*Weak grace victorious.*—Object, "bruised reed;" act, "not break;" continuance, "till he send forth." Doctrine.—True, though weak, grace shall be preserved, and in the end prove victorious. I. The Father engaged to preserve it; His attributes—love, etc.; II. Christ also, as purchaser, actual proprietor—by donation, conquest, etc.—as a steward, having authority, ability, faithfulness; III. Holy Spirit also, His mission, titles, etc., prove this. Use of this doctrine—operations of grace may be interrupted; comfort of grace may be eclipsed; habit of inherent grace cannot be lost; grace, though oppressed, will recover itself; final apostacy of a regenerate man impossible.[f]

*Sympathy of Christ.*—"Like as if a man be sick of some grievous disease, and if a friend come unto him that hath been troubled with the same disease, he will show more compassion than twenty others; even so Christ, having felt in his own body and soul the anguish and the manifold perplexities that we feel in our temptations and afflictions, hath His bowels, as it were, a running towards us, evermore being pressed, and ready to relieve us in all our miseries."[g]

**22. possessed,** etc. the worst part of his affliction. **blind . . dumb,** Lu. says he was dumb, but does not say he was not

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blind. **spake . . saw,** the cure extended to the whole of the malady.

*The triple malady.*—I. Nature—evil-spirit, blindness, dumbness; II. Cure—commenced with attacking root of the evil, ended with complete restoration; III. Lessons, an evil spirit productive of sad results. Fruit of evil spirit cured by casting the spirit out.

*Blindness transient.*—"*Mother, shall we see in heaven?*" was the question of a poor blind girl. "Yes, dear: we shall see in heaven. There shall be *no night* there."

Lu. xi. 14—36; Mk. iii. 19—30.

"Speech is the light, the morning of the mind; it spreads the beauteous images abroad, wh. else lie furled and shrouded in the soul."—*Dryden.*

**blasphemy of the Pharisees**

**23, 24. all . . people,** many witnesses. **amazed,** all were similarly impressed. **son . . David,**[a] *i.e.* the predicted Messiah, who else could *He* be?[b] **Pharisees,** who had come to watch.[c] **heard,** both what Jesus did, and the people said. **they said,** their prejudice and bigotry furnished a ready reason. **This,** a contemptuous expression.[d] **cast out,** they admitted, therefore, that he was *cast* out. **Beelzebub,** *see on* x. 25.

*Opposite effects of Christ's manifestations on dif. minds.*—I. Admiration, indignation; II. Confession, praise—rejection and blasphemy. . . It argues a devilish mind to represent as Satanic what is Divine.[e]

*Calumny.*—Apelles painted her thus: There sits a man with great and open ears, inviting Calumny, with his hand held out, to come to him; and two women, Ignorance and Suspicion, stand near him. Calumny breaks out in a fury; her countenance is comely and beautiful, her eyes sparkle like fire, and her face is inflamed with anger; she holds a lighted torch in her left hand, and with her right twists a young man's neck, who holds up his hands in prayer to the gods. Before her goes Envy, pale and nasty; on her side are Fraud and Conspiracy; behind her follows Repentance, clad in mourning, and her clothes torn, with her head turned backwards, as if she looked for Truth, who comes slowly after.[f]

a Isa. xi. 1.

b Jo. vii. 31; iii. 2; ix. 16; Heb. ii. 4.

c Mk. iii. 22.

d "Of how great moment a single word may be!"—*Bengel.*

e *Lange.* "The envious man is an enemy to himself, for his mind is always spontaneously occupied with its own unhappy thoughts."—*Menander.*

f *Andrew Tooke.*

**25, 26. thoughts,**[a] and when they saw He had this knowledge, would they not, if unprejudiced, have been convinced? **said,** answering their *thoughts.* **desolation . . not stand,** abundantly *ill.* fr. the history of nations and families. **how . . stand,** and if their surmise was true, should they not rather rejoice that the kingdom of Satan was falling through internal strife?

*Christ knowing human thoughts.*—I. Thought, the seat of greatest sin, of sin that men dare not actually commit or speak; II. Thought, the seat of grandest wishes and holiest aspirations that men have not power to realize.

*Envious thoughts.*—A Burmese potter, says the legend, became envious of the prosperity of a washerman, and, to ruin him, induced the king to order him to wash one of his black elephants white, that he might be lord of the white elephant. The washerman replied, that, by the rules of his art, he must have a vessel large enough to wash him in. The king ordered the potter to make him such a vessel. When made, it was crushed by the first step of the elephant in it. Many trials failed; and the potter was ruined by the very scheme he had intended should crush his enemy.

a Ps. cxxxix. 2, 23; xciv. 11; *cf.* Mat. ix. 4; Lu. v. 22; vi. 8; ix. 47; Mk. vii. 12. "To be an object of hatred and aversion to their contemporaries, has been the usual fate of all those whose merit has raised them above the common level."—*Thucydides.* "You have learned by experience how much better it is to be envied than pitied."—*Herodotus.*

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27, 28. **children,** *i.e.* disciples. **cast out,** some who professed to have this power, travelled about as exorcists.[a] **judges,** hence, and fr. what follows, the Pharisees were "hoist with their own petard." **But if,** here was a dilemma! **come .. you,**[b] and hence they should rather rejoice at their good fortune, than rail against Jesus.

*The test of familiar things.*—I. In this case their children; II. In the case of others, many surrounding and familiar things have a condemning voice.

*Satan transformed.*—A Roman Catholic peasant boy in Ireland is reported to have listened attentively to a priest earnestly denouncing the "revival," and warning the people against it as the work of the devil. "Ah, thin, your riverince," replied the lad, "it must be a new divil; for that's not the way the ould divil used to make the people behave themselves."

29, 30. **or else,**[a] the case now ill. by parable. **strong man's,** *all.* the devil. **house,** *all.* the soul. **goods,** *all.* instruments of Satanic power.[b] **with .. against,** withholding aid fr. Christ, is so much vantage yielded to the enemy.[c] **abroad,** *i.e.* "he that gathereth, but not with me, his gathering is itself a scattering.[d]

*Neutrality in things spiritual impossible.*—I. Christ says so; II. Power not given to the wrong, if withheld fr. the right, leaves the right so much the less strength to cope with the enemy; III. An attitude of neutrality, so called, betrays a heart at enmity against God, and not subject to the law of God.

*Neutrality.*—Tell me not of neutrality: it is out of the question. Ah! here is a case of neutrality upon record in this book, "Curse ye, Meroz!" Why?—what had they done to expose themselves to this bitter malediction? Had they taken up arms against Jehovah?—No! Had they gone over to the enemy, and fought against the chosen people?—No! What, then, had they done?—*Nothing!* Their neutrality was their crime. "Because they came not up to the help of the Lord, to the help of the Lord against the mighty."[e]

31, 32. **not .. forgiven,** "the sin wh. 'hath never forgiveness' consists in wilfully and impiously rejecting and reviling what the blasphemer *knows* in his own conscience to be the testimony of the Holy Spirit and God's truth and grace. . . The impossibility of pardon turns on the impossibility of repentance; so that none need fear he has committed this sin, who grieves for sin, seeks pardon, and longs after truth and righteousness."[a]

*The unpardonable sin.*—An individual who conceived that he had been guilty of this sin had an interview with a minister, when the following conversation ensued: "You believe yourself guilty of the unpardonable sin?" "I am sure of it." "In what did the sin consist?" "I opposed the work of God." "So did Saul." "I denied Jesus Christ." "So did Peter." "I doubted the power of Jesus Christ after strong evidence in its favour." "So did Thomas." "What! are you endeavouring to prove by such examples that I am a Christian?" "Not at all, I am only inquiring into the nature of your guilt, and thus far I see no reason to despair." "I have hated God," rejoined the self-condemned, "and openly avowed my enmity in sight of His Divine operations." Thus far your case is lamentable indeed; but not hopeless still. Our hearts are naturally at enmity with

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*a* Ac. xix. 13. They were said to have used incantations and invocations composed by Solomon. *Josephus*; *Antiq.* viii. 2, 5; *Wars*, vii. 6, 3.

*b* 1 Jo. iii. 8; Ma. x. 7, 8; Lu. xi. 20; Lu. i. 33; Jo. v. 36; Ac. x. 38; Da. ii. 44; vii. 14.

**Jesus intolerant of neutrality**

*a* Lu. xi. 21, 22; Jo. xvi. 11.

*b* He. ii. 14, 15; Re. xx. 2; Is. xlix. 24; liii. 12.

*c* Ro. viii. 7, 9; Mk. ix. 40; Ma. vi. 24; Re. iii. 16; Ga. i. 9; 2 Co. vi. 15.

*d Stier.* There is also Christian authority (*Justin, Irenæus, Origen*) for the fact that evil spirits were cast out by Jews. See *Whitby.*

*e Dr. R. Newton.*

**the unpardonable sin**

Mk. iii. 28—30; Lu. xii. 10.

*a Conder*, who thus summarises "the views of the best writers." See also *Whitby*, whose view is adopted by *M. Henry.* See also *A. Fuller*, iii. 507 *ff.*

"As men do not give alms to a stout beggar, who, though needy, will not confess it, nor ask favour; no more will the Lord give us forgiveness of sins unless we humble ourselves before Him, with

God, and I do not see why the open avowal of this, drawn out by the sight of the law into visible form, must necessarily and always constitute the guilt of which you accuse yourself." "I *feel* that I am cut off from salvation." "It is difficult to reason against your feelings, but they are no proof on the present subject. Let us inquire whether you desire the pardon of your sins?" "Assuredly, if it were possible." "Do you regret the conduct of which you accuse yourself?" "Certainly." "Do you sincerely desire repentance?" "I would give the world, if it were mine, to do so." "Then it is not possible that you have been guilty to an unpardonable extent; for these are characteristics of a state of mind, faithless, but far from being desperate, and they come within the Gospel invitations." There was something simple and touching in this mode of ministering comfort to a mind diseased, and it produced an effect which probably no other process could have accomplished. Mr. L—— did not long survive this interview, but his living and dying hours were those of a favoured Christian.

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true feeling of our poverty and misery." — *Cawdray*

As the prince or ruler only has power to pardon treason in his subjects, so God only has power to forgive sin. As no man can forgive a debt but the creditor to whom the debt is due; so God only can forgive us our debts, whose debtors we are to an incalculable amount.

**33. tree good,** by planting,[a] grafting,[b] or culture.[c] **all,** to a man, a nation, a religion. **fruit good,** *and ye will thus make* good words, works, character, etc. **tree,** its nature, value. **known,** judged of, prized. **fruit,** not leaves, or bulk, etc.

*Like produces like.*—Honesty in nature result of finger of God. Only half-blind persons mistake thorns, etc., for figs. Vines of Sodom yield *grapes* and *wine*, but see Deut. xxxii. 32. A pure doctrine alone can produce pure thoughts and words. A tree strung full of figs, may be a thorn-tree still.[d]

*Fruit of the Tree of Life.*—In Eastern poetry, they tell of a wondrous tree, on which grew golden apples and silver bells; and, every time the breeze went by and shook the fragrant branches, a shower of these golden apples fell, and the living bells chimed and tinkled forth their airy ravishment. On the gospel tree there grow sweet blossoms, and bells more melodious than those which mingled with the pomegranates on Aaron's vestments,—holy feelings, heaven-taught joys; and when the Holy Spirit breathes upon the evangelized soul, there is the shaking down of mellow fruits and the flow of healthy odours all around, and the gush of sweetest music, whose gentle tones and joyful echoes are wafted through all the recesses of the soul.

**the tree and the fruit**

Mat. vii. 17; Lu. vi. 43, 44.

*a* Jer. ii. 21.

*b* Ro. xi. 17—24.

*c* Is. v. 1—7.

*d Van Doren.*

"It is vain to expect any advantage fr. our profession of the truth, if we be not sincerely just and honest in our actions." — *Archbishop Sharp.*

**34—37. O . . vipers,** the gentleness of speaker intensifies force of this epithet. **how . . good,** it is contrary to nature. **abundance . . heart,**[a] the habitual occupants of intellect, heart, will. **good . . heart . . things,**[b] naturally, freely, spontaneously. **idle,** not merely *wicked*, but useless, foolish, etc.[c] **account,** bec. of higher uses for wh. tongue was made.[d] **words,** usual conversation. **justified,** etc., as they express state of heart.[e]

*Solemn view of words.*—"Uses and abuses of language. Men must not talk irreligiously about religion. Men may enjoy to the utmost wit and laughter, but are forbidden to talk insincerely or ambiguously upon solemn subjects. . . Good speaking is enjoined by implication."[f]

*A good heart.*—There was a great master among the Jews, who bid his scholars consider and tell him what was the best way wherein a man should always keep. One came and said that there was nothing better than a *good eye;* which is, in their lan-

**the heart and the mouth**

Mat. xxiii. 33.

*a* Mat. xv. 18; Ps. lii. 2; Ro. iii. 13; Job xiv. 4; Co. iv. 6; Ps. xxxvii. 30, 31; Pr. xvi. 21, 24.

*b* Pr. x. 20, 21; Is. xxxii. 6; Pr. xv. 4, 23, 28; xvi. 21, 22; Mat. xiii. 52; Co. iii. 16.

*c* Ep. v. 4; iv. 29; Co. iv. 5, 6; iii. 17; Jude, 14, 15.

*d Calvin.*

*e* Ro. x. 10; Ja. iii. 2; Lu. xix. 22; 1 Ti. v. 13; Lu. xviii. 9—14; *cf.* 1 §

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Jo. i. 8—10. Pythagoras said he would rather his disciples should throw stones at random than utter an ἀργὸν λόγον. *f Dr. Parker.*

*g Bp. Patrick.*

**the sign of the prophet Jonas**

Mk. viii. 11.

*a* 1 Cor. i. 22; Lu. xi. 16, 29; Mat. xvi. 1; Jo. ii. 18; vi. 30; iv. 48.

*b* Mat. v. 32.

*c* Ja. iv. 4.

*d Topics*, i. 8; *Raleigh's Story of Jonah*, 14; *Dunn's Bib. Nat. Sci.*, ii. 380, 506.

*e* Jo. i. 17; Ps. xvi. 10; Ep. iv. 9; Lu. xi. 30; Jo. ii. 18—21.

Title of sermon on Mat. xii. 31, by W. H. Newman, vi. 105.

**the present condemned by the past**

Lu. xi. 31.

*a* Jon. iii. 5.

*b* 1 K. x. 2; 2 Ch. ix.

*c Kitto*, Pic. Bib. 2 Ch. ix. 1.

*d* as *Kalisch*.

*e* The Arabs claim her too. See *Koran*, xxvii.

*Need of responsibility.* — If the master takes no account of his servants, they will make small account of him, and care not what they spend, who are never brought to an audit."—*Fuller*.

"All men, if they work not as in a Great Task-

guage, a liberal and contented disposition. Another said a *good companion* is the best thing in the world. A third said a *good neighbour* was the best thing he could desire; and a fourth preferred a man that could foresee things to come; that is, a *wise person*. But at last there came in one Eleazer, and he said a *good heart* was better than them all. "True," said the master: "thou hast comprehended in two words all that the rest have said; for he that hath a good heart will be both contented and a good companion, a good neighbour, and easily see what is fit to be done by him."*g*

**38—40. certain,** other. **master,** teacher. **sign,***a* thus they ignored *former* miracles. **adulterous,** both *lit.b* and *fig.c* **sign . . Jonas,** a typical miracle. **whale's,** Gk. = *a huge fish.d* **so son . . man,** with as little prob. of return. Yet they both returned.*e*

*The Gospel sign addressed to faith.f*—Burial and Resurrection of Christ, I. Anciently prefigured; II. Lighting up old facts with new significance, and interpreting them; III. The great sign of the new dispensation: great, 1. In the fact itself; 2. In the doctrine it demonstrates; 3. In the incentive it furnished to those who were its witnesses.

*The Resurrection.*—Madame de Gasparin visited a crypt at Palermo, where thousands of skeletons, in every variety of position, were seen. There were the mingled bones and the nameless dust, an indistinguishable mass! She took a handful of the dust, gazed upon it, and was filled with doubt of the possibility of the resurrection of the dead. She hastened back into the daylight, when she suddenly saw the symbol I. N. R. I.; and a voice echoed in her heart, "Believest thou that I am able to do this?" She responded, "Yea, verily, Thou wilt do it;" and from that day forth never doubted the doctrine of the resurrection.

**41, 42. shall rise,** voluntarily, as swift witnesses.*a* **greater . . Jonas,** in His nature, works, and message. **Queen . . south,** *i.e.* of Sheba;*b* locality uncertain: by some said to be Abyssinia*c* or Ethiopia, others*d* say Saba, the ch. city of Yemen, in Arabia.*e* **greater . . Solomon,** in wisdom, kingly power, descent, etc.

*The past admonishing the present.*—I. The wonder of past generations at slowness to believe of those whose evidence has been so clear and various. II. Shame and condemnation of the present when it sees at last how little light has sufficed for the really sincere, and how vast the light the insincere are capable of rejecting. *Christ greater than Solomon:* 1, in illustrious descent; 2, in extent of His Kingdom; 3, in wisdom of His government; 4, in number, character, and happiness of His subjects; 5, in perpetuity of His reign; 6, in splendour of His court, etc.

*Resurrection.*—Mr. Moffat was preaching upon the resurrection, when Macaba, a notorious chief, cried out, "What are those words about the dead?—the dead arise?"—"Yes," said the missionary: "all the dead shall arise."—"Will my father arise?"—"Yes," answered the missionary. "Will all the slain in battle arise?"—"Yes," answered the missionary. "Will all that have been killed and eaten by lions, tigers, and crocodiles arise?"—"Yes, and come to judgment."—"Hark!" shouted the chief, turning to the warriors, "ye wise men, did your ears ever hear such strange and unheard-of news? Did you ever hear

such news as this?" turning to an old man, the wise man of his tribe. "Never!" answered the old man. The chief then turned to the missionary, and said, "Father, I love you much; but the words of a resurrection are too great for me. I do not wish to hear about the dead rising again. The dead cannot rise: the dead shall not rise!"—"Tell me, my friend, why not," said the missionary. "I have slain my thousands: shall *they* arise?"

**43—45.** turning fr. Pharisees, the subject of v. 30 is resumed. **unclean,**[a] and making men so. **walketh,**[b] restless. **rest,** what rest can such a spirit find, or man possessed by it? **return,** reckoning without the host. **my house,** regards as his, what was so once. **empty,** an enticement to evil, the heart must be occupied with something. **swept,** etc. wh. such a spirit would soon pollute. **seven . . spirits,** we read of 'seven deadly sins.' **worse,** sevenfold, and more in misery, wickedness, helplessness.

*Defective reformation.*—I. Consists rather in the dispossession of something wrong, than in the importation of what is right; II. It is no guarantee against future degeneracy; III. The degeneracy wh. follows such a reformation leaves the subject in a worse condition than ever.—*Dr. Thomas.*

*Partial reform.*—Some men, when they attempt to reform their lives, reform those things for which they do not much care. They take the torch of God's Word, and enter some indifferent chamber, and the light blazes in, and they see that they are very sinful there; and then they look into another room, where they do not often stay, and are willing to admit that they are very sinful there; but they leave unexplored some cupboards and secret apartments where their life really is, and where they have stored up the things which are dearest to them, and which they will neither part from nor suffer rebuke for.—*Beecher.*

**46—48. mother,** *etc.*, anxious for His safety,[a] and disapproving His words.[b] **speak,** yet not liking to interrupt; or, prevented by crowd. **one said,** forcing his way through the throng. **who . . mother,** *etc.*, without despising her, He thought more of His *Father.* What are the human ties that should interfere with my Father's will, My character and mission?

*Natural and spiritual kindred of Jesus.*—I. Acc. to His human descent, He springs fr. the former; acc. to His divine dignity and mission, the latter springs fr. Him; II. The former may misunderstand Him, the latter is founded on knowledge of His glory; III. The former was saved, as belonging to the latter; while the latter occupies a place of equal intimacy and affection with the former.[c]

*Brethren in Christ.*—As the circles made by a stone cast into the water multiply and enlarge themselves, in like manner the first brethren mentioned in Scripture are confined to one house and bed; the second extendeth itself to all of one family or lineage (thus Christ and James were brethren and kinsmen); the third, to the whole nation or country (thus Peter and the Jews were brethren and countrymen); the fourth and last, to all the utmost bounds of the earth, whether spiritually, as all Christians, or carnally, as all men."[d]

**49, 50. stretched . . hand,** impressively, to enforce His words; sternly, as administering a reproof. **behold,** *etc.*, an

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master's eye, will work wrong, work unhappily for themselves and you."—*Carlyle.*

**the expelled spirit trying to return**
Lu. xi. 23—26.
*a* Ma. x. 1; Mk. i. 27; iii. 11; v. 13; vi. 7; Lu. iv. 36; Ac. v. 16; viii. 7; Re. xvi. 13.
*b* Job i. 7; 1 Pet. v. 8.
"Reform, like charity, must begin at home. Once well at home, how will it radiate outwards, irrepressible, into all that we touch and handle, speak and work; kindling ever new light by incalculable contagion, spreading, in geometric ratio, far and wide, doing good only wherever it spreads, and not evil."—*Carlyle.*

**the real relatives of Jesus**
*a* Mk. iii. 21, 31; Lu viii. 19; Ma. xiii. 55; 1 Co. ix. 5; Ga. i. 19.
*b* Jo. vii. 5.
"Care for relatives and nepotism have made more than one *Eli* (1 S. iii. 13).—Behold, how wide the heart of Jesus is!—*Heubner.*
*c* *Lange.*
"By faith we are as closely related to Christ as if we were of His kindred."—*Osiander.*
*d* *Spencer.*

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unanswerable protest against the idolatry wh. has exalted Mary into a goddess in the Ro. Ca. Church.[a] **do . . will,** evangelical obedience the ground of most intimate relationship to God and Jesus.[b]

*Christ's kindred.*—1. The intense spirituality of Christ's mission; 2. The comprehensive philanthropy of Christ's heart; 3. The true nature of man's union with Christ; 4. The glorious privileges secured by this union."[c]

[a] See *Conder, in loc.*

[b] Ro. xii. 2; Ep. vi. 6; Co. iv. 12; Jo. vi. 29.

[c] *Pulpit Germs.*

## *CHAPTER THE THIRTEENTH.*

**teaching by the seaside**

Mk. iv. 1, etc.; Lu. viii. 4, etc.

[a] Lu. viii. 4.

[b] Mk. iii. 9; Lu. v. 3.

[c] Parable, "an expression of moral or religious thought, clothed in a figure more or less complete borrowed fr. life or nature." —*De Wette.*

"There was a husbandman that always sowed good seed, but never had good corn. At last one came to him, and said, 'I will tell you what probably may be the cause of it; it may be you do not *steep* your seed?' 'No,' replied the other, 'nor did I ever hear that seed must be steeped.' 'Yes,' said his neighbour; 'and I will tell you how; it must be *steeped in prayer*.' —*Flavel.*

[d] *Dr. Stanley.*

**1—3. day** = that day, or ab. that time. **sat,** usual posture of teachers. **sea,** of Galilee. **multitudes,** out of every city.[a] **went . . ship,**[b] away fr. crowd; better seen and heard. **parables,**[c] our Lord's usual mode of teaching. Adapted esp. to Oriental turn of thought. **sower,** *all.* to preacher or teacher. **sow,** having therefore *seed,* and desiring its increase.

*Sowers of the seed.*—Must, I. Have the seed themselves; II. Be skilful; know how to sow; III. Be enterprising—go forth; IV. Have a purpose—to sow; V. Economical—not cast pearls bef. swine; VI. Believing—faith in seed and promised blessing; VII. Patient—there must be time for the seed to grow; VIII. Persevering—sow beside all waters.

*The Sower.*—"A slight recess in the hill side, close upon the plain (Gennesareth), disclosed at once, in detail, and with a conjunction which I remember nowhere else in Palestine, every feature of the great parable. There was the undulating cornfield descending to the water's edge. There was the trodden pathway running through the midst of it, with no fence or hedge to prevent the seed from falling here and there on either side of it, or upon it; itself hard with the constant tramp of horse, and mule, and human feet. There was the 'good,' rich soil, which distinguishes the whole of that plain and its neighbourhood from the bare hills elsewhere descending into the lake, and which, where there is no interruption, produces one vast mass of corn. There was the rocky ground of the hill side protruding here and there through the corn-fields, as elsewhere through the grassy slopes. There were the large bushes of thorn—the 'nabk,' that kind of which tradition says that the crown of thorns was woven, —springing up like the fruit trees of the more inland parts, in the very midst of the waving wheat."[d]

**parable of the sower**

[a] Fowl = *a creature that flies.* A.-S. *fugel—flug,* flight —*fleogan,* to fly; Ger. *vogel.* allied to L. *fugio,* and *volo,* to fly. Bird one of a *brood.* A.-S. *brid,* the young of any bird or animal, a brood. Ger. *brut,* a brood.

[b] "A man in

**4—6. sowed,** while sowing. **way-side,** trodden margin of field. **fowls,** small birds.[a] **stony-places,** rocky substratum nr. surface. **not much,** yet enough. **sprung up,** forced by heat of rock; and aided by rain. **sun . . scorched,** rainy season over. **withered,**[b] gradually.

*The prolific Word.*—I. Its distribution: among, 1, Spiritual temperaments; 2, Superficial characters; 3, Dissipating influences; 4, Earnest hearts. II. Its purpose, fruitfulness—1, In thought; 2, In action. III. Its difficulties—1, Worldly care; 2, Worldly riches; 3, Inattentiveness; 4, The devil. IV. Its results, according to 1, Opportunities; 2, Capacities; 3, Earnestness.[c]

*Palestine and English wheat.*—Wheat grew in Egypt in the

time of Joseph, as it does now in Africa, on stalks or branches, each of which produced an ear. The wheat cultivated in Palestine is of a much better kind, such as that of Heshbon, the kind alluded to in Matt. xiii. 8. The following comparison of average Heshbon wheat with average English wheat shows the relative value of each. *Heshbon:* weight of ear, 103 grains; length of straw, 5 ft. 1 in.; number of grains in the ear, 84. *English:* weight, 42 grains; length of straw, 4 ft. 2 in.; number of grains, 41.

**7—9. thorns,**[a] briers, brush, weeds. **sprung up,** "ill weeds grow apace." **choked,** by overcrowding, shutting out sun, exhausting soil. **good ground,** deep, clean, *all.* "honest and good heart."[b] **hundredfold . . thirtyfold,** acc. to nature of the grain.[c] **ears . . hear,** com. mode of calling attention.[d]

*Thorns.*—I. Some general characteristics of thorns: 1, first in possession—pre-occupation of mind; 2, hardy—will grow anywhere; 3, but prefers the best soil; 4, they exhaust the soil. II. Special kinds of thorns: 1, carefulness; 2, deceitfulness of riches; 3, pleasures of this world—observe how thin in the ear the good grain is among such thorns.

*On hearing the Word.*—When sitting under the ministry of a devoted servant of God (says a gentleman), he on one occasion preached on the Diotrephesian spirit. In his usual faithful manner he pointed out its sad effects upon a church, until, in his application, he came so close that I was astonished, knowing as I did how delightful the harmony had always been in that church. I soon began to persuade myself, however, that there was a Diotrephes there, but could not satisfy myself who he was. Finally, I ventured to seek information, and turning to a good brother, an elder in the church, I said, "Mr. L——, who does Mr. S—— mean?" "*You and me*," was his quick reply. I have never asked him since *who my minister meant*, when he was delivering the message of his Master.

**10—13. came,** when they were alone. **why,** use of parable not uncom. in E., but Jesus prob. used it more freq. than usual. **unto you,** as disciples. **mysteries,**[a] hidden truths; and concealed meanings of known truths. **hath . . given,** a rule both in providence and grace.[b] **away . . hath,** or "seemeth to have."[c] **seeing . . not,** have not spiritual insight.

The Gospel can benefit only as it is believed; can be believed only as it is known; can be known only as it is revealed:—Christ's method of revealment is parabolic.[d]

"Before the mission to the islands of the South Seas had proved successful, an English seaman, on board a trading vessel, called at Otaheite, and, through the blessing of God upon the efforts of the missionaries, was there called to the knowledge of the truth. Afterwards he was removed to a man-of-war, and became the happy instrument, by his example and conversation, of bringing thirteen or fourteen of his companions to a sense of their lost state and their need of salvation by Jesus Christ."[e]

**14—17. fulfilled,**[a] completely, finally. **converted,** "turn again," not *be* turned. **blessed . . eyes,** "your bodily senses, above those of Old Test. saints;[b] your spiritual sense, above that of multitudes standing around."[c] **desired . . see . . hear,** with bodily eye and ear.[d]

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whom good things have begun, may lose them though he do not violently fling them away." *Bengel.*

*c Pulpit Germs.*

*a Topics*, i. 100. Thorn = woody spine on stem of plant. A.-S. and Ice. *thorn*; Goth. *thaurnus*; Ge. *dorn*; W. *draen*; prob. fr. root = to prick.

*b* Lu. viii. 15.

*c* "Barley and wheat are sown side by side in same field, but former gives much heavier crop than latter." —*Land and Book*, 83.

*d* Ma. xi. 12, 13, 15, 43; De. xxix. 4; Ps. xl. 6. "Bear in mind also that the good ground does not yield fruit of itself."—*Luther.*

**reasons for teaching in parables**

*a* Co. i. 26, 27; Ro. xvi. 25, 26; xi. 25; 1 Cor. xv. 51; Ep. i. 9; iii. 3—6.

*b* "Wealth begets wealth. Strong man grows stronger by exercising strength. Knowledge easy to him that understandeth." —*Conder.*

*c* Lu. viii. 18.

*d Dr. Thomas.*

*e Dr. Cheever.*

*a* ἀναπληροῦται, not πληροῦται. Is. vi. 9; *cf.* Jo. ix. 39; 2 Th. ii. 10—12.

*b* Jo. i. 14.

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*Use of Parables.*—The ps. serve at the same time to reveal and to conceal spiritual truth—I. They reveal truth to eye of faith in case of earnest enquirers; II. They conceal it from the carnal, sensual, ungodly.[c]

*Effects of preaching.*—When Massillon preached the first Advent sermon at Marseilles, Louis the Fourteenth paid a most expressive tribute to his eloquence: "Father, when I hear others preach, I am very well pleased with them; when I hear you, I am dissatisfied with myself."

*c Crit. Eng. Test.*

*d* He. xi. 13; 1 Pe. i. 10, 11, *cf.*; Lu. ii. 30; 2 Co. iv. 6; Ep. i. 17, 18; Ma. xvi. 17.

*e Lisko.*

**parable of the sower explained** Mk. iv. 15; Lu. viii. 13.

**18—21. hear,** with inner ear: understand. **understandeth,**[a] things understood are less in his power. **evil one,** on alert to seize opportunity. **catcheth,** it lay lightly on surface, *ill.* the hardened, or callous hearer. **anon . . joy,**[b] the shallow, or easily impressed hearer, attracted by promise, overlooking precept; seeing the crown, not the cross. **not root,** thought, insight, conviction, faith. **dureth,** till the test of faith comes. **tribulation,** providential trials. **offended,** stumbles.[c]

*Different classes of hearers:* I. Superficial—sentimental, no depth; II. Compromising—choked by thorns; III. Hardened—word trodden down; IV. Practical—mellow ground.[d]

*Four kinds of hearers.*—There are four different kinds of hearers of the Word,—those like a *sponge*, that suck up good and bad together, and let both run out immediately; those like a *sand-glass*, that let what enters in at one ear pass out at the other, hearing without thinking; those like a *strainer*, letting go the good, and retaining the bad; and those like a *sieve*, letting go the chaff, and retaining the good grain.—*Boston.*

*a* Lu. viii. 14.
*b* Mk. x. 21—23; 1 Ti. vi. 9, 10; 2 Ti. iv. 10; Je. iv. 3; Lu. xxi. 34; Pr. xxiii. 5; Ro. xii. 2; 2 Cor. iv. 4; Ep. ii. 2; vi. 12; Ga. i. 4; Tit. ii. 12.
Choke, *to throttle.* A.-S. *aceocjan*, fr. *ceoca*, cheek; Ice. *kok, quote*, throat; Scot. *chouks*, jaws.
*c* Ga. v. 22, 23; Jo. xv. 8; Co. i. 10; 2 Pe. i. 5—8; He. vi. 7.
"Care has precisely the same effect on the heart as riches; clinging to the things of earth keeps the poor as well as the rich fr. coming to Christ."—*Gerlach.*

**22, 23. among . . thorns,**[d] the worldly-minded. **care,** in getting and keeping. **deceitfulness,**[b] insiduously leading men on with hope of future sufficiency: promising cheerful contentment, and producing carking care. **good ground,** honest, sincere heart. **heareth,** attentively, prayerfully. **understandeth,** ponders in mind, lodges in memory. **fruit,**[c] in thought, word, deed, character, faith.

*Profitable hearing.*—The Word must be—I, received into good and honest hearts; II, must be *kept* there; III, patiently developed. Note:—hearers must themselves supply some of the conditions on which they may profit. The religious teacher is not alone to be blamed for non-success.

*Practical hearers.*—A young Christian one Sabbath heard Jay give eight reasons why we should be thankful; from that time he put up his thanksgiving every week for that blessed boon. On another occasion hearing a funeral-sermon, in which the preacher spoke of a lady who set apart a portion of every day to pray for the great religious societies of our land, he then and there determined to follow her example, and has carried out the resolution from that period. On another occasion, hearing a sermon on Daniel's praying three times, he determined to adopt Daniel's plan, and, though often short of time, has done it for thirty years, and can no more live without it than without his meals.

**wheat and the tares**
*a* Is. lvi. 9, 10.
*b Alford in loc;*

**24, 25. kingdom . . heaven,** the gospel in its nature and conflicts. **slept,**[a] taking their rest. **enemy,** *all.* the evil one. **tares,**[b] Gk. *zizania*, the darnel grass (*Lolium temulentum*), hurtful, having narcotic properties (whence *temulentum*). **among . .**

**wheat,** unable to prevent the growth of the good, he would spoil the crop. **went . . way,** to sow tares elsewhere.

*The Church and its drawbacks*—I. The malice of the enemy; II. The zeal of the servants; III. The higher wisdom and forbearance of the master.

*The enemy yet at work.*—Strange as it may appear, this is still literally done in the East. See that lurking villain watching for the time when his neighbour shall *plough* his field; he carefully marks the period when the work has been finished, and goes the night following and casts in what the natives call *pandinellu*, that is, pig paddy; this being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of the troublesome weed. But there is another noisome plant which these wretches cast into the ground of those they hate, called *perum-pirandi*, which is more destructive to vegetation than any other plant. Has a man purchased a field out of the hands of another? the offended says, "I will plant the *perum-pirandi* in his grounds."[c]

**26, 27. when,** till wh. time none, save the enemy, knew what had been done. **fruit,** wh. alone showed the dif. **appeared,** *i.e.* the tares now known as such. **servants,** having made the discovery. **sow good,** most unlikely that *he* would sow evil. **whence,** to them strange and unaccountable.

*Mixture of good and evil in kingdom of grace.*—I. The evil can be severed only by Him who knows the heart. II. If men made the selection, weak Christians would be expelled. III. God's vessels of honour not yet appearing would be made castaways. IV. That faith and patience of saints may be tried. V. That the godly may more heartily pray for deliverance. VI. That to the wicked He may show favour, and so clear His justice.[a]

*Presence of evil.*—Sophronius, a wise teacher, would not suffer even his grown-up sons and daughters to associate with those whose conduct was not pure and upright. "Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda,—"dear father, you must think us very childish if you imagine that we should be exposed to danger by it." The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child: take it." Eulalia did so, and, behold! her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also. "We cannot be too careful in handling coals," said Eulalia in vexation. "Yes, truly!" said the father. "You see, my child, the coals, even if they do not burn, blacken: so it is with the company of the vicious."

**28—30. He,** seeing the reason. **enemy . . this,** knew the tares did not grow by chance. They were sown. **gather . . up,** zeal, but not acc. to knowledge. **nay,**[a] this more fr. regard for wheat, than pity for tares. **root . . also,** *etc.* he would save the wheat. **harvest,** time of separation. **burn,**[a] for wh. alone they were fit. **barn,** *all.* heaven.

*Points to be noted.*—I. Intermixture of good and evil; II. Mistaken zeal of servants; III. Wise patience of the master; IV. Complete separation in the harvest time.

*Tares and wheat.*—There are two beautiful similitudes in the

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also *Trench, Parab'es.*

Dr. Duns had given him some darnel grains picked fr. Syrian wheat imported into Liverpool. Some of them, when eaten, produced great dizziness.—*Bib. Nat. Sci.* ii. 565. See *Topics* i. 106. During growth like wheat, only accurately dis. at harvest.

*c Roberts' Orient. Illus.*

*a T. Fuller.*

"It is not possible to get rid of evil altogether; for th. must always be something opposite to good; nor can it be placed among the gods, but must of necessity circulate round this mortal nature and world of ours. Wherefore we ought to fly hence as soon as possible to that upper region; but this flight is our resembling the Divinity as much as we are able, and this resemblance is that we should be just, and holy, and wise."—*Plato.*

*a* Ma. iii. 12. "Very com.: the roots of the two are so intertwined that it is impossible to separate them without plucking up both."—*Dr. Thomson.*

"God spares the wicked for the sake of the godly

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who live among them."—*Starcke, Osiander.*

"Let faithful ministers be careful to point out the tares."—*Quesnel.*

*b Trench. Par.* "Your actions, in passing, pass not away, for every good work is a grain of seed for eternal life."—*Bernard.*

"Shepherd of Hermes," to the following effect:—The seer is shown, in the first, a number of trees, all which, while it is winter, are alike without their leaves, and seeming therefore to him all alike dead; and he is told that as the dry and the green trees are not distinguishable from one another in the winter, while all alike are leafless and bare, so neither in the present age are the just from sinners. In the second, he is again shown the trees, but now some of them are putting forth leaves, while others are still remaining bare. Thus shall it be in the future age, which for the just shall be a summer, and they shall be declared openly, while their hidden life shall then manifest itself; but for the sinners it shall still be winter, and they, remaining without leaf or fruit, shall, as dry wood, be cut down for the burning."[b]

**grain of mustard seed**

Da. ii. 33, 34; Re. xi. 15; Is. ii. 2.

*a* "The berries are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste like that of garden cresses."—*Dr. Roxburgh.*

*b Dr. Thomson, Land and Book,* 415.

"The considerable actions in the world have usually very small beginnings. Of a few letters, how many thousand words are made! of ten figures, how many thousand numbers! A point is the beginning of all geometry. A stone flung into a pond makes a little circle, then a greater, till it enlarges itself to both sides. So from small beginnings God doth cause an efflux through the whole world."—*S. Charnock.*

**31, 32. mustard-seed,** Gk. *σίναπι*, = Khardal (*chardal* of Talmud) = the Kharjal of N.W. of India; *i.e.*, the *Salvadora Persica*, a large shrub found in various parts of the E. **least . . seeds,**[a] "we are not to suppose that the m.-seed is the least of all seeds *in the world;* but it is the smallest wh. the husbandman was accus. to *sow;* and the 'tree,' when full-grown, was larger than the other herbs in his garden."[b]

*Rise and progress of the Church.*—I. Comp. insig. of Christianity at first—1. Unostentatious worship; 2. Simple teaching; 3. Social position of Apostles; 4. Small num. of disciples. II. Careful planting of Christianity—1. A single seed taken; 2. Designedly sown; 3. In a chosen place. III. Rapid growth of Christianity, see hist. of Church in first 3 or 4 cents. IV. Phenomenon consequent thereupon—birds come, 1. Men who first opp. come for their own ends; 2. Men for their salvation; 3. Christians lodge there, and draw others, as singing birds attract by their song.

*Small beginnings.*—A boy overheard his mother say she had dedicated him to the service of God as a missionary. That boy was Samuel J. Mills. When he was converted, his mind was turned towards missions. He was wont to hold a prayer-meeting with some other students in a grove. A thunder-storm drove them to take shelter under a neighbouring haystack; and there, amid the storm, the question of missions was discussed. It was not a missionary age. One of the five present relates, that "Mills proposed to send the gospel to that dark and heathen land (Asia), and said we could do it if we would." It was made a subject of prayer while the dark clouds were passing away, and the clear sky breaking out after the storm. They prayed together earnestly; and the young men founded a society the object of which was "to effect in the person of its members a mission to the heathen." This led to the formation of the American Board of Foreign Missions. Such was its small beginning. Five only assembled at its first meeting, seven at its second. Thousands are now assembled at its annual meetings. Its missions are in almost all parts of the globe. "1,253 missionaries, ordained and unordained, male and female, have been sent out." They have formed 149 churches, and have gathered at least 53,000 church-members. It has 369 schools, containing more than 10,000 children. It has raised nations from the lowest forms of heathenism to Christian civilisation.

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**33. leaven,** not yeast as with us, but sour dough suf. decomposed to cause fermentation. **measure,** i.e. the Heb. *seah,*[a] or one-third of *ephah* (which=51 pints, i.e. 13 pints less than our bushel). **whole,** "a prophecy that this leaven shall yet pervade all nations and purify all life."[b]

*The leaven illustrates:*—I. Truth in the soul operating upon the whole man—thought, speech, action: II. Church in the world operating upon the rest of mankind.

*How the leaven works.*—A lieutenant-colonel was overwhelmed by the fear of death amid the peril of battle. He was impressed with the steadiness of several Christian soldiers when under fire. Particularly he saw a corporal, who, after several standard-bearers had been shot down, seized the flag-staff, and, as he bore it to immediate death, calmly said to a comrade, "If I fall, tell my dear wife that I die with a good hope in Christ, and that I am glad to give my life for the country." "I cannot forget that," said the colonel: and I want to become a Christian; for I know there is a reality in religion."

**parable of the leaven**

Leaven. Fr. *levain*—*lever*; L. *levo*, to raise—*levis*, light. "The meale of millet is singular good for *lenains*, if it be wrought and incorporate in new wine."—*Holland's Pliny*, xviii. 11.

*a* Ge. xviii. 6; 1 S. xxv. 18; 2 K. vii. 1.

*b Trench.*

**34, 35. spake . . them,** "at the time."[a] **fulfilled,** as all things predicted of Him were. **prophet,** Asaph.[b] **multitude,** who heard the parable, but knew not the meaning, *see* v. 10. **disciples,** earnest students in the *spirit*, as well as diligent hearers of the *letter*. **declare,** explain the hidden, spiritual meaning.

*Christ the revealer of all secrets.*—I. Of those of God; II. Of humanity; III. Of the hist. of the kingdom of God; IV. Of the kingdom of heaven.[c] "The mysteries wh. fr. all eternity had been hid in God, and wh. fr. the beginn. of the world had been presented in types and prophecies, were at last revealed by Christ, and are more and more fulfilled in and by Him."[d]

*Nature and use of parables.*—Krummacher tells how the wise Nathan learned the benefit of parables. He sought to instruct men by putting on coarse garments, and using harsh words; but men ran from him, and left him vexed and alone. After a miserable night, he was led by the Spirit of God to a pomegranate-tree, bearing flowers and fruit at the same time. He contemplated it, and saw the fruit concealed among the leaves. Then the word of the Lord came from the pomegranate-tree, saying, "Behold, Nathan! thus Nature promises the delicious fruit by the simple flower, and offers it from the shade of the leaves concealing her hand." Nathan was cheered, and henceforth taught by parables, winning many to the ways of truth.

**teaching by parable a fulfilment of prophecy**

*a Meyer.*

*b* Ps. lxxviii. 2, *cf.* Ro. xvi. 25, 26; 1 Cor. ii. 7; Eph. iii. 9; Co. i. 26.

*c Lange.* "Even the parabolic form used by Christ, partly for concealing the truth, becomes a new revelation."—*Lange.*

*d Quesnel.* Ro. xvi. 25. "Whenever we see natural things, let us elevate our minds to heavenly realities."—*Starke Osiander.*

**36–39. Son of man,** Christ, whose word is the originating principle of holiness.[a] **good seed,**[b] not intended to abide alone, but to be fruitful and multiply, etc. **tares,** hypocrites, base imitations.[c] **enemy,**[d] of both the sower, and the good seed. **harvest,**[e] time of restitution of all things. Then shall be manifest the work of Christ and of the enemy. **reapers,**[f] "To *men* is assigned the blessed duty of being *evangelists*, messengers of grace; for *angels* is reserved the awful duty of being messengers of wrath."[g]

*The reaping time.*—I. The fact announced—end of the world. Its, 1, Certainty; 2, Reasonableness; 3, Importance; 4, Grandeur. II. The Figure employed—1, Human actions are the seed—pro-

**parable of the tares explained**

*a* Ja. i. 18; 1 Pe. i. 23.

*b* Ps. xxii. 30; Is. liii. 10; Hos. ii. 23.

*c* Ge. iii. 15; Jo. viii. 44; Ac. xiii. 10; 1 Jo. iii. 8.

*d* Eph. ii. 2; 2 Th. ii. 9–12.

*e* Is. xviii. 3–6; Joel iii. 11–16; Re. xiv. 14–16.

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f Re. xiv. 15.

g Conder.

h Pulpit Germs.

i F. W. Robertson.

lific; 2, Life is the seed-time—sowing deeds; 3, Judgment is the harvest—"To every seed his own body."[h]

*The field is the world.*—This disordered universe is the picture of your own mind. We make a wilderness by encouraging artificial wants, by creating sensitive and selfish feelings; then we project every thing stamped with the impress of our own feelings, and we gather the whole of creation into our pained being. "The whole creation groaneth and travaileth in pain together until now." The world you complain of as impure and wrong is not God's world, but your world: the blight, the dulness, the blank, are all your own. The light which is in you has become darkness, and therefore the light itself is dark.[i]

a Ps. lxviii. 17; ciii. 20, 21; Da. vii. 10.

b Ro. xvi. 17; Ma. xviii. 7.

c 2 Pe. ii. 1—3; Ma. vii. 22, 23; xxv. 41; iii. 11, 12; Re. xix. 20; xx. 10.

d Da. xii. 3; Mal. iii. 18; Ma. xxv. 34.

"If there be a paradise for virtues, there must be a hell for crimes. No less doth hell contribute to publish God's omnipotency than paradise. As heaven is furnished with stars, hell shall be with the damned, and the justice of the Sovereign will no less appear in the condemnation of the culpable than in the defence of innocents."—*N. Caussin.*

**40—43. As . . so,** the latter is as certain as the former: tares do not escape men, nor shall the wicked escape God. **end . . world,** this beautiful, yet sinful, world shall come to an end. **His angels,**[a] the servant of men, is the Lord of Angels. **gather . . all,** detecting and collecting every one. **offend,**[b] injure and hinder others. **do iniquity,** commit sin themselves. **furnace . . fire,**[c] terrible punishment to be represented by such a figure. **wailing . . gnashing,** intense pain, anguish, remorse. **shine,**[d] not dim, clouded, and eclipsed as here. **sun,** their hidden glory shall beam forth, and all shall see and rejoice in it.

*Righteous shining as the sun*—I. In unclouded splendour; II. With intense lustre—men cannot look with unveiled eye at the sun; III. With perpetual brightness; IV. Yet with created and bestowed glory; V. Receiving and dispensing light, and all that it symbolizes—joy, &c.

*The worst punishment of sin is the wrath to come.*—The pirate Gibbs, whose name was for many years a terror to commerce with the West Indies and South America, was at last taken captive, tried, condemned, and executed in the city of New York. He acknowledged before his death that when he committed the first murder, and plundered the first ship, his compunctions were severe, conscience was on the rack, and made a hell within his bosom. But after he had sailed for years under the black flag, his conscience became so hardened and blunted, that he could rob a vessel and murder all its crew, and then lie down and sleep as sweetly at night as an infant in its cradle. His remorse diminished as his crimes increased. So it is generally. If, therefore, remorse in this life is God's way of punishing crimes, the more men sin the less He punishes them! How absurd!

**the hidden treasure**

**44. treasure,** as money or jewels. **hid . . field,** a freq. practice in E. where investments are unsafe, and risks fr. thieves numerous. **hideth,**[a] till the field containing the treasure is his. **buyeth . . field,** "By Eng. law. 'found treasure,' belongs neither to the landowner nor to the finder, but to the Crown. But a parallel case might easily happen in the purchase of an estate containing, unknown to the seller, coal, iron, or other valuable mineral."[b]

*Hidden treasure.*—I. Treasures of dif. values; II. Spiritual ts. the most valuable; III. The Gospel the greatest spiritual t.; IV. Its attainment should lead to surrender of inferior t.[c]

*Hidden treasures.*—In the "green room," at Dresden, where for centuries the Saxon princes have gathered their gems and treasures, until they became worth millions of dollars, may be

a "Not to keep it fr. others, but in trembling fear of losing it himself again."—*Trench.*

b Conder.

c W. W. Whythe.

seen a silver egg, a present to one of the Saxon queens, which, when you touch a spring, opens and reveals a golden yolk. Within the yolk is a chicken. Press the wing, and the chicken flies open, disclosing a splendid gold crown, studded with jewels. Nor is this all. Touch another secret spring and you find hid in the centre a magnificent diamond ring! So it is with every truth and promise of God's Word—a treasure within a treasure. The more we examine it, the greater riches do we find. But how many neglect to touch the spring!

**45, 46. merchant,** Gk. ἐμπόρος, one who travels by sea and land for merchandise. A travelling jeweller. **goodly,** perfect, without defect, large size. **found . . sold all . . bought,** "The jewellers of the E. as a body, are, perhaps, the greatest travellers in the world. It freq. happens that they meet with some rich and costly gem, for the sake of obtaining wh. they sell off all their existing stock, and every article of valuable property they may possess, in order to raise the purchase-money."[a]

*The Christian as a merchant.*—I. The man and his calling—has pleasure in his business. II. His object, "goodly pearls," he avoids spurious ps., scarce dares anticipate the p. of gt. price. III. His discovery—far surpassing his hopes. IV. His resolution, willingly surrenders all previous findings to secure this.

*The pearl of great price.*—A wealthy lady of Java, having been married to an English merchant, came to reside in England. She often called for her treasure-box, and amused herself by first looking at a fine necklace, then at a beautiful pair of ear-rings, and held them up to glitter in the sun. Her Scotch nurse being one day in her room, in broken English she said to her—"Nurse, this poor place—poor place!" "Me look out of the window and see no woman in the street with jewels on. In my country we dig into hills, and we get gold and silver and precious jewels. You dig into your hills, and get nothing but stones." The nurse replied, "O yes, madam, we have a pearl in our country—a pearl of great price." The lady caught her words with great eagerness. "Pearl of great price! Have you, indeed? O that my husband was come home! He buy me this pearl; me part with all my pearls when he come home, to get this pearl of so great price." "O," said the nurse, "this pearl is not to be had in the way you think. It is a precious pearl, indeed; and they who have it cannot lose it. They who have it are at peace, and have all they wish for." "Indeed," said the lady, "what can this pearl be?" "The pearl," said the nurse, "is the Lord Jesus, who said that He came into the world to save sinners. All who truly receive this saying, and have Christ in their hearts as the hope of glory, have that which makes them rich and happy, whatever else they want; and so precious is Jesus to them, that they count all things but loss for the excellency of the knowledge of Him." It pleased God to bless the nurse's words. She got a believing view of Christ, in whom are hid all the treasures of wisdom and knowledge; and this world's gems ceased to shine and attract, just as the stars lose their brightness before the morning sun. Sometime after, the lady died; and on her death-bed, she desired that her jewels might be sold, and the produce go towards sending the knowledge of the PEARL OF GREAT PRICE to those in far countries who have it not. She felt its value, and she wished that all the world might feel it too.

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"True faith ever like an unexpected discovery, even in the old church. The best thing we can find, a gift of free grace."

**merchant seeking goodly pearls**

Merchant = *one who carries on trade.* Fr. *marchand;* L. *mercans, antis;* pr. p. of *mercor,* to trade.

*a Kitto.*

An ancient pearl was valued by Pliny at £80,000. One, as large as a pigeon's egg, was brought in 1574 to Philip II. val. at £13,996. One named the *incomparable,* as large as a muscadine pear, is mentioned by De Boote. One belonging to K. of Persia, desc. by Tavernier, was bought of an Arab in 1633, and is val. at £110,400.

"Merchants who go fr. one end of the earth to the other, and venture everything in search of worldly gain, may well put to shame many Christians who take so little trouble for the sake of the Lord, and of their own salvation." —*Quesnel.*

"Oh, wise diligence! oh, blessed discovery! To adorn the body with pearls, but to forget the pearl of great price, will bring to shame in the day of judgment." —*Zeisius.*

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**the net cast into the sea**

Ma. iv. 19; Lu. v. 10; Ps. lxv. 7; Re. xvii. 15.

"In the net of the Divine Word souls are drawn from depths of error and sin unto faith and blessedness." —*Starcke.*

"Bad fishes, or hypocrites, will be found even in the holiest assemblage. . .The net is still in the sea."—*Hedinger.*

**things new and old**

1 Co. xii. 7; Ac. xviii. 24, 25; 2 Co. iii. 6; Tit. i. 9; 1 Ti. iv. 13—16.

"Everything con. with the K. of heaven is at the same time *old* and new."—*Gerlach.*

"Approved teachers are only trained in the school of Christ and of the Holy Ghost."—*Majus.*

"The living treasury contains old, and is ever sending forth new treasures."—*Lange.*

**questions concerning Jesus**

[a] Mk. iv. 35.
[b] Mk. vi. 1; Jo. iv. 43; Lu. iv. 23, 24.
[c] Mk. vi. 3.
"Jesus is in truth the son of the carpenter; but of that Carpenter who made heaven and earth . . ungrounded prejudices are too often obstacles in

**47—50. net,** gospel ministrations. **cast,** prayerfully, on right side of ship. **sea,** of humanity. **every kind,** nation, and even of the false with the true. **good . . bad,** examination of all, approbation of good, rejection of bad. (For note on 49, 50, see 40, 41.)

*The net cast into the sea.*—I. The sea—the whole world; II. The net—the entire church; III. The draught of fishes—the whole kingdom of heaven. *Separation of clean fr. unclean.*—I. Not done precipitately—only when the net is full; II. Nor tumultuously—they sit down; III. But carefully—the good into vessels; IV. Decisively—bad cast away; V. Universally.

*Successful preaching.*—"Don't you know, young man," said an aged minister, in giving advice to a younger brother, "that from every town, and every village, and every little hamlet in England, there is a road to London?" "Yes," was the reply. "So," continued the venerable man, "from every text in Scripture there is a road to the metropolis of Scripture; that is, Christ. And your business is, when you get a text, to say, 'Now what is the road to Christ?' and then preach a sermon running along the road towards the great metropolis, Christ."

**51, 52. Have ye,** while I have spoken. **understood,** seen their moral import and spiritual significance. **scribe,** teacher or preacher. **treasure,** precious things of doctrine, etc.; stored in mind and memory. **new,** of fact, illustration and application. **old,** of truth, doctrine.

*Effects of com. religious instruction.*—I. Presents old without new; II. New without old; III. Fails to show the proper relationship betw. them.

*Understanding hearers.*—An old Oriental story relates, that one day Moolla Museerodeen, in a mosque ascended the desk, and thus addressed his audience. "O, children of the Faithful, do ye know what I am going to say?" They answered, "No!" "Well, then," replied he, "it is of no use for me to waste my time on so stupid a set of people!" And saying this, he came down and dismissed them. Next day he again mounted the desk and asked, "O, true Mussulmans, do ye know what I am going to say?" "We do," said they. "Then," replied he, "there is no need for me to tell you." And again he let them go. The third time his audience thought they should catch him, and on his putting the usual question, they answered, "Some of us do, and some of us do not." "Well, then," replied he, "let those who know, tell those who do not."

**53—56. departed thence,** to other side of lake.[a] **country,** Nazareth.[b] **works,** miracles. **carpenter's son,** or the carpenter.[c] **mother . . Mary,** fr. no mention of Joseph, it is prob. that he was now dead. **brethren . . sisters,** kinsmen generally. **man . . things,** why should he differ fr. the rest?

*Prejudices against Christianity.*—I. Evidence, want of proper faith; (1) In the power of God; (2) In humanity; (3) In miracles of hist.; (4) In the deeper recesses of our own inner life. II. Yet must confess that the wisdom and works of Christ are mysterious and inexplicable.

*The Carpenter's Son.*—"There appeared in these days a man of great virtue, named Jesus Christ, who is yet among us; of the Gentiles accepted for a prophet of truth: but His disciples call

Him the Son of God. He raiseth the dead, and cureth all manner of disease. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder must both love and fear. His hair the colour of a chestnut full ripe, plain to the ears, whence, downward, it is more orient, curling and waving about his shoulders. In the midst of His forehead is a seam or partition of His hair, after the manner of the Nazarites; forehead plain and very delicate; His face without spot or wrinkle, beautiful, with a lovely red; His nose and mouth so forked as nothing can be represented; His beard thick, in colour like His hair, not over long; His look innocent and mature; His eyes gray, quick, and clear. In reproving, He is terrible; in admonishing, courteous and fair-spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen Him laugh, but many have seen Him weep; in proportion of body most excellent; His hands and arms delectable to behold; in speaking, very temperate, modest, and wise; a man of singular beauty, surpassing the children of men."[d]

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the way of faith.'—*Caustein.*

"Carnal men look at the outward appearance, and this state of mind repels them fr. the Son of God, app. in form of a servant."—*Gerlach.*

*d Letter of Publius Lentulus to the Roman Senate.*

**57, 58. offended,**[a] "familiarity breeds contempt." Ought they not rather to have been proud of their great countryman? **without honour, save, a true** prophet shall have honour somewhere. **unbelief,**[b] "God *cannot do* anything unwise, wrong, or at variance with His own declarations."

*a* Mk. vi. 3; Pa. xxii. 6; Is. liii. 3.

*b* Mk. vi. 5, 6; He. iii. 18, 19.

*The Prophet's honour.*—The saying of **Jesus**: I. An extenuation; II. A reproof. Jesus rejected in His own city: this a prelude to His rejection by the people. Nazareth, so poor, yet casting out the Lord of glory. I. Nazareth in Galilee; II. Land of Judea so poor; III. The earth so poor.[c]

"Novelty causes the imagination to add much to objects of terror, while things really fearful lose their effect by familiarity."—*Plutarch.*

*c Lange.*

*Unbelief a hindrance.*—An empty vessel capable of holding water, if tightly corked, none can enter it, though water is poured upon it in great abundance; nay, it may be thrown into the sea, and still remain empty. So it is with our hearts. Unbelief closes them so that the water of life cannot fill them, however abundantly it may be poured upon and around us.

## *CHAPTER THE FOURTEENTH.*

**Herod Antipas bears of Jesus**

**1, 2. Herod,**[a] H.-Antipas, s. of H. the Great, who bequeathed to him the gov. of Galilee with Perœa.[b] **Tetrarch**=ruler of a fourth part. "King," of v. 9, being a "courtesy" title. **servants,** courtiers. **baptist,** H. was superstitious, and conscience stricken. **therefore,** to him it seemed that no ordinary man could do such works as Jesus did. He had good evidence that the works *were* wrought.

*a* Lu. xxiii. 6—12.

*b Jos. Antiq.* xvii. 8, 1, 4.

*Power and weakness of the sinner as ill. by Herod.*—I. His power—1. Allowed to reach regal authority; 2. To murder a servant of God for doing what was right. II. His weakness; a slave 1. To his own lusts; 2. To public sentiment; 3. To his own conscience.[c] —*Miseries of a guilty conscience.*—I. Conscience is no respecter of persons; II. A guilty conscience possesses a retentive memory; III. Is exposed not only to real, but to imaginary woes; IV. Will torment a man in spite of all his intellectual theories, and all the articles of his religious creed.[d]

"Superstition renders a man a fool, and scepticism makes him mad."—*Fielding.*

*c Dr. Thomas.*

"Religion worships God, while superstition profanes that worship.'—*Seneca*

*d Hostilus.*

*The voice of conscience.*—"The voice of an evil conscience is not one evil in particular, but a multitude of evils. It is a bark-

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ing hell-hound, a monster vomiting fire, a raging fury, a tormenting devil. It is the nature and quality of a guilty conscience to flee and be terrified, even when all is well, and when prosperity abounds, and to change such prosperity into danger and death."[e]

[e] *Luther.*

**John the Baptist imprisoned and beheaded**

Mk. vi. 17; Lu. iii. 19, 20.

3—5. **Herod,** who had mar. a dau. of Aretas, K. of Arabia. **prison,** fortress of Machærus in Peræa.[a] **Herodias,** granddau. to H. the Great, hence niece to H. Antipas and to her husb. Philip. **lawful,** his wife, his bro.'s wife,[b] and her husb. being yet alive. **death,**[c] as Herodias desired. **multitude,** H. was not very popular with his own subjects.

*How Herod seeks to appease conscience*—1. By superstition; 2. Theological pretensions; 3. Affectation of interest in spiritual achievements. *Sketch of a demoralised court*—1. Hypocritical religiosity; 2. Dissolute manners; 3. Poor statecraft; 4. Luxurious festivities; 5. Bloody donations and payments.[d]

*Moral cowardice.*—"Oh, how uncomely a sight it is!—a bold sinner and a fearful saint; one resolved to be wicked, and a Christian wavering in his holy course; to see guilt put innocency to flight, and hell keep the field, impudently braving it with displayed banners of open profaneness, and saints to hide their colours for shame, and run from them for fear, who should rather wrap themselves in chains, and die upon the place, than thus betray the glorious name of God, by which they are called, to the scorn of the uncircumcised."[e]

[a] Mk. vi. 21.

[b] *Jos. Ant.* xviii. 5, 4.

[c] Lu iii. 1.

[d] *Faxton*, i. 450 *ff*; ii. 432; *Kitto, Daily Bib. Ill.* viii. 324.

[e] *Kitto, Pict. Bib. in loc.*

**dancing**

6—9. **when,** H. being at Machærus, on his way to meet Aretas, with whom he was at war through his ill-treatment of his wife. **kept,** with much state.[a] **daughter,** Salome,[b] aft. mar. to her gt. uncle Philip[c] (Tetrarch of Ituræa), and aft. to her cousin Aristobulus. **danced,**[d] dancing girls com. in E. **promised . . oath,** not an uncom. thing with despots in E.[e] **before,** hence there was a plot betw. the mother and daughter, until now only in part revealed to latter.[f] **charger,** a large dish. **sorry,** for reason in v. 5. **oath's sake,**[g] it were a less sin to break, than to keep it. **them . . sat,** who were witnesses of his promise.

*Sad portraiture of the world and its pomp.*—1. Its religion and its theology; 2. Pretended liberty, and its love; 3. Its works and its feasts; 4. Interest in the beautiful and its art; 5. Its oaths and its scrupulous honour.

*The dance of death.*—"Where wildness and disorder are visible in the dance, there Satan, death, and all kinds of mischief, are likewise upon the floor. For this reason, I could wish that the *dance of death* were painted on the walls of all ball-rooms, in order to warn the dancers not, by the levity of their deportment, to provoke the God of righteousness to visit them with a sudden judgment.'[h] —*A protest against dancing.*—Religious objections to dancing have little weight with many who are coveting a worldly position; but possibly the opinion of a sensible man, who does not look at the matter in its religious bearings, may carry greater influence. The editor of the New York *Evening Gazette*, which has a higher literary spirit than any of the other New York dailies, says: "We have no objection to dancing. For young people it is a very delightful and sensible recreation. It is a better thing for children than the stupid games which range from 'loto' to 'blind man's buff.

[f] Lu ix. 29.

[g] Ecc. v. 2; Ju. xi. 31—34.

"Rash oaths, whether kept or broken, frequently produce guilt." —*Johnson.*

"It's a hard world, neighbours, if a man's oath must be his master."—*Dryden.*

"Unheedful vows may heedfully be broken."—*Shakspeare.*

[h] *Gotthold.*

It is a beautiful and cheerful exercise, and in many ways a beneficial pastime. But for mixed companies of grown people, we abominate it. Ladies may like it—some of them evidently do like it. And yet, even they must at times pine for the higher enjoyment of pleasant conversation, which is now so completely exiled from New York society. Gentlemen, who go to their home at evening for rest and home quiet, are not always made happy by spending half or two-thirds of the night in dancing. Sensible ladies, who enjoy good conversation, are not especially delighted with a night of tiresome dancing. But he or she who keeps up with latter-day society and customs, must join the ranks of the dancers or be blanks. Dancing is the order—and the nuisance—of the day. There is too much of it. All sensible men and women are tired of it. We want conversation in its place. If this cannot be, gentlemen will seek the clubs, and ladies will form themselves into little circles of their own, in which they can find the real enjoyment they desire."

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As apothecaries cover their pills with some sweet substance, to make them go down easier; so the devil, under the sport and pleasure of dances, maketh men to swallow lustful desires; and if they proceed to no greater iniquity, yet this is a mortal wound to the soul, accursed in the sight of God."—*Cawdray.*

**10—12. sent,** forthwith. **beheaded,** a sudden, violent, unjust, but not necessarily miserable death. **prison,** contrast the scene in the state apartments and in the dungeon. **brought,** by executioner. **given . . daughter . . mother,** what more ghastly present fr. a dau. can be conceived. **disciples,** John's. **took . . body,**[a] wh. was perh. cast out unburied; or prob. through fear of the multitude, handed to John's friends with feigned tenderness and regrets.

*Burial of John by the disciples*—I. A painful **trial:** 1. To their affections as social beings; 2. To their faith as religious beings. II. A morally useful trial. It sent them to Jesus.[b] *They went and told Jesus.*—I. They went and *told:* 1. Human sorrow must speak; 2. Will speak to the tried friend; 3. Will make an effort to find him—they went. II. They told *Jesus:* 1. He waited to be told; 2. Was willing to be told; 3. Encouraged them to tell. Go and tell Jesus your doubts, fears, sins, sorrows.

*Historical parallels.*—History tells of similar instances of barbarity. Mark Antony caused the heads of those whom he had proscribed to be brought to him while he was at table, and entertained himself by looking at them. Cicero's head being one of those thus brought, he ordered it to be placed on the very tribune whence Cicero had spoken against him. Agrippina, the mother of Nero, sent an officer to kill Lollia Paulina, her rival for the throne. When her head was brought, she examined it with her hands, till she discovered some mark by which the lady had been distinguished.

Charger, a disk capable of holding a heavy load or *charge.* Fr. *charger;* It. *caricare,* to load, L. *carrus,* a wagon.

*a* Ac. viii. 2.

*b Dr. Thomas.*

"A *charger,* or great platter, wherein meate is carryed."—*Baret, Alvearie.* "In this one *charger* he served up at the table all kind of birds that either could sing or say after a man."—*Holland's Pliny,* x. 51.

**13, 14. departed,** with the twelve.[a] **desert . . apart, nr.** Bethsaida,[b] on the E. side of Jordan (there was prob. another B.[c] on W. side of Lake). **heard,** and saw them departing.[d] **compassion,** seeing their number and state.[e]

*Different estimates of blood of prophets.*—"1. Wicked and their blind instruments; 2. Vain people; 3. Faithless disciples; 4. Lord Himself. . . . Christ suffering in His martyrs. . . . How moral abhorrence drives the Lord across the wide sea, and far into the wilderness."[f]

*A qualification for a physician.*—A surgeon of the army said, "I never felt the need of being a Christian so much as at the battle of Chickamauga. A number of men were brought into a

*a* Mk. vi. 30, 31.
*b* Lu. ix. 10; *Jos. Antiq.* xviii. 2, 1 *Wars* ii. 9, 1.
*c* *cf.* Mk. vi. 45; Jo. vi. 17; xii. 21 but see *Thomson, Land and Bk.* 180.
*d* Mk. vi. 33.
*e* "It were as impossible we should want help, as that Thou shouldest want power and

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tent where we were amputating limbs, and probing wounds. Examining the hurts of one poor fellow, I was obliged to tell him he could live but a few minutes. He turned and looked to me: 'Surgeon, are you a Christian?' I had to confess I was not. 'Is there no Christian here?' No one responded. 'I want some Christian to pray with me before I die.' 'Are you a Christian?' I inquired. 'Oh, yes, sir! I am a Christian; but I should so love to have some one pray with me before I go away to be with Jesus! O surgeon! won't *you* pray?' The pleading of the dying man was more than I could resist. I knelt down beside him, and offered up a heartfelt prayer to God. I don't know much about such things, but that prayer has had a most marked influence on my life ever since. The soldier died in a few minutes after its close."

mercy."—*Bishop Hall.*

**feeding the five thousand**

*a* Jo. vi. 5—7.
*b* Jo. vi. 8, 9.
*c* Nu. xi. 23; 1 K. xvii. 10—16; 2 K. iv. 1—7, 42—44.

"Infinite riches of Christ even when a fugitive . . . the wickedness of Herod could not embitter the heart of Christ."—*Lange.*
"God can nourish those who have many children, quite as readily as those who have none."—*Cranmer.*
"Grace bef. meat enjoined by the example of Christ."—*Heubner.*

**15—18. evening,** there were two evenings acc. to Jewish reckoning. 1. Fr. ab. three P.M., when the sun declined; 2. Fr. sunset. This one was the *first*, or afternoon. **time . . past,** for healing and teaching. **buy . . victuals,** Jesus had first suggested the dif.[a] **Jesus said,** they having prob. considered the dif. but seeing no way of meeting it. **give . . eat,** this to excite inquiry and attention. **loaves . . fishes,** wh. a lad had in charge.[b] **bring . . me,**[c] the act of bringing, etc., would cause the greater attention.

*The Lord gives everything in His kingdom without*—1. Healing; 2. Teaching; 3. Provision. *Fellowship with Christ*—Shown: 1. By the apostles' inviting the people; 2. By the people gathering round Him.[d]

*Providential supply of food.*—Bishop Bascom was preaching, on one occasion, in a cabin which was at once church and dwelling. In the very midst of his sermon, his host, who sat near the door, suddenly rose from his seat, snatched the gun from its wooden brackets upon which it lay against the joist, went hastily out, fired it off, and, returning, put the gun in its place, and quietly seated himself to hear the remainder of the sermon. After service was ended, Bascom inquired of the man the meaning of this strange conduct: "Sir," said he, "we are entirely out of meat; and I was perplexed to know what we should give you for dinner, and it was preventing me from enjoying the sermon, when God sent a flock of wild turkeys this way. I happened to see them, took my gun, and killed two at a shot. My mind felt easy, and I enjoyed the remainder of the sermon with perfect satisfaction."

*d* Lange.

Victuals, *that wh. is necessary for living.* L. *victualis*, relating to living—*vivo*, *victum*, to live.

Mk. vi. 35; Lu. ix. 12; Jo. vi. 1.
*a* Lu. ix. 14; Mk. vi. 40.
*b* "Blessed be Thou, O Lord our God, the King of the world, who hast produced this food fr. the earth."—*Jahn*, § 145.
"An unthankful man not only seems to steal God's gifts, but

**19—21. commanded,** the twelve charging the people. **sit down,** in companies,[a] for easy distribution of food, and for correct estimate of numbers. **blessed,** acc. to Jewish custom.[b] **gave . . disciples . . multitude,** no scrambling, decently and in order, also to teach mutual dependence and help. **filled,** no scanty meal; enough for each and all. **took . . fragments,** God's gifts economised. The miracle proved. **beside,** there must have been ab. ten thousand in all.

*Gather up the fragments.*—The Lord of glory husbands His gifts: 1. In nature—life fr. death; 2. In grace—Christ made poor; 3. In glory—everything converted into good.[c]

*Grace before meat.*—Some of the scholars in a Sunday-school at Sheffield used to take their dinners with them to the school.

A teacher, one day sitting in the chapel after service, heard a voice in an adjoining pew. Stepping softly to the place from whence the sound proceeded, she was pleased and surprised to discover four little children kneeling down, and one of them engaged in asking the Divine blessing on the food they were going to partake of in the vestry, from whence they had been brought for this express purpose by the little petitioner, a boy about eight years of age, who had come to join his sister and her companions from the adjacent boys' school.

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he robs himself of their best sweetness."—*Jewish Proverb.*
*c Lange.*

**22, 23. constrained,** as unwilling to leave Him.[a] **sent . . away,** thoughtfully anxious that bef. night they might be at **home. pray,**[b] example of secret prayer. **evening,** the second evening, see on v. 15. **alone,** and continued till past midnight.

*Secret prayer.*—I. The holiest life needs times of prayerful repose; II. The busiest life can secure them; III. The usefulness of life increased by them.[c]

*The praying place.*—"The Hottentots generally have no private chamber in their houses where they can retire for private devotions; consequently they go to the bush for that purpose. Most of them also have a way of uttering their words in a low, plaintive tone, in secret prayer. What may be frequently seen and heard is truly delightful. Individuals may be observed resorting to, or returning from, their 'praying place,' as they call it, at almost every hour of the day; but to take a walk round the institution about ten o'clock in the evening, or four o'clock in the morning, would be sufficient to move any one. The child of God would find much calculated to awaken his devotions, and the contrary character would not fail to be pricked in his heart, while both would be compelled to unite in testifying that truly the Lord is in the midst. Each Hottentot had his own 'praying place' at a little distance from that of his neighbour, and some of them are visited so frequently, that there is actually a beaten path leading to the spot."[d]—*Example of Mason.*—It is a fact which deserves the attention of all, that many of the most eminent men of the world have left behind them the most decisive testimony to the importance and value of true religion. Sir John Mason, who had been a privy councillor to four successive monarchs, and was connected with the most important transactions of the state for thirty years, in the evening of his life declared, "Were I to live again, I would exchange the court for retirement, and the whole life I have lived in the palace for one hour's enjoyment of God in my closet. All things now forsake me, except my God, my duty, and my prayers." It is said further of this eminent man, that at the close of life he observed, that the result of his observation and experience might be comprised in three short sentences:—"Seriousness is the greatest wisdom; temperance the best physic; and a good conscience the best estate."

**Jesus walking on the sea**

*a* "Nor do we properly and fully obey God, except by simply following His command, however it may be opposed to our way of thinking."—*Calvin.*

*b* Mk. i. 35; Lu. v 16; vi. 12; ix. 28, 29; Jo. xi. 41, 42, xvii. 1; He. v. 7—9.

*c Pulpit Germs.*

"Prayer purifies, it is a self-preached sermon."—*Richter.*

"Pray to God at the beginning of thy works, that thou mayst bring them to a good conclusion."—*Xenophon.*

"Our prayers should be for blessings in general, for God knows best what is good for us."—*Socrates.*

*d Rev. E. Williams, Miss. in S. Africa.*

**24—27. midst . . sea,** at three miles[a] fr. shore. **contrary,** so opposed that they toiled in rowing.[b] **fourth watch,** betw. 3 and 6 a.m. **went . . them,** to succour. **walking . . sea,** *they* needed the ship, and were in peril then. **spirit,** phantom, to them it seemed impossible that any man could walk on the yielding water. **fear,** they may have regarded it as an omen of their own approaching death. **straightway,** promptly, to

*a* Jo. vi. 19.
*b* Mk. vi. 48.
Watch, the night, betw. sunset and sunrise, was anc. div. into 3 ws., *first, middle,* and *morning* w. (Lam. ii. 19; Ju. vii. 19;

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allay their fear. **cheer,** courage. **I . . afraid,** they would recognise His voice, and be reassured.

*No fear with Christ.*—That presence—I. Dispels fear; II. Inspires joy; III. Secures safety.[c]

*The ship a symbol of the Church.*—"As a ship upon the sea is tossed upon the waves from one place to another, even so is the Church often tossed in the sea of this world, yet never drowned, because Christ is in it, and holdeth the helm with His hand."[d]—*Walking on the sea.*—The Egyptians, in their hieroglyphics, were wont to represent an impossibility by painting the figure of a man with his feet walking upon the sea; and, humanly speaking, it is an impossibility; but "the things which are impossible with men are possible with God."

28—30. **Peter,** with characteristic forwardness and impetuosity. **if . . thou,** wh. P. doubts not. **bid me,** many are willing to obey commands they have first dictated; esp. when some great thing. **come,** by a word testing P.'s faith and courage. **walked,** upheld by power of Jesus in recognition of his faith. **afraid . . sink,** allowed to sink on the beginning of fear. **save,** "strong faith overcomes, even weak faith saves."

*The sinking disciple.*—The action of Peter shows—1. the worthlessness of a faith that is merely impulsive; 2. of a faith that looks to circumstances rather than to Christ; 3. the worth of a faith that looks to Christ rather than to circumstances.

A Cornish minister was preaching one day to a congregation in which were several sailors who had just escaped shipwreck. He spoke of the sinner's danger, and introduced the figure of the drowning sailor, grasping eagerly at any fragments of the wreck; then presented Christ as the sure plank, exclaiming, "This plank bears!" Fourteen years after, that minister was called to the bedside of a dying stranger who was converted by, and now with his latest breath testified to, the glorious truth, "This plank bears!"—*Lord, save me.*—A minister asked the maid at an inn in the Netherlands, if she prayed to God? She replied, "She had scarce time to eat, how should she have time to pray?" He promised to give her a little money, if, on his return, she could assure him she had meanwhile said three words of prayer, night and morning. Only three words and a reward, caught her promise. He solemnly added, "Lord, save me!" For a fortnight she said the words unmeaningly; but one night she wondered what they meant, and why he bade her repeat them. God put it into her heart to look at the Bible, and see if it would tell her. She liked some verses where she opened so well that next morning she looked again, and so on. When the good man went back, he asked the landlord for her, as a stranger served him. "Oh, sir! she's got too good for my place, and lives with the minister!" So soon as she saw the minister at the door, she cried, "Is it you, you blessed man? I shall thank God through all eternity that I ever saw you; I want not the money, I have reward enough for saving those words!" She then described how salvation by Jesus Christ was taught her by the Bible, in answer to this prayer.

31—33. **immediately,** prompt reply to prayers of faith. **little faith,** P. thought his faith was very great. **doubt,** aft. **such a profession of courage. they,** Jesus still holding P. by

Ex. xiv. 24; 1 S. xi. 11). Under Roms. the Jews adopted Rom. div. into 4 ws. (*cf.* Mk. xiii. 35) ea. of 3 hours.

"Even believers are afraid when God comes to them in an unusual way."—*Canstein.*

[c] *W. W. Whythe.*

[d] *Cawdray.*

**Peter on the water**

"Man's extremity is God's opportunity. . . . New wants will bring fresh help and fresh experiences."—*J. Hall.*

"The heart of man is unstable—now bold, now fearful."—*Heidinger.*

"The gracious help of Christ comes always at the right moment."—*J. Hall.*

"The Lord sometimes allows His people to sink, but only in order to humble them."—*Quesnel.*

"The thing in the world I am most afraid of is fear. and with good reason, that passion alone in the trouble of it exceeding all other accidents."—*Montaigne.*

"Fear is often concealed by a show of daring."—*Lucan.*

"Fear is the tax that conscience pays to guilt."—*Bewell.*

[e] Ma. viii. 29; iv. 3; iii. 17. *De Wette, cf.* Jo. i. 49.

hand. **ceased,** another wonder. **son . . God,** first time Jesus so called by men.[a]

*Christ walking on the sea,* a prelude to hist. of sufferings and resurrection: I. Christ separated by people fr. His disciples; II. Lost to view in darkness of night on the other shore; III. Disciples driven fr. Him, and toiling in sorrow and need; IV. Miraculous re-appearance—fear and joy.[b]

*Christ at the helm.*—A voyager who had been several days storm-tost on a dangerous coast, as his ship was about to pass a point of even greater danger, hesitated to go to his stateroom, lest the sailors should fail of their duty, through weariness, and the ship be wrecked. Having expressed his fear to the captain, he said, "You need not fear: I shall stand at the helm." So Jesus says to every timid soul who trusts in Him—

> "Thou Framer of the light and dark,
> Steer through the tempest thine own ark;
> Amid the howling wintry sea,
> We are in port if we have Thee." [c]

**34—36. Gennesaret,**[a] = the distr. now called *el-Ghuweir,* betw. Khan Minyeh and Mejdel:[b] in length ab. 30 furlongs, in breadth 20. **knowledge,** by report, sight, hearing, **hem,** *see note on* ix. 20. **many,** how many? unrecorded miracles, most numerous.[c]

*The Saviour at Gennesaret.*—I. Awaited in His own country with a welcome and a ban; II. His secret landing anon a public event; III. A blessed event for the poor and needy who trusted in Him.

*Simple faith.*—A poor little German boy, who desired admission to the Moravian School, wrote a letter, and put it into the post-office, addressed to the Lord Jesus in heaven. It ran about thus: "My Lord and Saviour Jesus Christ, I have lost my father. We are very poor; but I know that thou tellest us in Thy Word, that whatsoever we shall ask God in Thy name He will give it to us. I believe what Thou sayest, Lord Jesus. I pray, then, unto God, in the name of Jesus, that He will give my mother the means of placing me in the Moravian School: I should like so much to continue to be taught! I pray unto Thee already; but I will love Thee still more." The postmaster, seeing the strange address, opened the letter. It was read at a meeting of the Moravian Society, when the Baroness de la Leppe became his patroness, and sent him to the school he desired.

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"The church is like a ship in the midst of the sea: if Jesus be absent there is only misery and temptation."—*Quesnel.*

"Christ the wonder-worker, whom even the wind and waves obey."—*Zeisius*

*b Lange.*

Immediate, *with nothing in the midd'e* betw. two objects. L. *immediatus—in,* not, *medius,* the middle.

*c Keble.*

**Gennesaret**

*a* Mk. vi. 53.

*b* "Of marvellous beauty and exceeding fruitfulness."—*Jos. Wars,* iii. 9. 8. Now waste and "pre-eminently fruitful in thorns."—*Thomson, Land and Book,* 347, 348.

*c* Jo. xxi. 25.

Knowledge, *state of knowing.* A.-S. *cnawan;* Old Ger. *cnahen;* L. *gnosco;* Gk. *gignōscō·* Sans. *jna,* to know.

## *CHAPTER THE FIFTEENTH.*

A.D. 29.

**1—3. of Jerusalem,** prob. sent to watch him with sinister motives.[a] **tradition,**[b] called by Jews Oral (*i.e.,* unwritten) Law; aft. embodied in *Talmud;* reckoned of at least equal authority with Written Law.[c] **trangress . . God,** Jesus thus exalts the Scriptures as the only rule of faith and practice,[d] applicable to popish teaching; authority of Church, etc.

*Technical fault-finding.*—I. It is always punctilious and trivial; II. External and superficial; III. Associated with wrong condition of heart; IV. Opp. to the spirit of Jesus Christ.[e]

**the law made void by traditions**

*a* Mat. xxii. 15, 16; Lu. xx. 20.

*b* Col. ii. 8.

Tradition, *a giving over.* Lat. *traditio — trans,* over, *do,* to give; *trado,* I deliver, hand down.

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*Fault-finding.*—In Massachusetts lived a man who was a bold leader of all opposition to religion, and always ready to publish abroad any delinquencies which might be discovered in any professor of religion. At length he made up his mind to remove from the place to another part of the country. Meeting the pastor of the Congregational church one day, he said, after passing the usual salutation, "Well, I suppose you know that I am going to leave town soon; and *you* will probably be glad of it."—"Glad of it? Why, no," said the minister: "you are one of our most useful men; and I think I shall hardly know how to spare you." Taken aback somewhat by such a reply, he immediately asked, "How is that?" "Why," rejoined the minister, "there can't be a sheep that gets a foot out of this fold, but that you will always bark from one end of the town to the other. I think you have really been one of the most useful watch-dogs that I ever knew."

4—6. **For,** take this one example. **honour,**[a] the fifth com. of decalogue. **curseth,**[b] by wish of heart, by word of mouth. **ye say,** making ceremonial offerings more sacred than filial duty. **gift,** see note on Mk. vii. 11—13. **free,** fr. sin of violating the command, and fr. obligation also to ceremonial law.

*The judgments of hypocrisy.*—I. It is a spurious service of the lips; II. A vain and external service of the temple; III. The vain service of the schools—unreal in the family, church, school, state.[c]

*Duty to parents.*—We read in ancient history that a certain city was besieged, and at length obliged to surrender. In the city there were two brothers, who had in some way obliged the conquering general; and in consequence of this, received permission to leave the city before it was set on fire, taking with them as much of their property as each could carry about their person. Accordingly, the two generous youths appeared at the gates of the city, one of them carrying their father, and the other their mother.—*George Washington and his mother.*—General George Washington, when quite young, was about to go to sea as a midshipman; everything was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her, but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the servant and said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him, "George, God has promised to bless the children that honour their parents, and I believe he will bless you."

7—9. **hypocrites,**[a] pretending to great regard for religion, and making void the law. **Esaias,**[b] whose words ref. to blindness of rejectors of Messiah, and the consequences.[c] **saying,** the LXX. is followed here, as usual, still retaining the sense of the Heb. **worship me,** regarding rather themselves, their own wisdom or convenience.

*Lip-professors.*—I. Persons described: 1. The heathen; 2. Nominal Christians; 3. Formalists, self-righteous; 4. False pro-

[a] Jewish sayings: "The words of the Scribes are lovely beyond the words of the law; for the words of the law are weighty and light, but the words of the Scribes are all weighty." "The biblical text is like water, and the mishnah like wine."
[d] Mk. vii. 9; Tit. i. 14.
[e] *Dr. Parker.*

[a] Ex. xx. 12; Lev. xix. 3; De. v. 16; Jer. xxxv. 7, 18, 19; Mat. xix. 19; Mk. vii. 10; x. 19; Lu. xviii. 20; Ep. vi. 2.

[b] Ex. xxi. 17.

[c] *Lange.*

"The joys of parents are secret, and so are their griefs and fears: they cannot utter the one, they will not utter the other. Children sweeten labours, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death."—*Bacon.*

"Happy his state who, in his children blest, hath not there felt affliction's deepest wound."—*Euripides.*

[a] Mat. vi. 5.
[b] Is. xxix. 13—17.
[c] 1 Co. i. 19.

fessors. II. Expostulate with their folly: 1. The heart demanded; 2. Feigned allegiance will be disowned; 3. Men will one day wish they had been sincere.[d]

*Will-worship.*—"A serious man from a neighbouring parish," says Dr. Latrobe, "being one evening at my house on secular business, took occasion to inform me, that there was a great revival of religion in his neighbourhood. I expressed much pleasure at the intelligence, but asked him in what manner this happy revival discovered itself—whether the people appeared more humble, more meek and peaceable, more kind and charitable, better united in their social relations, more virtuous in their lives, etc. He could not answer particularly with respect to these things, but said, 'People were much engaged in attending religious meetings; they had private lectures as often as a preacher could be obtained, and they had conferences almost every evening.' I observed to him, that an attendance on the Word preached was highly important, and a hopeful sign; but asked him how it was on the Lord's Day—whether they attended on the instituted worship of that day better than they used to do (for I knew they had been shamefully negligent of that duty). 'Why, no,' said he, 'we don't go to meeting on the Sabbath.' What! I inquired, do you neglect God's institutions to observe your own? The prophet marks this as a token of *decay* in religion."[e]

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*c Evangelical Preacher.*

"The dissolution of *forms* is no loss in the mass of matter."—*Pliny.*

"Of what use are forms, seeing at times they are empty?—Of the same use as barrels, which at times are empty too."—*Hare.*

"Ceremony keeps up all things; 'tis like a penny glass to a rich spirit, without it the spirit is lost."—*Selden.*

*e Whitecross.*

**10, 11. multitude,** to caution them against the teaching He had exposed. **understand,**[a] without wh. hearing is a small thing. **not . . defileth,**[b] *all.* to food being defiled by contact with unwashen hands. **this defileth,**[c] evil words, false teaching.

"Man's moral character is determined not by his receptive, but transforming power."[d]—"Man's morality not affected by man's receptivity. This fact, I. Refutes the sophism that crime is necessitated by circumstances; II. Charges upon man the responsibility of his own words; III. Shows that every man is the source of his own character and influence."[e]

**ceremonial and moral uncleanness**

*a* Mat. xiii. 19; Lu. xxii. 45; Col. i. 9; Ja. i. 5.

*b* Ac. x. 14.

*c* 1 Ti. iv. 4, 5; Tit. i. 15; Ja. iii. 6.

*d Dr. Thomas.*

*e Dr. Parker.*

*The formalist.*—A gentleman once entered a hall with his son. They saw a number of well-dressed people,—some of them standing together in groups, others apart; some sitting in various postures. The son's attention was fixed by a pleasant-looking gentleman, somewhat gaudily dressed. He said, "Father, who is that gentleman? He seems a mild, pleasant-looking person; but what a singular dress he wears! Who is he?" "Ask the gentleman who stands near you," said the father. "If you please, sir, can you inform me who that gentleman opposite is?" No answer. The boy thinks it strange. At last the father tells him, "My son, those are only wax figures: there is no life in them; they are all outside,—very fair to look at, but there is no soul, no life: they are outside, and nothing else." So it is with those who have no internal religion.—*Cranmer's Bible.*—When Archbishop Cranmer's edition of the Bible was printed, in 1538, and fixed to a desk in all parochial churches, the ardour with which men flocked to read it was incredible. They who could, procured it; and they who could not, crowded to read it, or to hear it read in churches, where it was common to see little assemblies of mechanics meeting together for that purpose after the labour of the day. Many even learned to read in their old age, that they might have the pleasure of instructing themselves from the Scriptures. Mr. Fox

"While everyvice is hid by hypocrisy, everyvirtue is suspected to be hypocrisy. This excuses the bad from imitating virtue, the ungenerous from rewarding it; and the suspicion is looked upon as wisdom, as if it was not as necessary a part of wisdom to know what to believe, as what to reject."—*Hon. Mrs. Montague.*

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mentions two apprentices who joined each his little stock, and bought a Bible, which at every interval of leisure they read; but being afraid of their master, who was a zealous papist, they kept it under the straw of their bed.

[a] Mk. vii. 17.

[b] *Bengel.*

[c] Jo. xv. 1, 2; Is. lx. 21; Mat. xiii. 38—41; 1 Co. iii. 12, 13.

[d] Is. ix. 16; lxi. 12; Mal. iii. 7, 8; 1 Ti. vi. 5.

[e] Je. v. 31; l. 6; Ez. iii. 18; xiv. 9, 10.

"When Pericles went into the pulpit to make orations to the people, he would make his prayer to the gods, that nothing might go out of his mouth but what might be to the purpose: a good example for preachers."—*Venning.*

[f] *Lacon.*

12—14. **disciples,**[a] prob. anxious for His safety. **offended,** scandalized, "and therefore made enemies."[b] **plant,** sect, or doctrine. **rooted up,**[c] by work of providence, by promulgation of truth. **alone,** do not regard them as teachers. **blind leaders,**[d] not seeing or knowing the truth. **blind,** not seeing blindness of leader. **both . . ditch,**[e] *all.* to pit of destruction.

*The doom of traditionalism.*—"Shall be rooted up." I. They have *roots* and fast hold of men's minds and habits, etc.; II. Shall be torn up by roots, not cut down to sprout again; III. Because they sprung fr. *earthly* motives; were subservient to *earthly* interests; and became an *earthly* curse to their followers.

*Plain preaching.*—In addressing the multitude, we must remember to follow the advice that Cromwell gave his soldiers, "*Fire low.*" If our eloquence be directed above the heads of our hearers, we shall do no execution. By pointing our arguments low, we can stand a chance of hitting their hearts as well as their heads. In addressing angels, we could hardly raise our eloquence too high; but we must remember that men are not angels. Would we warm them by our eloquence, unlike Mahomet's mountain, it must come down to them, since they cannot raise themselves to it. It must come home to their wants and their wishes, to their hopes and their fears.[f]—*Powerless preaching.*—The Archbishop of Canterbury said one day to Garrick, "Pray inform me how it is that you gentlemen of the stage can affect your auditory with things imaginary as if they were real, while we of the church speak of things real, which many of our congregations receive as things imaginary." "Why," replied Garrick, "the reason is plain. We actors speak of things imaginary as if they were real; while too many in the pulpit speak of things real as if they were imaginary."

[a] Mk. vii. 17.

[b] 2 Pe. iii. 18; He. v. 12; Ep. iv. 13—15.

[c] Pr. xxiii. 7.

[d] Mat xii. 35—37; Jo. iii. 6; Pr. x. 19; xv. 28; 1 Co. iii. 17.

"It is almost as difficult to make a man unlearn his errors as his knowledge."—*Colton.*

"A new cask will long preserve the tincture of the liquor with wh. it is first impregnated."—*Horace.*

"In the great majority of things habit is a greater plague than ever afflicted Egypt;

15—18. **Peter,** speaking for rest.[a] **parable,** not strictly so, save as being dark and mysterious to P.'s mind. **ye also,** as well as Pharisees and multitude. **understanding,**[b] it was not only hard to learn the new, but to unlearn the old. **mouth . . belly,** no mention of heart. **mouth . . heart,** speech, clothing of thought, desire, etc.[c] **they defile,**[d] as their untruth, profanity, etc., show the state of heart and establish guilt of the man.

*Power of habit and evil training.*—The apostles do not understand; they had been trained in traditionalism,—hence it was hard to understand the spiritual teaching of Christ,—much to be unlearned,—that wh. has to be unlearned, has, in most cases, a greater affinity for the carnal mind than *the* truth.

*Power of early habits.*—Miss Martineau tells of a white infant, who was captured by the Indians, and grew up among them, trained to their habits, and to think that to take the greatest number of scalps was the highest glory. While yet a youth, he was rescued, was educated, and subsequently became a minister. During the Revolutionary War, he held a pastorate near the scene of conflict. He went into the field of battle in his ministerial dress, but returned changed. A gentleman saw blood on his

shirt, and said, "You are wounded." The clergyman put up his hands as if to conceal the wound. The gentleman, thinking it ought to be looked to, pulled open his shirt, and from beneath it took out a bloody scalp! "I could not help it," said the victim of early habits. He ran to the Indians, and never again appeared among the whites.

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in religious character, it is the grand felicity."—*Foster.*

**19, 20. heart,**[a] where desire,[b] and purpose, etc. are formed. **thoughts,** seeds of words and deeds. **murders,** begin. with *hate.*[c] **adulteries,** begin. with sinful desire.[d] **thefts,** begin. with covetousness.[e] **these . . defile,** the disgrace and stain of his manhood. **defileth not,** not the body, but the soul is the true man.

*Progress of defilement.*—1. Evil distinctions—outward exalted over the inward; 2. Adulteries—apostasy fr. the living God; 3. Thefts—what is holy taken fr. God, and given to world; 4. False witness—lying accusations against the holy.

*The heart known by the life.*—"The Saviour does not stop to prove that these things come out of the heart. He asserts it, and asserts it because it is self-evident. When you see a thing coming forth, you are clear it was there first. Last summer I noticed hornets continually flying from a number of decayed logs in my garden. I saw them constantly flying in and out, and I did not think myself at all unreasonable in concluding that there was a hornet's nest there; and so, if we see the hornets of sin flying out of a man, we suppose at once there is sin within him."[f]—*Progress in crime.*—The beginning of Nero's reign was marked by acts of the greatest kindness and condescension—by affability, complaisance, and popularity. The object of his administration seemed to be the good of his people; and when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "*I wish to heaven I could not write!*" He was an enemy to flattery; and when the senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. Yet this was the wretch who assassinated his mother, who set fire to Rome, and destroyed multitudes of men, women, and children, and threw the odium of that dreadful action on the Christians. The cruelties he exercised towards them were beyond description, while he seemed to be the only one who enjoyed the tragical spectacle. "The heart is deceitful above all things, and desperately wicked; who can know it?"

**evil heart a fountain of corruption**

Ro. viii. 7; Ga. v. 19—21; Mk vii 21—23.

*a* Ge. vi. 5; viii. 21; Pr. vi. 14; Ecc. ix. 3; Je. xvii. 9, 10.

*b* Ps. vii. 14; Ja. i. 14, 15.

*c* 1 Jo. iii. 15.

*d* Mat. v. 28.

*e* Ex. xx. 17; De. v. 21; Ro. vii. 7.

*f Spurgeon.*

"The heart of a man is a short word—a small substance, scarce enough to give a kite a meal; yet great in capacity—yea, so indefinite in desire, that the round globe of the world cannot fill the three corners of it. When it desires more, and cries 'Give—give!' I will set it over to the infinite good, where the more it hath, it may desire more, and see more to be desired."—*Bishop Hall.*

**21—23. departed,** for rest and quiet.[a] **coasts,** borders; opinion, as to whether He really crossed the frontier, much divided. **Tyre,** *etc.*, see xi. 21. **woman . . Canaan,** see Mk. vii. 26, so were people of Phœnicia called.[b] **came out,** attracted by His fame wh. had reached her. **mercy . . me,** a child's sufferings are always a parent's trial. **vexed,** harassed. **not . . word,** if he did not *grant*, he did not *deny* her request. **send . . away,** grant her request, and so get rid of her. **for . . crieth,** a selfish motive for doing good, "by attracting a crowd she may destroy our privacy."

*Christ exiled by worldly mindedness.*—1. In His infancy; 2. Aft. His baptism; 3. Midst of activity; 4. Bef. last sufferings; 5. At ascension. Elijah and widow of Sarepta,[c] Jesus and woman of Canaan.[d]

**the Syro-Phœnician woman**

*a* Mk. v. 24. *b* Nu. xxxi. 29; Jos. v. 1; Is. xxiii. 11 *marg.* The name of Canaan has been disc. on some old Phœnician coins. Vex, to shake in carrying. L. *vexo*, to carry much—*veho*, to carry.

*c* 1 K. xvii. 9.

*d Lange.*

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*A mother's prayer.*—"Samuel Budgett was about nine years of age, when, one day passing his mother's door, he heard her engaged in earnest prayer for her family, and for himself by name. He thought, 'My mother is more earnest that I should be saved than I am for my own salvation.' In that hour, he became decided to serve God; and the impression thus made was never effaced."[e]

**24, 25. answered,** His disciples, yet heard by and giving a hint to her. **house . . Israel,**[a] reminding her of her hateful ancestry, of Jewish antipathies, and her hopeless case. **came . . worshipped,**[b] perseverance, humility. **Lord,** "*Son of David*" belonged to Israel; *Lord* a universal title, including herself among the subjects.

*Successful prayer.*—I. Earnest; II. believing; III. humble; IV. wise; V. prompt and persevering; VI. hence glorious results. *Boldness in prayer.*—I. She cried after Him; II. fell down before Him.

*The woman of Canaan.*—I. The person who applied: 1, descended fr. a wicked race; 2, descendants of the wicked may be reformed and saved; 3, her faith shamed the Jewish people. II. The object of her application: 1, evil spirits have had power over human bodies; 2, Jesus had power to cast them out; 3, has the same power now. III. The means she employed: 1, addressed Jesus as Son of David; 2, cried for mercy. IV. The silence of Christ: 1, seemed to treat her with contempt; 2, teaching us to wait patiently. V. The disciples' interference. VI. Our Saviour's reply to the disc. VII. The woman drew near and worshipped. VIII. Our Saviour's reply. IX. The woman's confession. X. The reward of her faith.

*Perseverance in prayer.*—Two Christian ladies, whose husbands were unconverted, feeling their great danger, agreed to spend one hour each day in united prayer for their salvation. This was continued for seven years; when they debated whether they should pray longer, so useless did their prayers appear, and decided to persevere till death, and, if their husbands went to destruction, it should be loaded with prayers. In renewed strength, they prayed three years longer; when one of them was awakened in the night by her husband, who was in great distress for sin. As soon as the day dawned, she hastened, with joy, to tell her praying companion that God was about to answer their prayers. What was her surprise to meet her friend coming to her on the same errand! Thus ten years of united and persevering prayer were crowned with the conversion of both husbands on the same day.

**26—28. children's**[a] **. . dogs,**[b] *all.* to impurities of heathen nations. **Truth . . dogs,** "From the very word, wh. seemed to make most against her, with the ready wit of faith, she drew an argument in her own favour."[c] **great . . faith,** proved both by her words, and importunity. **as . . wilt,** all that thou desirest. **whole . . hour,** returning home, she finds her dau. cured.

*Conflict and victory of faith.*—I. Her conflict: (1) overcoming national antipathies in the first approach; (2) receiving no answer; (3) contempt of disciples; (4) not of those to whom Jesus was sent. II. Her victory: (1) will take no refusal; (2) will be content with a little—a crumb; (3) receives the Saviour's commendation.—*Canaanitish woman.*—I. Gratifying to meet with

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e *Arthur*

a Ps. lxxix. 13; xcv. 7; Ez. xxxiv. 6; Is. liii. 6; 1 Pe. ii. 25; Je. l. 6; Ac. iii. 25, 26; Mat. x. 5, 6; Ac. xiii. 46, Ro. ix. 4; xv. 8.

b Ge. xxxii. 26; Lu. xviii. 1; xi. 8, 9; Ja. i. 3.

"The secret of every successful life—of Sir Isaac Newton, Columbus, Washington, Wellington, Wilberforce, Stephenson, Morse, Grant, and Stewart—is Perseverance."

"It gives power to weakness, and opens to poverty the world's wealth; it spreads fertility over the barren landscape, and bids the choicest fruits and flowers spring up and flourish in the desert abode of thorns and briers"—*S. G. Goodrich.*

"Hard pounding, gentlemen; but we will see who can pound the longest."—*Wellington at Waterloo.*

a Ex. iv. 22; Mat. viii. 12

b Ep. ii. 12.

c *Trench.* "Was not this a masterstroke? She snares Christ in His own words."—*Luther.*

"A lion in conflict with the powers of hell, faith lies down like a lamb at

devout persons where we do not expect to find them. II. Afflictions are powerful incentives to prayer. III. Pray for others as well as ourselves. IV. Sincere suppliants may sometimes meet with great discouragements. V. But such will always persevere. VI. The prayer of faith must ultimately prevail.[d]

*Call in the dogs.*—The Hottentots of S. Africa were formerly very ill treated by some of the Dutch farmers, who pretended they had no souls. Mr. Moffat once proposed to hold a religious service in such a family. When all was ready, instead of beginning, Mr. M. leaned forward and peered into the distant and dark parts of the room. On inquiring what he was looking for, he replied, "I was only looking for the Hottentots." "Hottentots, is it, you want?" said the farmer harshly, "Hottentots! *call in the dogs!*" Mr. M., making no remark, read solemnly Mat. xv. 27., "Truth, Lord, etc." After some little silence, he read it once more. The farmer being still unmoved, Mr. M. again read it, looking him full in the face. At once the farmer roared out, "Stop! I can stand it no longer;" and then added, "Call in the Hottentots! call in the Hottentots!"

**29—31. came . . sea,** through Decapolis, round S. end of Lake. **mountain,** hilly country to E. of Lake. **multitudes,** prob. stirred by fame of His two former visits.[a] **maimed,** use of hands or feet lost, cripples. **cast . . down,** not carelessly, but eagerly. **healed,** as usual. **wondered,**[b] yet had evidently expected great things. **glorified . . God . . Israel,** people of that region were Gentiles and worshipped heathen deities,[c] their own gods had never blessed after that fashion.

*Restoring and persevering work of Christ.*—I. Restoring—heals the lame, etc. II. Preserving—food to nourish and sustain. "Having cured, He feeds; He keeps what He redeems."[d]

*Result of personal effort.*—The following was related by the leader of the noon prayer-meeting in Chicago. "A few months ago, a poor woman brought with her to meeting one Sabbath a Swede woman, who found Christ precious to her soul. Her husband was cook on board a vessel which runs upon our lakes; and, as often as she could, she would have him attend church with her. It was not long before he, too, found peace in believing. Being a man of strong mind, of an earnest and zealous disposition, he went to work at once in his Master's vineyard; and, ere long, every man on board the vessel, except the first mate, was hopefully converted, and all of them members of the church. Of course, the case of the first mate excited no little interest among his shipmates. Prayer was made for him continually in the church and in the noon-meeting. Every time the vessel came into port, he was brought to the house of God by his companions. And now," says the speaker, "I have just learned that this man has found Christ, and is rejoicing in the hope of the glory of God. Every man on board the vessel is now converted, and all through the humble instrumentality of the poor woman who brought her Swede neighbour with her to the church."

**32—34. days . . eat,** they had exhausted what they had brought. **lest . . faint,** thoughtful care for the future. **disciples,** who seem to have already forgotten the former mir.[a] whence? whence on the former occasion? **How many,** by drawing attention to their store at the first, the reality and extent of the mir. become the more plain.

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the feet of the Lord of heaven. It returns and rests 'in quietness and in confidence.' Indeed, in this way it obtains salvation and strength. The calm resting upon God makes it victorious over all beside. In truth, it is He who fights *for* the believer, *with* the believer, *in* the believer."—*J. Stoughton.*

*d Dr. R. Newton.*

**teaching and healing by the Sea of Galilee**

*a* Mat. viii. and xiv.

*b* Mk. vii. 37.

*c Lightfoot,* ii. 7.

*d Dr. Thomas.*

"Faith is nothing else but the soul's venture. It ventures *to* Christ, in opposition to all legal terrors. It ventures *on* Christ, in opposition to our guiltiness. It ventures *for* Christ, in opposition to all difficulties and discouragements." — *W. Bridge.*

"As it is no advantage for a wounded man to have the best medicine lying by his side, unless it is applied to his wound; so little do the mercies of God profit us, unless we have faith to apply them to our sinful hearts." — *Cawdray.*

*a* Mat. xiv. 14 *ff.*

Loaf, regularly shaped mass of bread. A.-S. *hlaf;* Ger. *laib;* Goth. *hlaifs,* prob. akin to L. *librum,* a cake.

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"As freely as the firmament embraces the world, so mercy must encircle friend and foe. The sun pours forth impartially his beams through all the regions of infinity; heaven bestows the dew equally on every thirsty plant."—*Scriver.*

*Dissimilarity betw. this mir. and that of Matt.* xiv. 13—21.—I. The number fed; II. The quantity of food; III. The quantity of fragments; IV. The kind of basket in wh. the fragments were gathered; V. The time it occurred; VI. The locality in wh. it took place; VII. Preceding and following events; VIII. Subjects of the miracle.

*Compassion of Christ.*—It is said of the senate of Athens, that once they were constrained to sit in the open fields, when a poor chased bird, a sparrow, or the like, chased by the birds of prey, came flying to the bosom of one of the senators for rescue from their talons. The senator being of a churlish disposition, he takes the poor bird, and throws it from him upon the ground, and so killed the bird; whereupon the senate made an order that he should die himself: they would not have a man so churlish to be one of the senators. Christ will never cast away any who seek shelter in His bosom.

**feeding the four thousand**

35—39. **sit down,** as bef. He will have no unseemly crowding. **gave thanks,** the disciples had, rather disparagingly, called them "few" and "little" fishes. **baskets,** *i.e.*, *large* baskets. Gk. σπυρίς = a *store*-basket,[a] such was the b. in wh. Paul made his escape.[b] [The b. used on former occasion,[c] was the κόφινος or proverbial *travelling*-basket[d] of the Jews]. **Magdala,** (or Dalmanutha[e]) prob. the native place of Mary Magdalene. The ruins of the old town are prob. beneath the mounds on wh. now stand ab. a score of wretched huts composing the mod. village of *Medjel.*

*Christ's great lesson.*—I. Confidence in His superabundant riches; II. Carefulness in use of His blessings.[f] "Frequently thinks of the great multitude wh. daily sits down at God's table, and is satisfied."[g] "Let heads of houses rely upon the Divine provision, however numerous their families."[h]

*Take care of the fragments.*—A young coloured soldier threw away a piece of hard-tack; when another soldier said, "John, you ought not to do that. Have you forgot Fair Oaks so soon?" Remembering the awful three days, during which they nearly starved, the young soldier gathered up the fragments, and placed them in his haversack.

a Mat. xvi. 10; Mk. viii. 8, 20.
b Ac. ix. 25.
c Mat. xiv. 14 *ff.*
d "Judæis, quorum *coppinus* fœnumque supellex." — *Cf. Juv. Sat.* iii. 15; vi. 542.
e Mk. viii. 10.
f *Lange.*
g *Luther.*
h *Quesnel.*

Fragment, *a piece broken off.* L. *frango,* to break.

## *CHAPTER THE SIXTEENTH.*

**alliance of Pharisees and Sadducees**

1—4. **Pharisees . . Sadducees,** rival sects uniting, and "burying their differences in a com. enmity."[a] **tempting,** not humbly inquiring, but to draw Him into a snare. **sign,** miracle. Miracles not the only Divine signs. **signs . . times,** such as fulfilment of Daniel's prophecy;[b] departure of sceptre fr. Judah;[c] ministry of John;[d] state of Jewish nation, and Gentile world;[e] and now the preaching and miracles of Jesus. **left them,** "just severity,[f] Jesus never left the multitude so."[g]

*The signs of the times.*—I. The difficulty of satisfying impracticable people; II. The dangers of a half-educated sagacity; III. The demand of Christianity to be judged by a wide induction of facts.[h]

*The face of the sky.*—"When the clouds are purple-tinted red in the west, it portends fine weather, because the air, when dry,

Mk. viii. 11 *ff.*
a So also Pilate and Herod, Lu. xxiii. 10. 'All wicked men and unbelievers, however they differ, unite against Jesus."—*Quesnel.*
b Da. ix. 24—26.
c Ge. xlix. 10.
d Mal. iv. 5.
e Ga. iv. 4.

refracts more red or heat-making rays; and as dry air is not perfectly transparent, they are again reflected in the horizon. A coppery or yellow sunset generally foretells rain; but, as an indication of wet weather approaching, nothing is more certain than a halo round the moon, which is produced by the precipitated water; and the larger the circle, the nearer the clouds, and consequently the more ready to fall."[i]

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*f* Tit. iii. 10.
*g* *Bengel.*
*h* *Pulpit Germs.*

*i* *Sir H. Davy.*

**5—7. other side,** *i.e.* to the E. side.[a] **bread,** they had one loaf in the ship:[b] did they think Christ's miracles would meet their *forgetfulness*, as well as the *need* of the multitude? **Jesus said,** the last event suggesting His words. **leaven,**[c] doctrine, influence. **bread,** they marked the coincidence betw. *leaven*, and their lack of *bread*, but saw not the spiritual significance of His words.

**return from Magdala**

*a* Mk. viii. 13.

*b* Mk. viii. 14.

*Caution against false doctrines.*—I. Of Sadducees—materialism, no soul, no hereafter; II. Of Pharisees—human righteousness a sufficient ground of hope; III. With each false doctrine was held some truth—hence the danger; IV. Respectability of sects and moral uprightness of some individuals holding false doctrine, increase the danger. Beware!—*Formality and indifference.*—I. Show what the caution refers to: 1, a formal, hypocritical religion; 2, an indifference about all religion. II. Assign some reasons for it: 1, bec. of our proneness to these evils; 2, the fatal tendency of these evils; 3, their ultimate effect. III. The means by which the caution may be made effectual for our preservation: 1, be deeply impressed with the principles of the Gospel; 2, let your companions be carefully selected; 3, realise the thoughts of the future judgment.[d]

*c* Mat. xiii. 33; 1 Cor. v. 6—8; 1 Th. v. 21; 1 Jo. iv. 1; Ac. xxiii. 8.

"Falsehood is never so successful as when she baits her hook with truth. No opinions so fatally mislead us as those that are not wholly wrong; as no watches so effectually deceive the wearer as those that are sometimes right."—*Colton.*

*True and false doctrine.*—"In the Bible, the word 'doctrine' means simply *teaching, instruction.* It was a moral direction, a simple maxim, or a familiar practical truth. It certainly was not that thing which theologians have made doctrine to be—a mere philosophical abstraction. The doctrines which the schools teach are no more like those of the Bible than the carved beams of Solomon's temple were like God's cedar-trees on Mount Lebanon. But men cut and hew till they have shaped their own fancies out of God's timber, and then they get upon them like judgment-day thrones, and call all the world to answer at their feet for heresies against their idols."[e]

*d* *Rev. C. Simeon, M.A.*

"In all science error precedes the truth, and it is better it should go first than last."—*Horace Walpole.*

*e* *Beecher.*

**8—10. little faith,**[a] they were not only dull of comprehension; but, through lack of faith, supposed the master—like themselves—was anxious ab. bodily need. **remember,** present difficulties and afflictions oft cause past deliverances and mercies to be forgotten. **five . . seven,** wh. proves the assumption of some mod. German interpreters that the mir. of xv. 36 *ff.* is identical with that of xiv. 14 *ff.*, to be erroneous. **baskets,** the dif. betw. the b. used on ea. occasion, is clearly marked by our Lord's words here (κοφίνους and σπυρίδας); see on xv. 37.

**leaven of Pharisees and Sadducees**

*a* Mk. viii. 17; v. 52.

"As those birds that soar highest in the firmament are not so quickly snared as others; so those men that have an eye of faith upon Christ, whose minds mount above the skies, are not so soon snared by the world, the

*Memory an aid to faith.*—Remember, I. The miracles of Christ; II. The promises of God; III. Your covenant relations; IV. The grace you have already experienced, etc. etc.

*Memory an aid to faith.*—When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connections. A minister, with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop

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flesh, and the devil as others."—*Cawdray.*

"Our faith is the centre of the target at which God doth shoot when He tries us; and, if any other grace shall escape untried, certainly faith shall not."—*Spurgeon.*

"Error is a thing that does not always discover itself to the first view: it is often fair as well as deceitful; and therefore that understanding that will sell its assent to first appearances is in danger of the snare, and to mistake an imposture for an oracle. An error may look speciously in a principle, which will betray ugliness enough in the consequences. It may be honey in the mouth, and wormwood in the belly; delicious to the first apprehensions, but found destructive upon after inquiry and experiment."—*Dr. South.*

Beveridge, do you know me?" "Who are you?" said the bishop. Being told who the minister was, he said that he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner, "Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His wife then came to his bed-side, and asked him if he knew her. "Who are you?" said he. Being told she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ!" said he, reviving, as if the name had produced upon him the influence of a charm, "Oh! yes, I have known Him these forty years: precious Saviour, He is my only hope!"

**11, 12. not . bread,** fr. the dignity of His nature, and His constant habit of teaching by parables, they might have been sure something more than mere *bread* was meant by *leaven.* **Then . . they,** without further explanation they at once perceive the meaning. Better to help men think out the truth for themselves, than do all the thinking for them.

*Literal criticism, and mere verbal critics.*—The letter alone killeth,—the letter often hides the spiritual sense,—the letter properly interpreted discloses and widens the spiritual meaning—nevertheless, the spiritual analogy may be pushed to an extreme of fancifulness.

*Conceited criticism.*—Michael Angelo was requested by the Gonfaloniere Soderini, at Florence, to undertake to form a statue out of a misshapen block on which Simon da Fiesole had before been unsuccessfully employed in endeavouring to represent a giant in marble. He accepted the commission, and succeeded in producing the beautiful figure known under the name of the David, and which now stands in front of the Palazzo Vecchio. The statue being finished, the Gonfaloniere came to inspect his purchase, and, among other criticisms which he made, objected to the nose; and added, that he wished some reduction should take place in its size. Angelo mounted the scaffold, and, giving a few harmless blows on the stone, let fall a handful of marble dust which he had scraped up from the floor below, and then, descending from his station, turned to the Gonfaloniere with a look expectant of his approbation. "Ay," exclaimed the sagacious critic, "this is excellent: now you have given it life indeed."

Cæsarea Philippi

Mk. viii. 27.

*a* Jos. xi. 17.

"The situation is unique, combining in an unusual degree the elements of grandeur and beauty It nestles in its recess at the S. base of the mighty Hermon, wh. towers in majesty to an evation of 7,000 8,000ft.above."

**13, 14. Cæsarea Philippi,** prob. the orig. *Baalgad;*[a] aft. *Panium*—the sanctuary of Pan. Beautified by Herod the Gt. Further adorned by Philip (tetrarch of Iturea) and C. P. aft. the Emperor and himself. Aft. called *Neronias* by Agrippa II. Now called *Banias*, in wh. the old name *(Panium)* survives. The N. limit of our Lord's journeyings. **whom . . say,** of course He knew, but desired to mark the dif. and comment upon *wrong* and *right* views of Himself. **some . . some,** all were agreed that He was no *common* man, and that He was unapproached by the living generation.

*Human views of Christ* I. May be high, yet below the truth. II. However high, cannot be too high. III. May be superstitious, as Herod's and others. IV. May be rationalistic, as that of mod. sceptics, who see in Christ only a mere man.

*A dispute settled.*—Two gentlemen were discussing the divinity

of Christ, when one of them affirmed that, if it were so, it should have been more explicitly stated in the Bible. The other said, "How would you express it to make it indubitable?" He replied, "I would say that Jesus Christ is the *true God*." The other answered, "You are happy in the choice of your words; and they are the very words of inspiration. St. John, speaking of Christ, says, 'This is the *true God* and eternal life.'"—*Cheever.*

**15—17. say ye,** who have seen and heard Me in public and private. **Peter,**[a] unhesitatingly replies, not "we say," but "*Thou art.*" **Son . . God,**[b] an unambiguous confession of faith in the Divinity of our Lord. **blessed,**[c] now and for ever blessed is he who believes this, and whose life answers to his faith. **but . . Father,**[d] if this were not true, Jesus would, at once, have emphatically repudiated it; on the contrary, He not only accepts it in all the wide import of its meaning, but declared it to be a truth of direct heavenly origin, and special revelation. What would be our estimate of a *mere man* who appropriated such a title without any qualification whatever?

*Human and Divine views of Christ.*—I. Human; 1. Conflicting, various; 2. Perplexing—all held that He was "some great one;" 3. Inferior—but opinions of "men"—fallible, etc. II. Divine; 1. Held by true disciples; 2. They hold it as a revelation fr. God; 3. They are blessed who hold it.

*Whom say ye that I am?*—A poor man, unable to read, who obtained his livelihood by mending old shoes, was asked by an Arian minister, how he knew that Jesus Christ was the Son of God? "Sir," he replied, "I am sorry you have put such a question to me before my children, although I think I can give you a satisfactory answer. You know, sir, when I first became concerned about my soul, and unhappy on account of my sins, I called upon you to ask for your advice, and you told me to get into company, and spend my time as merrily as I could, but not to go to hear the Methodists." "I did so," answered the ungodly minister. "I followed your advice," continued the illiterate cobbler, "for some time; but the more I trifled, the more my misery increased; and at last I was persuaded to hear one of those Methodist ministers who came into our neighbourhood, and preached Jesus Christ as the Saviour. In the greatest agony of mind, I prayed to Him to save me, and to forgive my sins; and now I feel that He has freely forgiven them!—and by this I know that He is the Son of God."

**18—20. Peter,** name formerly announced,[a] now formally conferred; and its suggestiveness is explained. **rock,** word Peter = a stone.[b] **my church,**[c] "a glorious utterance of our Lord, occurring in no other passage of the Gospel."[d] **gates . . hell,** or *Hades*, the unseen world. **prevail,** it shall never perish.[e] **keys,**[f] emblem of authority. "As first in confessing Christ, Peter got this commission bef. the rest; and with these 'keys,' on the day of Pentecost, he first 'opened the door of faith' to the *Jews*, and then, in the person of Cornelius, he was honoured to do the same to the *Gentiles*."[g] **bind . . loose,** apostolic authority shall have the highest confirmation.[h] **tell . . man,**[i] a time to be silent, and a time to speak. They might be in too great a hurry to proclaim so glorious a truth. The proclamation would have greater force when His work as Messiah was accomplished.

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—*Robin on. Bib. Res.* iii. 404, 405.

**human and divine views of Christ**

*b* Lu. ix. 18.
*c* Mat. xiv. 2.

*a* "Ever fervent, the mouth of the apostles."—*Chrysostom.*
*b* Mat. xiv. 33; Jo. vi. 69; Mat. xxvi. 63, 64; Mk. viii. 29; Lu. ix. 20.
*c* Ro. x. 9.
*d* Jo. vi. 45; Is. liv. 13; Ep. i. 17, 18; Mat. xi. 25 26.

A Unitarian was once present at a revival service, and was invited to go forward to the altar, and seek Christ. "But," said he, "I do not believe in Him." It was suggested that he should test it by prayer. He went to the altar, and poured out his test prayer. "O, Christ! if Thou be a God, reveal Thyself." He had not prayed long, ere he sprung up with new convictions, exclaiming, "He is a God, He is a God!"

**the rock and the keys**

*a* Jo. i. 42. Cephas, Aramaic for Peter.
*b* Peter, Gk. πετρος, in Fr. *Pièrre* = Peter, and also "a stone."
*c* Ep. ii. 20—22; 1 Cor. x. 4; Re. xxi. 14.
*d Bengel.*
*e* Jo. v. 24; x. 27, 28; xi. 25, 26; Re. xx. 6; 1 Cor xv. 55

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*The safety of the Church.*—I. Hell's instruments of opposition: 1. Superstition; 2. Persecution; 3. Wealth; 4. Philosophy; 5. Heresy; 6. Infidelity. II. The glorious promise to the Church: 1. Preservation; 2. Prevalence.[a]

*The keys.*—"When I first entered upon the work of the ministry among you, I was exceedingly ignorant of the vast importance of church discipline. I thought that my great and almost only work was to pray and preach. I saw your souls to be so precious, and the time so short, that I devoted all my time, and care, and strength, to labour in word and doctrine. When cases of discipline were brought before me and the elders, I regarded them with something like abhorrence. It was a duty I shrank from, and I may truly say it nearly drove me from the work of the ministry among you altogether. But it pleased God, who teaches His servants in another way than man teaches, to bless some of the cases of discipline to the manifest and undeniable conversion of the souls of those under our care; and from that hour a new light broke in upon my mind, and I saw that if preaching be an ordinance of Christ, so is church discipline. I now feel very deeply persuaded that both are of God; that two keys are committed to us by Christ—the one the key of doctrine, by means of which we unlock the treasures of the Bible—the other the key of discipline, by which we open or shut the way to the sealing ordinances of the faith. Both are Christ's gift, and neither is to be resigned without sin."[l]

**Jesus foretells His death**

Lu. xxiv. 6—8.

**21—23. from . . time,** they being prepared by their confession of faith. **show . . suffer,** hitherto it had been shown that *Jesus is the Christ;* henceforth it was shown that *the Christ should suffer, etc.* **killed . . raised,** etc., how should Jesus know this? **took,** led aside. **rebuke,** expostulated. **Satan,**[a] for, like S. Peter, would have Jesus more anxious ab. His personal safety, etc., than ab. His mission. **things . . men,** personal safety, bef. God's glory.

*Mistaken views of good men.*—Founded upon: I. Error of judgment; II. Lack of knowledge—why should the innocent Jesus suffer? III. Misguided affection—far fr. Thee, etc.—men often are biassed in their views of the sins, sufferings, and future of others by their affections.

*Men know little of the sufferings of Christ.*—"We may paint the outward appearance of His sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the law that made it so. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails piercing His sacred flesh, but who can describe eternal justice piercing both flesh and spirit? We may describe the soldier's spear, but not the arrows of the Almighty; the cup of vinegar which He but tasted, but not the cup of wrath which He drank out to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking His Son, that He might never forsake us who were His enemies."[b]

**discipleship and cross-bearing**

**24, 25. will . . come,** desires to be a true disciple. **deny himself,** not caring for personal safety, etc., as Peter had sugg. **take . . cross**[a] *his own* C.—*i.e., his own* share of trial, work, self-sacrifice, **for** the Master's sake, **even to the death. will . . life,**

[a] Mat. xviii. 18.

[b] *Dr. D. Brown.*

[a] Jo. xx. 22, 23; 2 Cor. v. 18—20.

[a] Mat. viii. 4; ix. 30.

[l] *W. W. Whythe.*

"If there were never so fair a garden planted, and left without a fence, its herbs and plants would soon be rooted up: so it is in the Church where discipline is wanting."—*Cawdray.*

[l] *M'Cheyne.*

[a] Mat. x. 38; 2 Ti. iii. 12; Lu. xiv.

"To love all mankind, from the greatest to the lowest (or meanest), a cheerful state of being is required; but in order to see into mankind, into life, and still more into ourselves, suffering is requisite."—*Richter.*

"Oh! how sweet a cross it is to see a cross betwixt Christ and us; to hear our Redeemer say, at every sigh, and every blow, and every loss of a believer, 'Half mine!'"—*Rutherford.*

[b] *Maclaurin.*

*will* save. Earnestly desires and strives to keep out of danger, hence keeps the cross out of sight. **shall lose,** will fall short of life's great end here, and its true glory and happiness hereafter. **lose . . sake,** abjuring worldly maxims for Christian principles for Christ's sake alone. **find,**[b] shall find *life;* beatific, glorious, eternal.

*Life lost for Christ's sake, a saved life.*—I. Life includes the joys, pleasures, honours, &c., of life. II. For Christ's sake these have sometimes to be sacrificed. III. When so lost, the higher life is gained—peace, hope, heaven.

*Cross-bearing.*—Theresa had received a present; a little ebony cross, the ends of which were tipped with gold. She had it fastened to a blue ribbon, and wore it about her neck. At one time the cross-piece became loose, and she begged her father to repair the cross. "That I will do very willingly," said her father; "and by means of it will try to teach you a lesson how you may live in this world, and no affliction or duty prove a cross to you. See, without this cross-piece the longer piece is not a cross; only when the cross-piece is added is a cross formed. So it is in every trial which we call a cross. The longer piece represents God's will; our will, which always desires to cross God's will, is represented by the cross-piece. Each cross you are called upon to bear, take from it the cross-piece—your will—and it will no longer prove a cross to you."—*Hervey and the Ploughman.*—In the parish where Mr. Hervey preached, when he inclined to loose sentiments, there resided a ploughman, who usually attended the ministry of Dr. Doddridge, and was well informed in the doctrines of grace. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment. Mr. Hervey, understanding the ploughman was a serious person, said to him one morning, "What do you think is the hardest thing in religion?" To which he replied, "I am a poor, illiterate man, and you, sir, are a minister. I beg leave to return the question." "Then," said Mr. Hervey, "I think the hardest thing is to deny sinful self;" and applauded, at some length, this instance of self-denial. The ploughman replied, "Mr. Hervey, you have forgotten the greatest act of the grace of self-denial, which is to deny ourselves of a proud confidence in our own obedience for justification." In repeating this story to a friend, Mr. Hervey observed: "I then hated the righteousness of Christ: I looked at the man with astonishment and disdain, and thought him an old fool. I have since clearly seen who was the fool; not the wise old Christian, but the proud James Hervey."

**26. man,** the man himself—including affections, conscience, etc.—for time and eternity. **profited,** really advantaged, eternally benefited. **gain,** a thing impossible, assumed for sake of argument. **whole world,** all it can yield of wealth, honour, happiness, etc. **lose . . soul,**[a] be *himself* lost, now and for ever. **what . . exchange,**[b] if, indeed, he had anything to give; or possessed everything.

*Profit and loss.*—I. The soul's worth: (1) nature; (2) capacities; (3) immortality; (4) purchase price. II. The soul's loss, is loss of—(1) holiness; (2) happiness; (3) heaven; (4) hope. III. Enforce the question: (1) gain uncertain,—loss inevitable; (2) gain

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26, 1 Th. iii. 3, 1 Cor. xi. 1; Ile xiii. 12, 13.

*b* Re. ii. 10; Mk. viii. 35; Jo. xii. 25.

"Christ and His cross are not separable in this life, howbeit Christ and His cross part at heaven's door; for there is no house-room for crosses in heaven. One tear, one sigh, one sad heart, one loss, one thought of trouble, cannot find lodging there. They are but the marks of our Lord Jesus down in this wide inn and stormy country on this side death. Sorrow and the saints are not married together; or, suppose it were so, heaven would make a divorce."—*Rutherford.*

"Outward attacks and troubles rather fix than unsettle the Christian, as tempests from without only serve to root the oak faster; whilst an inward canker will gradually rot and decay it."—*H. More.*

**worth of the soul**

*a* Lu. ix. 25; xii. 20.

*b* Ps. xlix. 7, 8; 1 Pe. i. 18; Ga. ii. 20.

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imaginary,—loss positive; (3) gain temporary,—loss irretrievable.[c]—*The value of the soul.*—I. We possess immortal souls of incalculable value. This appears, 1, fr. nature of its powers; 2, price of its redemption; 3, efforts for its possession; 4, duration of its existence. II. Our souls are in imminent danger of being lost: 1, it is certainly poss.; 2, highly prob.; 3, truly deplorable; 4, utterly irreparable. III. Nothing can compensate for the loss of the soul: 1, the case supposed; 2, the inquiry instituted; 3, the exchange proposed.[d]

*The worth of the soul.*—A person lately deceased, and who possessed a speculative acquaintance with Divine truth, had, by unremitting industry, and carefully watching every opportunity of increasing his wealth, accumulated the sum of twenty-five thousand pounds. But alas! he became engrossed and entangled with the world, and to its acquisitions he appears to have sacrificed infinitely higher interests. A dangerous sickness, that brought death near to his view, awakened his fears. Conscience reminded him of his neglect of eternal concerns, and filled him with awful forebodings of future misery. A little before he expired he was heard to say, "My possessions amount to twenty-five thousand pounds. One half of this my property I would give, so that I might live one fortnight longer, to repent and seek salvation; and the other half I would give to my dear and only son."—*Constantine and the miser.*—Constantine the Great, in order to reclaim a miser, took a lance and marked out a space of ground of the size of the human body, and told him, "Add heap to heap, accumulate riches upon riches, extend the bounds of your possessions, conquer the whole world, and in a few days such a spot as this will be all you will have."

**27, 28. come . . glory,**[a] in splendour and authority (this "Man of Sorrows," now so lowly, and who has to suffer so much). **angels,**[b] number and magnificence of His retinue. **every man,**[c] good or bad, without exception. **works,**[d] conduct in relation to faith. **some,** and *some* might die bef. **taste . . death,**[e] *i.e.*, shall not die. **coming . . kingdom,**[f] of wh. the inauguration was on the day of Pentecost.

*Son of Man.*—I. App. to none but Christ; II. During His life on earth app. to Him only by Himself; III. The article *the* emphatic (Adam and his race called *man*); IV. The *one* man who is the relative and hope of all; V. Needful to be enforced lest His proper humanity should be overlooked amid the overwhelming evidence of His Divinity.

*Christ our judge.*—"As those on earth that are set at the right hand of kings do execute justice in courts or assizes, for the maintenance of the state and peace of the kingdom: even so Christ Jesus, sitting at the right hand of His Father—that is, being made sovereign Lord of all things, both in heaven and earth—is to hold a court, or assize, in which He shall come to judge both the quick and the dead."[g]—*Dismay at the judgment.*—Spencer says, that two soldiers entered the Valley of Jehoshaphat, when one of them said, "In this place shall be the general judgment, and I will now take my place where I shall then sit." He then sat down upon a stone, and looked up to heaven as if to receive his sentence; when such dismay overwhelmed him, that he fell to the earth trembling, and ever after remembered **the day of judgment with horror.**

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*s Pulpit Germs.*

*d* Anon.

"If I am mistaken in my opinion that the human soul is immortal, I willingly err; nor would I have this pleasing error extorted from me: and if, as some minute philosophers suppose, death should deprive me of my being, I need not fear the raillery of those pretended philosophers when they are no more."—*Tully.*

**Christ the judge**
Lu. ix. 26; *cf.* Mat. xxv. 31.
*a* Mat. xxvi. 64; xxv. 31—33, 46; Jo. xvii. 5.
*b* Da. vii. 10; Jude 14.
*c* Jo. v. 28.
*d* 2 Cor. v. 10; Ep. vi. 8; 1 Pe. i. 17; Re. ii. 6, 23; xxii. 12; 1 Cor. iii. 8; Jer. xvii. 10; xxxii. 19; Ps. lxii. 12; Is. iii. 10, 11; Mat. x. 41, 42.
*e* Jo. viii. 52; He. ii. 9.
*f* Mat. xxviii. 18; 1 Pe. iii. 22; *cf.* Da. vii. 13, 14.

*g Cawdray.*

"Justice is lame as well as blind amongst us."—*Gilway.*

## CHAPTER THE SEVENTEENTH.

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**1, 2. six,** or "*eight*,"[a] as the reckoning was exclusive or inclusive. **Peter,** *etc.*, for witnesses, as at other times.[b] **mountain,** not *Tabor*, bec. 1, it was inhab. and fortified; 2, then occ. by fortress; 3, it was near Cæsarea Philippi;[c] 4, they seem *aft.* to have returned to Galilee:[d] but prob. *Hermon.* **transfigured,** changed in appearance, both as to person and raiment.[e] "Lighted with radiance both fr. without and fr. within."[f]

*Transfiguration.*—"Completed the revelation of the person of Christ,—the Father had revealed Him to the *mind*, now He reveals Him to the sight."[g]

*Light latent, to ill. the latent glory of Christ.*—On one occasion, when Dr. Buckland, George Stephenson, and Sir William Follett were on a visit to Sir Robert Peel, they observed in the distance a railway train flashing along, throwing behind it a long line of white steam. "Now, Buckland," said Mr. Stephenson, "I have a poser for you. Can you tell me what is the power that is driving that train?" "Well," said the doctor, "I suppose it is one of your big engines." "But what drives the engines?" "Oh! very likely a canny Newcastle driver." "What do you say to the light of the sun?" "How can that be?" asked the doctor. "It is nothing else," said the engineer. "It is light bottled up in the earth for tens of thousands of years, light absorbed by plants and vegetables being necessary for the condensation of carbon during the process of their growth, if it be not carbon in another form; and now, after being buried in the earth for long ages in fields of coal, that latent light is again brought forth, and liberated,—made to work, as in that locomotive, for great human purposes."

**3, 4. Moses**[a] **.. Elias,**[b] fit representatives of law and prophets, and with a special mission.[c] **answered,** the illustrious visitors having departed.[d] **good .. be,** true, but not to *stay*. **tabernacles,** huts, booths, tents. Speaking in great agitation and wonder.[e]

*Visions and voices of Christianity.*—I. Visions: 1, of Christ; 2, of departed saints; 3, of Divine glory. II. Voices: 1, of social converse; 2, of Divine affection; 3, of imperative duty—hear Him![f]

*Wishes, bad and good.*—I asked a student what three things he most wished. He said, "Give me books, health, and quiet, and I care for nothing more." I asked a miser; and he cried, "Money, money, money!" I asked a pauper; and he faintly said, "Bread, bread, bread!" I asked a drunkard; and he called loudly for strong drink. I asked the multitude around me; and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure!" I asked a poor man, who had long borne the character of an experienced Christian. He replied, that all his wishes might be met in Christ. He spoke seriously; and I asked him to explain. He said, "I greatly desire three things: first, that I be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

the transfiguration
Mk. ix. 2 *ff*; Lu ix. 28 *ff*.
*a* Lu. ix. 28.
*b* Mk. v. 37; Mat. xxvi. 37.
*c* Mat. xvi. 13—28.
*d* Mk. ix. 30.
*e* Lu. ix. 29.
*f Alford.* Ac. xxvi. 13; Re. i. 16.
*g Dr. Parker.*

"Among the several wonders of the loadstone, this is not the least, that it will not draw gold nor pearl, but, despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves the angels, those noble spirits, the gold and the pearl, and He comes to poor sinful man, and draws him into His embraces."—*T. Watson.*

*a* Deu. xxxiv. 6.
*b* 2 K. ii. 11; *cf.* 1 Cor. xv. 50—53, and Phil. iii. 21.
*c* Lu. ix. 31.
*d* Lu. ix. 33.
*e* Mk. ix. 6.

*f Dr. Thomas. See Bishop Hall's Serm. before K. James, on* ver. 4.

"It is a fearful mistake to believe, that, because our wishes are not accomplished, they can do no harm."—*Gerhardt.*

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[a] Ex. xl. 34, 35; [b] Ch. vii. 1, 2.

[b] *De Wette.*

[c] 2 Pe. i. 17, 18.

[d] He. i. 1, 2; Deu. xviii. 15, 18, 19; Ac. iii. 22, 23; Jo. i. 18.

"In heaven we shall dwell together in the land of the living: here we only salute each other and pass on in the land of the dying."

[e] *Dr. Thomas.*

**5, 6. bright cloud,** the *shekinah*, symbol of Divine presence.[a] **them,** *i.e.* Jesus, Moses, and Elijah.[b] **voice . . cloud,** voice of God.[c] **hear him,** the sum of law and prophecy, and to whom the prophets bare witness.[d] **fell . . face,** in profound reverence and deep fear.

*Suggestive facts.*—I. Conscious existence of the departed; II. Glory of resurrection body of the good; III. The fact that centralises all redeemed souls—death of Christ; IV. Need of special revelation to qualify for special trial; V. The sublime joys of the celestial world.[e]

*Instinctive recognition of saints in light.*—A little girl of ethereal spirit, who lost her mother before she could remember, would say to her devoted friends, "Now tell me about my mamma." She listened with delight to the oft-told story. Then her request would be to be taken where she could see her mother's portrait, upon which she would gaze for hours. As she was dying, her attentive friend whispered, "Do you know me, darling?" but awoke no response. Just at the last, while gazing upward, she cried, with transport in her tone, "Mother!" and passed to her mother's embrace.

[a] Da. viii. 18; Re. i. 17.

"What! is Christ thy Brother, and does He live in thine house, and yet thou hast not spoken to Him for a month? I fear there is little love between thee and thy Brother, for thou hast had no conversation with Him for so long. What! is Christ the Husband of His Church, and has she had no fellowship with Him for all this time?"—*Spurgeon.*

**7, 8. touched,** reassuring them, imparting strength to body and mind.[a] **Jesus only,** M. and E. having finally departed, leaving Jesus the sole lawgiver and teacher of the people of God, who thenceforward are to *hear Him.*

*The awakening and arousing touch.*—From dif. motives, and with dif. degrees of pressure for dif. men. I. The sinner, with rod of the lawgiver to alarm; II. The penitent, with sceptre of mercy to welcome; III. The believer, with the shepherd's staff to guide; IV. The afflicted, etc., with hand of brother to comfort and sooth; V. The finally impenitent, with sword of justice to destroy.

*Jesus only.*—"A lady, while on a visit to the Exposition at Paris, died. During her last moments, speech had left her; but she managed to articulate the word 'Bring.' Her friends, in ignorance of her meaning, offered her food; but she shook her head, and again repeated the word 'Bring.' They then offered her grapes, which she also declined, and for the third time uttered the word 'Bring.' Thinking she desired to see some absent friends, they brought them to her: but again she shook her head; and then, by a great effort, she succeeded in completing the sentence,—

'Bring forth the royal diadem,
And crown Him Lord of all;'

and then passed away to be with Jesus."[b]

[b] *Newman Hall.*

**the coming of Elijah**

[a] Lu. ix. 36.
[b] Mk. ix. 10; Mat. xvi. 20.
[c] *Alford.* Mal. iv. 5.

**9—13. charged,** laid a solemn injunction upon them. **vision,** not a mere vision, but the *things they had seen*,[a] it was a wonderful reality. **no man,**[b] would it not be spoken of in heaven! **Elias . . come,** "If this was not the coming of E., was he yet to come? If it was, how was it so secret and so short?"[c] **understood,** this Jesus intended; otherwise, knowing they so "understood," He would have corrected an error of such magnitude.

*The age of Elijah and of John.*—I. External difference—unbelief and apostasy fr. law; in other, traditionalism. II. In-

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ternal agreement—worldliness, apostasy, hatred of prophets; in other, obduracy against voice and reproofs of the Spirit.[d]

*The inner and the outer eye.*—An artist was once studying a curious work of art, and became so absorbed in the contemplation as to forget all else about him. A spectator, observing him, asked what pleasure he could take in gazing so long on what seemed so indifferent an object to him. "Hadst thou my eyes," was the reply, "thou wouldst be as much ravished as I am." Ah! do we not all need to have our eyes opened, that we may "behold wondrous things out of God's law?"

*d Lange.*

"Narrowness of mind is often the cause of obstinacy: we do not easily believe beyond what we see."—*La Rochefoucauld.*

**cure of demoniac child**

Mk. ix. 20—27.

**14—16. come,** the day aft. the transfig.[a] **lunatic,** insane. **sore vexed,** *lit.* "suffers grievously." **falleth,** without self-control. **disciples,** of whose mission **he** may have heard fr. them or others.[b]

*Sin, moral insanity.*—I. The sinner's course tends to spiritual suicide—thou hast destroyed thyself; II. Is marked by extreme folly; III. Needs perpetual restraints and oversight. IV. Lunatics often sane on some subjects—sinners may be intellectually sound, but morally corrupt.—*The wants of the world, and the weakness of the Church.*—I. The world requires a great work fr. the Church. It requires it to cast out certain evil spirits: 1, selfism; 2, sensualism; 3, scepticism; 4, superstitions. II. The Church has signally failed to do the work required: 1, the work neglected is of the most incomparable importance; 2, there is no other body on earth that can do the work. III. The failure of the Church has arisen from want of faith: 1, faith is necessary to the means; 2, to the method; 3, to the motive.[c]

*Demoniacal possession.*—Dark, profoundly hellish, as is the character of Satan in the Scriptures, and in human books of imagination, do you not think that there are men who are the devil's masters in art, in craft, in lying, in every thing which is devilish? Have you not sometimes felt as though you could do his Satanic majesty reverence and respect in comparison with them? Talk of devils being confined to hell, or confined to invisibility! We have them by shoals in the crowded towns and cities of the world. Talk of raising the devil! What need for that when they are constantly walking to and fro in our streets, seeking whom they may devour! There they are: do you not see them? you do not recognise them, simply because they have not the *foot* or the *tail.*

*b* Mat. x. 8.

Lunatic, one *afflicted with lunacy,* fr. L. *luna,* the moon. The Gk. σεληνιάζεται, moon-struck (fr. σελήνη = moon). In Gk. usage σεληνιάζομαι = to be epileptic; of wh. the symptoms were supposed to become more aggravated with the increasing moon.

*c Homilist.*

"Malice is the devil's picture. Lust makes men brutish; and malice makes them devilish. Malice is mental murder: you may kill a man, and never touch him."—*T. Watson.*

**17, 18. perverse,**[a] *lit.* "distorted, turned away," "betw. an unbelieving world—part careless, part hostile—and a half believing Church, poor human nature, represented by the possessed child, is left in dumb helpless misery, and the devil triumphs."[b] **how . . you,** "bef. you learn faith."[c] **bring . . me,** "without Me ye can do nothing," through Me, ye might have done *this.* Many need to be *brought;* disciples are to help in bringing. **child,** Gk. παῖς = boy.

*The helpless must be brought to Jesus.*—I. They need bringing, have not will or power to go of themselves; II. Must be brought by friends, relatives, to disciples; III. Must be brought to Jesus—who alone can save.

*The devil defeated.*—There is a legend of Luther, that, during a serious illness, the Evil One seemed to enter his sick-room, and, looking at him with a triumphant smile, unrolled a vast roll which

*a* Deu. xxxii. 5, 20; Mat. xi, 16; *cf.* xii. 39—41, 45.

*b Conder.*

*c* Jo. xiv. 9; Ps. xcv. 10.

"It was anciently said of Eucrates, 'Eucrates has more tricks than one; thus no trap will easily catch him.' So we may say of the devil, that he hath a thousand ways to deceive: he can transform him-

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self into any shape whatsoever; nay, he knoweth how to be an angel of light."—*Spencer.*

he carried in his arms. As the fiend threw one end of it on the floor, and it unwound itself with the impetus he had given it, Luther's eyes were fixed on it, and, to his consternation, he read there the long and fearful record of his own sins, clearly and distinctly enumerated. That stout heart quailed before that ghastly roll. Suddenly it flashed into his mind that there was one thing not written there. He said aloud, "One thing you have forgotten: the rest is all true; but one thing you have forgotten,—'The blood of Jesus Christ His Son cleanseth us from all sin.'" As he said this, the "Accuser of the brethren," and his heavy roll of "lamentation and mourning and woe," disappeared together.

**power of faith**

*a Lightfoot.*

*b* Mk. xi. 22—24.

*c Conder.*

*d Bengel.*

*e J. A. Macdonald.*

An old lady was one night reading that passage in the Bible which speaks of the faith that can remove mountains. Now, there was behind her humble dwelling a high hill, which hid the nearest village from her view. She had often wished that this hill might be taken away. So, before retiring, she prayed that this hill might be removed, because she had faith that it would be done. But in the morning, when she arose, she lifted the curtain, and, lo! the mountain was still there. Then the old lady said to her son, who was then coming in, "Just as I expected, John the old hill stands yet."

19—21. **why . . out?** they had evidently succeeded in some cases, and were surprised at this failure. **grain . . seed,** a proverb for anything very small[a]=a very little real faith. **mountain,**[b] *fig. expres.*="image of greatest diffs. that faith can be called upon to encounter."[c] **impossible,** if it be needful and right. **kind,** whence there are more than one kind of demons.[d] **prayer,** by wh. faith is obtained, and strengthened. **fasting,** "an aid to intense and prolonged prayer, not having in itself any spiritual efficacy."

*Secrets of faith.*—I. The power of faith unlimited: 1. This ill. in the stupendousness of its miracles; 2. F. moves Omnipotence. II. Omnipotence not commissioned to caprice; 1. A fool having f. may not dissolve the universe; 2. Bec. God reserves the gift of faith in His own power. III. Moral reasons determine the subjects of the gift of f. They must have: 1. Seriousness; 2. Penitence; 3. Self-denial.[e]

*Simple faith.*—During the dark hours of the late rebellion in America, while the coloured people were despondent, and uncertain of their fate, one of their number, approaching Gen. Grant, said, "How de do, Ginral Grant?" and extended his hand, which the General cordially shook. "How am tings goin', Ginral?" The General's reply was, "Everything is going right, sir." In a brief period, the assuring words passed around the contraband camp, changing their despondency to hope and joy. If the despondent Christian will go to his Commander, he may be assured "every thing is going right."—*Praying for a lunatic.*—Richard Cook, a pious man, during Mr. Baxter's residence at Kidderminster, went to live in the next house to him. After some time he was seized with melancholy, which ended in madness. The most skilful help was obtained, but all in vain. While he was in this state, some pious persons wished to meet to fast and pray in behalf of the sufferer; but Mr. Baxter, in this instance, dissuaded them from it, as he apprehended the case to be hopeless, and thought they would expose prayer to contempt in the eyes of worldly persons, when they saw it unsuccessful. When ten or a dozen years of affliction had passed over Richard Cook, some of the pious men referred to would no longer be dissuaded, but fasted and prayed at his house. They continued this practice once a fortnight for several months; at length the sufferer began to amend, his health and reason returned, and, adds Mr. Baxter, "he is now as well almost as ever he was, and so hath continued for a considerable time."

**Jesus again predicts His**

22, 23. **abode,**[a] stayed awhile, spent their time: not "fixed residence." Gk. *ἀναστρουφομένων*, etc.=[a]"turning themselves

round," *i.e.* "sojourning." **betrayed,** given up. **sorry,** did not doubt, now understood what bef. they did not comprehend.[b]

*Christ's Personal predictions.*—I. Nature—they include the manner, time, place, and circumstances of His death, with minute details of antecedent and following incidents; II. Lessons—Whence hath this *man* this knowledge? Could any mere man foretell with certainty one event connected with His death? Would not any mere man have avoided the place and the traitor, etc.?

*A traitor's reward.*—Benedict Arnold once asked a loyal captain what the Americans would do with him, if they caught him. He replied, "I believe they would first cut off your lame leg, which was wounded in the cause of freedom and virtue at Quebec, and bury it with the honours of war, and afterwards hang the remainder of your body on a gibbet."

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**sufferings and death**

*a* Mk. ix. 30.
*b* Lu. ix. 45.

Betray, *to deliver up traitorously,*—*be* and Fr. *trahir*, It. *tradir*, L. *tradere*, to deliver up.

**24–27. tribute,** Gk. *δίδραχμα*[a]=half-shekel, *i.e.* the Gk. coin of two drachms then current in Palestine for half-shekel. The sum to be contributed by ea. Jew over 20 yrs. of age; first, for tabernacle,[b] after for temple. **prevented,** anticipated what he was ab. to say. **kings,** and His Father, whose house[c] was thus supported, was king of whole earth. **children free,** hence by strict right was Jesus free. **offend,** by seeming to disregard a religious duty. **money,** Gk. *στατηρ*=shekel. **me . . thee,** half-shekel ea.

*Political policy of Christian citizen.*—I. An old law meeting modern men; II. Characteristic act in conduct of Peter; III. A lesson on social policy of Christian citizen—waiving a personal right, to conciliate popular sentiment; IV. A striking display of Christ's superhuman power.[d]—*The tribute money and its lessons.*—I. Respecting our Lord Himself: 1, infinite in knowledge; 2, almighty in power; 3, divine in nature. II. The duty of Christians: 1, gratitude for God's care; 2, submission to human authority; 3, honest discharge of pecuniary obligations; 4, unwavering confidence in Christ.

*Tribute.*—"For your taxes and tributes, we are, above all other men, everywhere ready to bring them to your collectors and officers, being taught so to do by our great Master, who bade those that asked the question, Whether they might pay tribute unto Cæsar? to 'give unto Cæsar the things that are Cæsar's, and unto God the things that are God's.'"[e]

**payment of tribute-money**

*a Josephus, Ant.* xviii. 9, 1. In *Ant.* xviii. 8, 2, the shekel = 4 drachmæ, the Gk. for wh. was the *stater* (*στατηρ*). In N. T. the drachm = ab. 8*d.* English; or a little more than a quarter-shekel. The drachm was reckoned to=the Rom. *denarius* (Mat. xviii. 28).—*Jos. Wars*, vii. 6, 6.
*b* Ex. xxx. 11–16; xxxviii. 26.
*c* Jo. ii. 16.
*d Dr. Thomas.*
Tribute, a fixed sum *paid.* L. *tributum—tribuo*, to pay: perh. fr. *tribus*, a tribe.
*e Justin Martyr*

## *CHAPTER THE EIGHTEENTH.*

**1–3. came . . Jesus,** Jesus having questioned them on the matter in dispute.[a] **saying,** in thought not words.[b] **kingdom . . heaven,**[c] the kingdom wh. the Messiah would set up; the nature of wh. as yet they did not understand. **called . . child,** who seemed not loath to come. **converted,**[d] "turned round," *i.e.* fr. pride, etc. **little children,** and this child in particular.

*Conversion.*—I. Nature—a turning round from bad to good in thought, word, deed, spirit, purpose—not simply external, but internal; II. Necessity—the kingdom has room only for the good.—*The Christian life a glorified childhood.*—I. The Christian life is a glorified childhood. II. The Christian life, etc., in *faith.*

**least and greatest**

*a* Mk. ix. 33; Lu. ix. 46; xxii. 24.
*b* Mk. ix. 33.
*c* Ac. i. 6.
Convert, to turn round. L. *converto—conversus, —con*, and *verto*, to turn. Gk. *στρέφω*, to turn about.

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III. The Christian life, etc., in *love*. IV. The child life is a life in *hope*. The Christian life is a transfigured childhood. Like children, we believe without suspicion, love without distinction, hope without limitation; and, together with this, the Spirit of grace gives to our faith, *light;* to our love, *wisdom;* to our hope, an everlasting foundation.[e]

*Conversion.*—The term conversion is often used for an alteration of sentiment, a change of religious opinions—as in the case of a Romanist who relinquishes his peculiar views, or of a nominal Protestant who goes over to the Papists. This, however, is not the proper meaning of the term. "God forbid that I should change my religion!" said an ignorant old woman, when she was exhorted to abandon her notions of self-righteousness, and to betake herself to the hope of the gospel. "You object to change your religion," replied her instructor: "has your religion changed you?"

**4—6. humble,**[a] this was the lesson now being taught. **as .. child,** as this little child humbles himself now. **same .. greatest,** yet *unconscious* greatness. **one such,** as the one now before them—humble, teachable child. **name,**[b] for My sake, "as Conrad and Ursula Cotta received the young Martin Luther."[c] **receiveth me,** so great is His sympathy![d] **offend,** hinder, tempt. **mill-stone,**[e] the *ass-millstone*, i.e., large, turned by an ass, as opp. to small stone of hand-mill. **neck .. drowned,** not a Jewish, but heathen punishment, hence all the more shameful. **depth .. sea,**[f] deepest part of ocean.

*The humble is the greatest,* "for two reasons—I. Bec. childlike humility and simplicity involves conquest of master-sins—pride and selfishness; II. Bec. lowly self-distrust is right soil for growth of strong and lofty faith."[g]

*How to avoid offences.*—I. By keeping ourselves as far as practicable separate fr. the world; II. By maintaining a supreme love to God, and a constant remembrance of the unseen witnesses of our life.[h]

*A child's faith.*—Some time ago, a boy was discovered in the street, evidently intelligent, but sick. A man who had the feeling of kindness strongly developed went to ask him what he was doing there. "Waiting for God to come to me."—"What do you mean?" said the gentleman, touched by the pathetic tone of the answer of the boy, in whose eyes and flushed face he saw the evidence of fever. "God sent for mother and father and little brother," said he, "and took them away to His home up in the sky; and mother told me, when she was sick, that God would take care of me. I have no home, nobody to give me anything: and so I came here, and have been looking so long up in the sky for God to come and take care of me, as mother said He would. He will come, won't He? Mother never told a lie."—"Yes, my lad," said the man, overcome with emotion. "He has sent me to take care of you." You should have seen his eyes flash, and the smile of triumph break over his face, as he said, "Mother never told me a lie, sir; but you have been so long on the way!"

**7—10. woe,**[a] may be either "alas for!" or "curses upon," i.e., pity[b] or denunciation.[c] **offences,** or "scandals."[d] **needs be,** cannot be otherwise; world lieth in wicked one. **hand .. foot .. eye,** see notes on v. 29, 30. **everlasting,** lit. "endur-

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*Humility:—*
*a* Ps. cxxxviii. 6; ix. 12; Pr. iii. 34; xvi. 19; xviii. 12; xxix. 23; xxii. 4; Is. lvii. 15; Mi. vi. 8; Mat. v. 3; Lu. xiv. 11; Co. iii. 12; Ep. iv. 1, 2; 1 Pe. v. 5; Phi. ii. 3—9.

*b* Mat. x. 42; xxv. 40.

*c Conder.*

*d* Mat. xxv. 40; *cf* Philem. 17.

*e* Gk. μύλος ὀνικὸς.

*f* Gk. ἐν τῷ πελάγει τῆς θαλάσσης = *in the main sea of the sea.*

*g* 2 Cor. xii. 9, 10; 1 Pe. v. 5. *Conder.*

*h Dr. Kapff, Stuttgart.*

"In what way, or by what manner of working, God changes a soul from evil to good, how He impregnates the barren rock—the priceless gems and gold—is to the human mind an impenetrable mystery, in all cases alike."—*Coleridge.*

offences or hindrances

*a* 1 Cor. xi. 19; 1 Ti. v. 14; vi 1; [a] xvii. 1, 2.

ing for ages." **hell,** lit. *Gehenna.*[e] **little ones,** children; simple, child-like disciples. **angels,** prob. not guardian As. but As. generally, who have charge given them concerning heirs of salvation.[f] **behold . . face,**[g] waiting His bidding to rescue the innocent, or punish the guilty.

*Eternal punishment.*—1. Does not rest upon this verse, or the words everlasting fire (πῦρ τὸ αἰώνιον) alone; but, 2. on *whole scope* of the vv. in wh. it occurs; 3. on the contrast betw. "everl. punishment" and "everl. life;" and, 4. on the *utter absence of the slightest intimation of hope* for the finally condemned.[h]—*Guardian angels.*—Humble Christians: I. Engage the services of heavenly angels; 1. they have *their own* guardian angels; 2. their angels are high in favour with God. II. They are precious to the everlasting Father: 1. their salvation the object of Christ's mission; 2. the restoration of *one* a source of inexpressible delight; 3. the ruin of the *least* repugnant to the Infinite mind.[i]

*Children not to be despised.*—"I have, during the past year, received forty or fifty children into church-membership. Among those I have had at any time to exclude from church-fellowship, out of a church of twenty-seven hundred members, I have never had to exclude a single one who was received while yet a child. Teachers and superintendents should not merely believe in the possibility of early conversion, but in the frequency of it."[k]—"*I don't want to go to heaven.*"—There was a clergyman, who was of nervous temperament, and often became quite vexed, by finding his little grandchildren in his study. One day, one of these little children was standing by his mother's side, and she was speaking to him of heaven. "Ma," said he, "I don't want to go to heaven." "Do not want to go to heaven, my son!" "No, Ma, I'm sure I don't." "Why not, my son?" "Why, grandpa will be there, won't he?" "Why, yes, I hope he will." "Well, as soon as he sees us, he will come scolding along, and say, 'Whew, whew, what are these boys here for?' I don't want to go to heaven, if grandpa is going there."

**11. for,** this is an esp. reason why the "little ones" are not to be despised. **come,** acc. to anc. prediction; fr. the world of glory; in human form and nature; as a lowly, humble, but sinless man. **to save,** and to *seek* in order to save. **lost,**[a] lost now, and, but for this *coming*, lost for ever.

*Pastoral service symbolised by the Great Shepherd.*—He cherishes the lost sheep; I. Because it is a lost life, not a dead possession; II. Because He is a faithful Shepherd, full of compassion, not one who reckons closely. One lost sheep may be of greater importance than ninety and nine that have not gone astray. *Lessons to be learned fr.* by the Church, in respect of I. Doctrine; II. Rule; III. Mission. *The* threefold will; to save the lost; I. In heaven; II. On Golgotha; III. In the heart of the Church.[b]

*Will Jesus save me?*—Some time ago, on visiting an hospital, I saw a young man in the last stage of consumption, and I asked him if he was prepared for death. He looked at me with great earnestness as I spoke of the all-sufficiency of Jesus, but he remained silent. Two days after, on entering, he grasped my hand, and with tears exclaimed, "*I am lost! I am lost!*" I had much satisfaction in directing him to that Saviour who came to seek and to save the lost; and on leaving I gave him "Come to Jesus." The next morning, when I went to see him, he was

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Woe, a *curse, or an exclamation of grief.* A.-S. *wa;* Ice. *va, vo;* Ger. *weh;* Goth. *vai;* L. *væ;* Gk. *ouai* (fr. the sound).

*b* Mat. xxiv. 19.

*c* Mat. xi. 21.

*d* Gk. σκανδάλων.

*e* Mat. v. 22.

*f* Ps. xxxiv. 7, xci. 11; He. i. 14.

*g* Lu. i. 19.

*h Conder. cf.* Mat. xiii. 42; Jo. iii. 36; v. 24; 2 Thes. i. 8, 9 Ro. xxi. 8.

*i Dr. Thomas.*

"Call not that man wretched, who, whatever ills he suffers, has a child to love."—*Southey.*

*k Spurgeon.*

"I love these little people; and it is not a slight thing when they, who are so fresh from God, love us."—*Dickens.*

**purpose of Christ's coming**

Lu. ix. 56; xix. 10; Jo. iii. 17; xii. 47; Ga. iii. 13; Ep. ii. 1, 4, 5.

*a* "Children are here to be reckoned with '*that wh. was lost,*' and therefore are not to be regarded as faultlessly innocent."—*De Wette.*

*b Lange.*

Whoever reached within three thousand feet of the city of refuge was safe. If the sinner shall but touch the hem of Christ's garment, he shall live.

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"Our altar is four-square; it has a face each way, and it has a horn upon each corner, that the man-slayer who flees for safety may touch it; and he who touches that altar touches it for safety." — *Evans.*

taking breakfast; but so anxious was he for the bread of life, that he made the nurse remove it that he might listen to me; and I will never forget his earnest look when he said, Will Jesus save *me?* I am such a great sinner." Suitable direction was given him, and the truth that saves the soul was fully brought before him. Next morning I observed a great change in the expression of his countenance, and I asked him if he thought Jesus could save such a sinner as he was. "He *has* saved me," was his immediate reply. He wished to know more of Christ, and he maintained the beginning of his confidence steadfast to the end. One day, on speaking to him of Jesus as the foundation, he quickly caught the idea, and said, "*I see; I see; I must rest upon the Rock.*" When reminded that he had been a great sinner, he said he had, but he had found Christ a great Saviour; and he appeared to have such a view of the work of Christ, that the sinner was lost in the glory of the Saviour. The next day he went, we hope, to the land of everlasting light.

**the lost sheep**

Lu. xv. 3–7.
*cf.* Ro. viii. 38, 39; Is. xl. 11; Jo. xxi. 15; 2 Pe. iii. 9; 1 Pe. i. 5.
*a* Jer. xiii. 16.
*b Dr. Parker.*

"God, saith Chrysostom, hath given a man two eyes: if he lose one, he hath another. But he hath but one soul: if he lose that, it is irrecoverable; it can never be made up again."— *T. Watson.*

**12—14. one . . astray,** first wandering thoughtlessly, then hurrying with affright. **leave . . nine,** not caring less for them; a large flock will usually keep together; be seen fr. a distance; be less liable to attack; would, therefore, be comparatively safe for a season. **mountains,**[a] not shrinking fr. toil and pain. **seeking,** anxiously; calling by name. **astray,** unhappy, and in danger. **if . . find,** but it may have fallen into some pit or chasm, or be devoured by some beast of prey. **more,** not bec. of more value; but bec. it has been saved, and his toil has been requited. **will . . Father,** hence, leaving the great flock in heavenly fold, the good shepherd is seeking. **one,** not even *one.* **perish,** be lost.

*God's minute and all-inclusive care of the universe.*—I. He is the Shepherd of the flock; II. His love is *impartially* shown to all who are in the fold; III. The salvation of the *least,* is worth all the efforts of the *highest.*[b]

*Think of possibilities, and respect children.*—It is said of that German schoolmaster, John Trebonius, the instructor of Martin Luther, that he always appeared before his boys with uncovered head. "Who can tell," said he, "what may yet rise up amid these youths? There may be among them those who shall be learned doctors, sage legislators, nay, princes of the empire." Even then there was among them that "solitary monk that shook the world."

**a brother's trespasses**

Jo. viii. 17.
*a* Le. xix. 17; Lu. xvii. 3, 4; Ps. cxli. 5; Ja. v. 20.
*b* De. xix. 15; 2 Cor. xiii. 1; 1 Ti. v. 19; 1 Cor. vi. 6, 7; Col. iii. 13.
*c* Ac. xv. 6.
*d Alford.*
*e* 2 Th. iii. 6; Tit. iii. 10; 2 Jo. 10.
*f* Mat. xvi. 19; Jo. xx. 22, 23; 1 Cor. v. 4; 2 Cor. ii. 10.
Trespass *to pass*

**15—18. brother,** fellow disciple. **trespass,** sin. **go,** without needless delay. **tell,** convince, reprove, in kindness.[a] **alone,** do not unnecessarily overwhelm him with shame in public. **hear,** patiently, and confess his fault. **gained,** won back to brotherly feeling. **if not,** do not give thy bro. up. **take . . more,**[b] and be heedful whom you select. **witnesses,** of your reproof, and evidence; and your brother's fault. **every word,** that nothing may be afterwards exaggerated by you, or extenuated by him. **established,** beyond doubt. **neglect . . them,** being proud, or stubborn. **church,**[c] whole body of disciples "That congregation of wh. thou and he are members."[d] **heathen . . publican,**[e] one who no longer belongs to the body of the faithful. **bind . . loose . . heaven,**[f] your prayer, and charitable decision shall have the highest sanction.

*The policy and power of the Church.*—I. The policy of the true Church on earth; 1. The magnanimous benevolence of the aim; 2. Admirable wisdom of the means; II. The power of the church in heaven. It has power to secure, 1. A divine ratification of its conduct; 2. A full answer to its petitions; 3. A personal visitation fr. its Lord.[g]

*Method of gaining a brother.* — I. Privacy; II. Witness; III. Discipline.[h]—"The gain of a man compared with other gains."[i]

*Privacy in reproof.*—"When any member of Mr. Kilpin's church at Exeter came with details of real or supposed injuries, received from a fellow-member, after listening to the reporter, Mr. K. would inquire if they had mentioned these grievances to their offending brother or sister. If the reply was in the negative, and usually it was so, he would then calmly order a messenger to fetch them, remarking, that it would be ungenerous to decide, and unscriptural to act, merely from hearing the statement of one party. This determination always produced alarm, and the request that nothing might be mentioned to the parties implicated. This plan had a peaceful influence, and often produced humility and self-accusation. Assertions and proofs are very different grounds for the exercise of judgment, and are more distinct than angry persons imagine."—*Whitecross.*

**19, 20. two,** however small the body of faithful men. **agree,** in heart, mind, will, desire, faith. **anything,** that is fit and right, **ask,**[a] in believing prayer. **done,** granted, accomplished. **in . . name,**[b] as My disciples, for My glory, to pray for the peace and prosperity of My kingdom.

*Social worship.*—I. Facilities for, always practicable; no such difficulties as: 1. Want of numbers; 2. Distance fr. place; 3. Inconvenient time; 4. Diff. of opinion. II. Inducements to, 1. Christ's presence; 2. Answers to prayer. III. Character of, 1. Concord; 2. Prayer; 3. Solemnity—Christ there; 4. Joyful expectancy. IV. The great requisite for, "In My name," 1. To engage in it in spirit of obedience. V. Advantages of, 1. Promotes spirituality of heart; 2. Stimulates to secret worship; 3. Affords a lesson to the household.[c]—*Christ in His ordinances*—I. The duty prescribed, to *gather*, etc.: 1, for purposes of worship; 2, on the ground of His mediation; 3, under influences of His spirit. II. The instructions suggested: 1, learn the essential Godhead of Jesus Christ; 2, Divine origin of religious ordinances; 3, comparative indifference of outward modes of worship. III. The encouragement afforded; His presence is: 1, infinite; 2, certain; 3, efficacious.

*Answer to united prayer.*—Some time ago, three Christians fixed by agreement on a merchant of Philadelphia, doing a large business, but who had no interest in Christ, to make him a subject of special prayer. They agreed to meet at the same hour each day to pray for his conversion. Having done so for two or three days, they said to a fourth, a merchant, "We want you to go and talk to that man about his soul." "I will go," he said. He went, found the merchant in his counting-house in the midst of business, and asked him for an interview. It was granted. He told him at once the object of his visit. "I have come to speak to you about Jesus." The man's head fell upon his breast.

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*over* a limit. Old Fr. *trespasser*, transpasser; L. *trans*, across, and pass.

Church, lit. *the Lord's house*. A.-S. *circe*; Ger. *kirche*; Scot. *kirk*; Gk *kyriakē* — *kyrios* the Lord. By usage *c* is proper trans. for Gk. *ecclesia* (congregation in Tyndale's V.), in classic it = a congregation of *citizens* publicly called; of *citizens* opp. to sojourners, and a *legal assembly* as opp. to a chance crowd (fr. *ec*, out, and *calein*, to call). —*Conder.*

*g Dr. Thomas.*
*h Dr. Parker.*
*i W. W. Whythe.*

**power of union in prayer**

*a* Ac. xii. 5, 16, 17; iv. 31; Ja. i. 5, 6; Ac. viii 15. 17; Lu. xviii. 1; 1 Jo. iii. 22; v. 14, *b* Ex. xx. 24; Ps. cxlv. 18; Mat. xxviii. 20; Jo. xx. 19, 26.

*c Stems & Twigs.*

A poem represents a man venturing timidly into the presence of God with a *little* draft, of whom God inquires why he did not ask a larger sum. He loves to give. He says, "Ask of me, and I will show thee great and mighty things."

It is said of that good old man, John Quincy Adams, that he never went to his rest at night until

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he had repeated the simple prayer learned in childhood.—the familiar "Now I lay me down to sleep."

He was silent. "If you feel that you need a Saviour, I have come to tell you that His salvation is free, and that you may have it if you will." "Do you say that?" he asked. "I repeat it; I have the highest authority for it," said the visitor. "Will you go with me to see my pastor to-night?" "I will go to-night," he replied. That evening the merchant and his friend came to the minister, the former anxiously inquiring for Jesus, and sitting with the simple earnestness of a little child, begging to know more of the way of life.

**forgiveness to be unlimited**
Ge. iv. 24.

*a* "In the Talmud it is determined that a man may be forgiven his sin till the third time, but not the fourth; alleging Am. i. 3; ii. 6; Job xxxiii. 29, 30."—*Stier.*

*b Stier.* Lu. xvii. 4; Mat. vi. 14; Mk. xi. 22; Col. iii. 8, 13.

*c Lange.*

*d Heubner.*

"Humanity is never so beautiful as when praying for forgiveness, or else forgiving another."—*Richter.*

**21, 22. seven,** wh. Peter thought a liberal extension of the Pharisee's rule.[a] **seventy . . seven,** *i.e.* without limit. "If I can still *count*, then have I not forgotten what went before, and therefore not at all really forgiven fr. the heart."[b]

*Unlimited forgiveness.*—"Till seven times?" or, the tendency of the class of wh. Peter is the type to count and limit spiritual acts. Acts of forgiveness, prayer, and similar deeds should not be counted. Our love must not be limited by arithmetical rules.[c] —"If a man is to forgive so frequently, how much more will our Father in heaven be ready to extend mercy."[d]

*The power of forgiveness.*—Near the end of the seventeenth century, a Turkish grandee in Hungary made a Christian nobleman his prisoner, and treated him with the utmost barbarity. The slave—for such he was—was yoked with an ox, and compelled to drag the plough. But the fortune of war is changing; and the Turk fell into the hands of the Hungarians, who said to their enslaved fellow-countryman, "Now take your revenge upon your enemy." This was in accordance with the custom of the age; and the Turk, supposing, as a matter of course, that he would be tortured to death, had already swallowed poison, when a messenger came from his Christian slave, telling him to go in peace; he had nothing to fear. The Moslem was so impressed with this heavenly spirit, that he proclaimed with his dying breath, "I will not die a Moslem; but I die a Christian: for there is no religion but that of Christ which teaches forgiveness of injuries."

**the King and His servants**
*a* "This is the first of the parables in wh. God appears in His character of king."—*Trench.* Talent, the *Attic* t. = 60 minæ = £6,000 drachms = 238*l.* 6*s.* 1*d.* *Jewish silver* t. = 3,000 shekels (Ex. xxxviii. 25, 26) = 356*l.* 7*s.* 6*d.* *Gold* t. = 6,000 *id.* taking shekel at ½ oz., and silver at 5*s* the oz., and a t. of gold—1,500 oz.—at 4*l.* an oz.
*b* Ex. xxii. 3; Le. xxv. 39, 47; 2 K.

**23—27. kingdom . . heaven,** of wh. forgiveness is a principal law, and characteristic. **King,** *i.e.*, God[a] in this relation. **account,** a return of their transactions in His service. How they had farmed His revenue and estate. **reckon,** comparing receipts with returns. **brought,** did not *come* willingly bec. of his debt. **10,000 talents,** if of *silver* = £3,750,000: if of *gold* = £60,000,000. But this is a *supposed* case, to show that the servant's indebtedness was enormously great. A man's indebtedness to God incalculably great. **sold,** acc. to law.[b] **fell down,** in an agony of sorrow, despair, fear. **patience,** give me time. **pay . . all,** *all.* to sinner's idea of making amends in the future.[c] **compassion,** pity for his bankrupt state. **loosed,** liberated him fr. penalty due to crime, and fr. present fear and misery.

*The account rendered.*—I. The sinner's liabilities: (1) The amount—inconceivably great; (2) Circumstances under wh. accumulated—living for self, misapplying the King's revenue. II. The sinner's assets, nothing! yet sometimes a boast of solvency—a few good things in the past, and purposes in future, unrealised property. **III. The sinner's proposal: (1) Does not dispute the**

claim; (2) Owns the justice of debt; (3) Presumptuous self-confidence—"I will pay thee all." IV. The King's mercy.

*The joy of forgiveness.*—The Rev. Peter Jones, a converted Indian chief from America, when in this country—after describing his pierced and wounded condition under conviction for sin, as a stricken deer who left the herd to die—said of the sensations of new life experienced by him on the day of his salvation, "On that day, the world seemed all fresh and new to me. It seemed like a new creation. I looked around; and the trees and the fields were so green, the lake was so blue, the sunshine so bright, the sky was so glad! Oh! that was a handsome day on which God, for Christ's sake, forgave my sins!"[d]

**28—30. same,** just forgiven the vast debt. **went out,** having received this lesson in the act of forgiving. **found,** sought that he might find. **100 pence,**[a] a comp. small sum; ab. £3. **throat,** "collared" him, seized him roughly. **fell down,** as *he* had done bef. the King, and using the same words. **prison,** though imprison. for debt was not known in Jewish law, they would be familiar with it as a Rom. custom, acc. to wh. such a prisoner was "heavily ironed and nearly starved in a noisome dungeon."

*The unmerciful servant.*—The chief elements of his character were—I. Forgetfulness of personal benefits—ingratitude; II. Pride; some still clung to him, who, but now, had said—"I will pay thee all;" III. Hard heartedness; had no pity for his fellow.

*Spirit of forgiveness.*—Philip, king of Macedon, discovered great moderation, even when he was spoken to in shocking and injurious terms. At the close of an audience which he gave to some Athenian ambassadors, who were come to complain of some act of hostility, he asked whether he could do them any service. "The greatest service thou couldst do us," said Democharcs, "would be to hang thyself." Philip, though he perceived all the persons present were highly offended at these words, answered, with the utmost calmness of temper, "Go, tell your superiors, that those who dare make use of such insolent language, are more haughty, and less peaceably inclined than those who can forgive them."

**31—35. sorry,**[a] both for the debtor, and that the creditor should have forgotten the lesson he had received. **told,** "The hardest oppressor would tremble if he could hear all the voices that are crying to God for judgment upon him."[b] **all . . debt,** that *great* debt. **desiredst,** not deservedst. **fellow servant,** who owed thee so little. **wroth,** righteous indignation. **tormentors,** jailors, those who punish by scourging, death, &c. **till . . pay,** when would that be? **likewise,**[c] aft. like manner. Here is the application.

*Kingdom of Heaven under the figure of reckoning.*—I. The King reckoning; or, the remission of an infinite debt; II. The servant reckoning; or, the harsh demand of a small claim; III. The final reckoning of the King occasioned by that of the servant.[d]

*Retribution.*—The huntsman of Farmestein was shot dead in the forest by some unknown hand. Twenty years after, his son, who had obtained the same position, shot at a stag, but, missing it, hit an unseen man. As he lay dying, he said to the huntsman, "I am the man who shot your father, just here, under this oak. The very ground where we now are was dyed with his blood; and

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iv. 1; *cf.* De. xv 12; Jer. xxxiv. 14; Is. l. 1; 1 K. xxi. 20; 2 K. xvii. 17.

*c* Ro. x. 3; La. xviii. 9—14; Ra iii. 17.

*d Dr. Jobson.*

*a* Mat. x. 29.

"Generous and magnanimous minds are readiest to forgive; and it is a weakness and impotency of mind to be unable to forgive."—*Bacon.*

Tasso, being told that he had a fair opportunity of taking advantage of a very bitter enemy, replied—"I wish not to plunder him; but there are things I wish to take from him—not his honour, his wealth, or his life, — but his malice and ill-will."

*a* Ps. cxix. 53, 136, 158.

*b Conder.*

*c* Pr. xxi. 13; Mat. vi. 12; Ja. ii. 13; Le. xix. 18; Ep. iv. 32.

*d Lange.*

"To be unwilling to forgive an offence, is to provoke the wrath, both of heaven and earth."—*Quesnel*

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it has evidently been destined that you, son of the murdered man, should on this precise spot, without any thought or intention of such a thing, avenge the act on me. God is just," he exclaimed, and presently expired.

## CHAPTER THE NINETEENTH.

**Christ's ministry in Perœa**
Mk. x. 1; Lu. xiii. 10—21.
*a* Mat. ii. 16; xv. 21.
*b Stanley, Sin. and Pal.* 329, 423.
*c* Mat. xiv. 14, 34—36; xv. 30.
*d Lange.*
*e Dr. Parker.*
Multitude, a great crowd. L. *multitudo* — *multus*, many.

"Health is the greatest of all possessions, and 'tis a maxim with me, that a halo cobbler is a better man than a sick king." — *Bickerstaff.*

*f Dr. J. Hamilton.*

**concerning divorce**
*a* See note Mat. v. 31, 32; also *Lightfoot* ii. 146, 147, 217; and *Conder, in loc.*
*b* Ge. i. 27; v. 2; Mal. ii. 15.
*c* Ge. ii. 24; Mk. x. 7, 8; Ep. v. 33; 1 Pe. iii. 7; 1 Cor. vi. 16.
*d* Ro. vii. 2, 3.
Twain, two. Old Eng. *twayne, tweyne* (*Chaucer*); A.-S. *twegen*, two.
Divorce, legal separation of husband and wife. L. *divortium—dis*, aside, and *verto*, to turn.
*g Dr. Thomas.*

**1, 2. finished . . sayings,** and also His ministry in Galilee until aft. His resurrection. **coasts,** frontiers.[a] **Judæa . . Jordan,** *i.e.* Perœa="the land beyond" (the Jordan) as it was called in the Gk. nomenclature of its Rom. conquerors.[b] **multitudes . . foll. . . healed,** as usual.[c]

*Christ followed by friends and foes.*—Wherever He goes, He is foll.—I. By friends, those who need help; II. By enemies, the representatives of the letter in opp. to the spirit.[d] "Men were constantly needing, and Christ was constantly giving."[e]

*The Great Healer.*—Alexander the Great was dying of a wound, which did not seem very dangerous at first; but it baffled his physicians, and was rapidly becoming mortal. One night, however, it is said he dreamed that some one had brought him a peculiar-looking plant, which, when applied to the festering sore, had cleansed and closed it. In the morning, when he awoke, he described the plant; and the historian informs us that it was sought for and found, and, when applied to the wound, the fiery pain subsided, and he was speedily healed. Now, your soul has received a deadly hurt: it has been stung by the old serpent, the devil. The wound gets worse. There is a tender plant which is able to heal you: it is the Balm of Gilead. They used to wound the balsam-tree, in order to obtain its healing essence; and so for our transgressions the Saviour was wounded, and "by His stripes ye are healed."[f]

**3—6. tempting,** if he said "Yes" his authority as a moral teacher might suffer: if he said "No" his popularity would suffer; or he might incur the vengeance of Herod. **every cause,** however slight.[a] **answered,** and, knowing their purpose, removed the question fr. Rabbinical interpretations of the Mosaic Law to the law of nature, and the original institution of marriage.[b] **read,** in Word of God, not *heard* by mere tradition. **cause,**[c] reason. **twain,** two. **one,** in object, in purpose, as though animated by one mind. **no . . twain,** as before. **let . . asunder,** the primitive intention being that the marriage tie was indissoluble.[d]

*The marriage tie.*—I. Its prescribed limitation. Enforced by (1) numerical proportion of the sexes; (2) evils of polygamy; (3) teaching of Bible. II. Its tender intimacy. III. Its conditional dissolubility: (1) toleration of Moses; (2) justifiable grounds of divorce. IV. Its optional formation.[e]

*Arab method of divorce.*—When married people seek a separation among the Arabs, the cadi orders them to live for some time with a discreet and austere man of the tribe, that the latter may examine their life, and see on which side blame lies. This elderly man makes a report at the expiration of the appointed time; and this report is the foundation on which the cadi builds his judgment of divorce. Experience has demonstrated, that there is no better method of restoring peace in families. The husband and

wife, put thus upon their good behaviour, resume the manners of courting days. Each strives to be more amiable than the other, to convince the "elder of Israel" that it is not this one's fault if the honey-moon changed its quarter. A.D. 29.

**7—9. command,**[a] wh. *restriction*, they considered implied a permission. **hardness . . suffered,** "the laws given by Moses were not the best possible for men, but the best practicable for such men as the Heb. people."[b] **beginning,** at the first institution of marriage. **except,** with the highest reason.[c] **put away,** save in a lawful way, and for that just reason.

*Doctrine of Christ concerning marriage.*—I. Its binding character as instituted by God; II. Its decay in the progress of history; III. Its prepared restoration under the Law; IV. Its transformation by the Gospel.[d]

*A happy marriage.*—Rev. Robert Newton, the Wesleyan pulpit orator, and his bride, began their married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. When an old man, Mr. Newton remarked, "In the course of a short time, my wife and I shall celebrate the jubilee of our marriage; and I know not that; during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

*Marriage and celibacy.*—Marriage is the mother of the world, and preserves kingdoms, and fills cities and churches, and heaven itself. Celibate, like the fly in the heart of an apple, dwells in a perpetual sweetness, but sits alone, and is confined and dies in singularity; but marriage, like the useful bee, builds a house and gathers sweetness from every flower, and labours and unites into societies and republics, and sends out colonies, and feeds the world with delicacies, and obeys their king and keeps order, and exercises many virtues, and promotes the interests of mankind, and is that state of good things to which God has designed the present constitution of the world. Single life makes man, in one instance, to be like angels, but marriage in very many things makes the chaste pair to be like Christ. "This is a great mystery," but it is the symbolical and sacramental representation of the greatest mysteries of our religion. Christ descended from His Father's bosom, and contracted His divinity with flesh and blood, and married our nature, and we became a church, the spouse of the Bridegroom, which He cleansed with His blood, and gave her His holy Spirit for a dowry, and heaven for a jointure; begetting children unto God by the Gospel.[e]

**10—12. case,** "the account to be given," "the original ground and principle."[a] **good,**[b] as it seemed to them who had long been familiar with the custom of easy divorces; and who, perhaps, considered that the effect of the custom was to make women, through fear, more servilely obedient. **saying,** or "doctrine," of the disciples. **save . . given,**[c] a very few, such as **eunuchs,** who, by cruelty of others, or self-mutilation, are disqualified for that state wh. for mankind generally is most happy and safe.

"The stags in the Greek epigram, whose knees were clogged with frozen snow upon the mountains, came down to the brooks of the valleys, hoping to thaw their joints with the waters of the stream;

a De. xxiv. 1; Ma v. 31; Mk. x. 4.

b *Conder.*

c See note on Ma v. 32.

d *Lange.*

e *Bishop Taylor.*

"The first bond of society is the marriage tie; the next, our children; then the whole family of our house, and all things in common."—*Cicero.*

"If thou wishest to marry wisely, marry thy equal."—*Ovid.*

a *Alford.*

b Pr. xviii. 22.

c 1 Cor. vii. 7, 8, 17, 37.

* Marry, *to provide with a male.* Fr. *marier*; L. *maritus*, a husband — *mas, maris*, a male.

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Wife, a married woman. A.-S. *wif*; Ice. *vif*; Ger. *weib*, prob. fr. root of woman or *wife-man*. A.-S. *wif-mann*.

Eunuch, *a guardian of the couch*. Gk. *eunoûchos* — *eunē*, a couch, and *echō*, to have charge of.

*d Jer. Taylor.*

*e J. Palmer.*

"A very phœnix upon earth, and rare as a black swan—who could endure a wife in which all excellences are united? I would rather, far rather, marry a country girl of Venusia, than thee, O Cornelia, mother of the Gracchi, if along with thy mightiness thou broughtest a proud and disdainful spirit, and countest as part of thy dower the innumerable triumphs of thy family. Away, I beg, with thy Hannibal and Syphax, conquered in his camp—troop, with the whole of thy Carthage."—*Juvenal.*

but there the frost overtook them and bound them fast in ice, till the young herdsmen took them in their strange snare. It is the unhappy chance of some men, finding many inconveniences upon the mountains of single life, they descend into the valleys of marriage to refresh their troubles, and there they enter into fetters, and are bound to sorrow by the cords of a man's or woman's peevishness; and the worst of the evil is, they are to thank their own follies; for they fell into the snare by entering an improper way. Christ and the Church were no ingredients in their choice."[d]

*Religion in marriage.*—Dr. Payson, meeting an irreligious lady whose husband was trying to serve God, addressed her thus: "Madam, I think your husband is looking upwards,—making some effort to rise above the world towards God and heaven. You must not let him try alone. Whenever I see the husband struggling alone in such efforts, it makes me think of a dove endeavouring to fly upwards while it has one broken wing. It leaps and flutters, and flutters, and perhaps rises a little way; and then it becomes wearied, and drops back again to the ground. If both wings co-operate, then it mounts easily."—*Unhappy marriages.*—At the close of a sermon lately preached from Numb. x. 29, the venerable preacher related the following incident:—A young gentleman who had for some time been journeying from Egypt towards the Promised Land, and who had been useful to his fellow-travellers, became acquainted with a very handsome young lady, much addicted to the pleasures derived from worldly amusements. He sought advice from some of his fellow-Christians, who said all they could to dissuade him from marrying her, lest he might thereby sustain injury. He replied he hoped, if he took her as his wife, he might be the means of her conversion. They were married; and in a short time he yielded to her ways, and went with her to balls, the theatre, and such places. He was shortly after afflicted, and in his extremity sent for two of his former associates, who prayed with him. God heard their prayers and restored him to health. Again he yielded to temptation—was again afflicted; again he sent for his pious friends, who earnestly besought the Lord to raise him to health. He heard their prayers. Once more he went into the ways of the ungodly—once more affliction's heavy hand was laid upon him, and once more his praying friends surrounded his bed. This time, however, the heavens seemed as brass to their supplications; and they left him in a deplorable state of mind. Shortly after they were gone, he called the servant and requested her to bring him a large bowl full of clear water; she did so; he grasped it with both hands, and drank it all, saying, "That is the last drop of water I shall ever taste here or hereafter," and immediately expired.[e]

Christ blessing little children

Mk. x. 13; Lu. xviii. 15.

*c* Lu. xviii. 15.

*b* Ac. ix. 12; He. vi. 2; 1 Ti. v. 22; 2 Ti. i. 6.

**13—15. then,** suitable as following the discourse on marriage. **little,** some very little, "infants."[a] **hands . . pray,** some might be content that Jesus should "*touch*" their children (*see Lu. Mk.*) only. **disciples,** of all men! not so long since they had seen the Master take a child for a text. **rebuked,** at wh. Jesus "was much displeased" (*Mk.*). **suffer . . forbid not,** the invitation all the more full, to correct effect of his disciples' rebuke. **of such,** not "composed of such," but "belonging to such." **laid hands,** accepting and blessing[b] them.

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*Heaven and children.*—Their mutual relationship: I. Every new generation of children becomes fairer in the k. of heaven; II. The k. of heaven shines forth more beautifully in every new generation of believers—or, I. The k. of heaven belongs to children; II. Children belong to the k. of heaven.[c]—*Christ blessing the children:* A picture, I. Of godly parents; II. of narrow religionists; III. Of a loving Christ; IV. Of a beautiful heaven.[d]

*The other side.*—Once in a happy home, a sweet, bright baby died. On the evening of the day, when the children gathered round their mother, all sitting very sorrowful, Alice, the eldest, said: "Mother, you took all the care of the baby while she was here, and you carried and held her in your arms all the while she was ill; now, mother, who took her on the other side?" "On the other side of what, Alice?" "On the other side of death; who took the baby on the other side, mother; she was so little she could not go alone?" "Jesus met her there," answered the mother. "It is He who took little children into His arms to bless them, and said, 'Suffer them to come unto Me and forbid them not, for of such is the kingdom of heaven!"—*Little Marion.*—Little Marion was scarcely three years old, yet she displayed a thoughtfulness far beyond her years. A pious mother had carefully instructed her with regard to the simple truths of the Bible as far as her infant mind could comprehend them. But one sad day disease came and laid his heavy hand upon the household treasure. The bright blue eyes, which were the light of that humble dwelling, grew faded and dull. The light step, which woke such gladsome echoes in the hearts that treasured her, was heard no more in the quiet house. A sorrowful shadow seemed to rest on all around. At last the lingering hope which the physicians had allowed the agonised parents to cherish was all extinguished, and they could only watch with bleeding hearts for the messenger of death to come. The little weary eyes lighted for a moment with a happy look, and Marion asked, "Where did little Emma go away to, mamma?" alluding to a neighbour's little babe which died some time before, and to whom she was much attached. "Emma went to heaven, darling," said the sobbing mother. "Oh, mamma," said the child, with much animation, "I am going to see Emma; I am going where Jesus lives. Now, dear mamma, sing 'Way over in the Promised Land.'" The assembled friends, with choking voices, sang through her favourite hymn, and when it was ended, little Marion's spirit had flown to those glorious realms, leaving a smile of heaven itself on the beautiful clay it had tenanted not quite three summers.

16. **behold**, wonderful that such an one should come, with such a question. **good**, mere courtesy. **master**, teacher. **do**,[a] as if *doing* would suffice. **eternal life**, immortality in heaven. First occ. of phrase in N. T.; we meet with it in O. T.[b] and oft. in John.[c]

*A momentous interview.*—I. The ruler's character: 1. Displayed a degree of moral earnestness; 2. Employed the language of veneration; 3. Was well-instructed in Biblical ethics; 4. Was inordinately attached to worldly possessions. II. The conduct of Christ, showed that: 1. He compels men to look at the logical consequences of their own admission; 2. Personal regard may be entertained where full moral approbation cannot be expressed.[d]

c *Lange.*

d *Dr. Thomas.*

"A child is an a in small letters, yet the best copy of Adam before he tasted the apple. His soul is yet a white paper, unscribbled with observations of the world, wherewith it becomes at length a blurred notebook."—*Ep. Hall.*

"Children a bond of union than which the human heart feels none more endearing."—*Livy.*

"His child's unsullied purity demands the deepest reverence at a parent's hand. When thou art contemplating some base deed, forget not thy child's tender years, but let the presence of thy infant son act as a check on thy headlong course to sin."—*Juvenal*

**the rich young ruler**

Mk. x. 17—31; Lu. xviii. 18—30.

a Ac. xvi. 30; Ro. x. 5; Ga. iii. 12; Hab. ii. 4.

b Da. xii. 2.

c Jo xvii 3; iii. 36; *cf.* Ro. vi. 23; Tit. iii. 5—7; 1 Jo. v. 11—13.

d *Dr. Parker.*

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*Coming to Jesus.*—A right thing to come to Jesus, in a right way, for a right thing, in a right spirit. This last element of coming rightly left out. I. How He came: (1) *publicly;* (2) *eagerly*, "running;" (3) *humbly*, "kneeling;" (4) *respectfully*, "Good Master." II. Why He came: "inherit eternal life;" (1) belief in a future state; (2) concern to obtain it, in this he differed from many; (3) thought something must be done, many think not of this, do nothing; (4) thought he was willing and able to do anything needful, did not know himself, had not counted the cost. Learn:—1. Salvation not by works; 2. works an evidence, not a cause of grace.[a]

*Eternal life the gift of Christ alone.*—In 1596, when the design of recalling the popish lords was ascertained, the celebrated Andrew Melville accompanied a deputation of the clergy to Falkland, where James VI. then resided. They were admitted to a private audience, when he thus addressed the King:—"Sir, we will always humbly reverence your majesty in public; but since we have this occasion to be with your majesty in private, and since you are brought into extreme danger, both of your life and crown, and along with you the country and the Church of God are like to go to wreck, for not telling you the truth and giving you faithful counsel, we must discharge our duty, or else be traitors both to Christ and you. Therefore, sir, as diverse times before I have told you, so now again I must tell you, there are two kings and two kingdoms in Scotland; there is King James, the head of the commonwealth, and there is Christ Jesus, the King of the Church, whose subject James VI. is, and of whose kingdom he is not a king, nor a lord, nor a head, but a member. We will yield to you your place, and give you all due obedience; but again, I say, you are not the head of the Church; you cannot give us that eternal life which we seek for even in this world, and you cannot deprive us of it. Permit us then freely to meet in the name of Christ, and to attend to the interests of that Church of which you are a chief member."

*Neglecting the rich.*—A brave man told us, that there was a man in his congregation who was wealthy. If he had been a poor man, he would have spoken to him about his soul; but, being a wealthy man, he thought it would be taking too much liberty. At last, one of the members happened to say to him, "Mr. So-and-so, have you found a Saviour?" and, bursting into tears, the man said, "Thank you for speaking to me: I have been in distress for months, and thought the minister might have spoken to me. Oh, I wish he had! I might have found peace!"

**17—20. good,** rebuke of thoughtless use of the word "good;" "*good* master," "*good* thing." The enquirer must begin by being sincere and thoughtful. **none . . one,** absolutely, essentially. **keep,** etc., if you are to be saved by *doing*, the answer is plain—*obey*. **which,** as if there might be a special virtue in obedience to some particular one. **Jesus said,** first telling him of things prohibited, then of things enjoined.

*What lack I?*—I. Examine his boast; that his obedience was: 1. Exact; 2. Extensive; 3. Constant. II. Show his deficiencies: 1. A sense of guilt; 2. Faith in Christ; 3. A new heart; 4. Self-denial.[a]

*Well spent wealth.*—The benevolent John Howard, well-known

[a] *The Hive.*

"All death in nature is birth, and at the moment of death appears visibly the rising of life. There is no dying principle in nature, for nature throughout is unmixed life, which, concealed behind the old, begins again and develops itself. Death and birth is simply the circling of life in itself, in order to present itself ever more brightly and more like to itself."—*Fichte.*

"Is it possible, then, that the soul, which is invisible, and proceeding to another place, spotless, pure, and invisible (and, therefore, truly called Hades, *i.e.*, Invisible), to dwell with the good and wise God (where, if God so wills it, my soul must immediately go),—can this soul of ours, I say, being such, and of such an essence, when it is separated from the body, be at once dissipated, and utterly destroyed, as many men say?"—*Plato.*

[a] *Pulpit Gems.*

for his philanthropy, especially his attention to prisoners, having settled his accounts at the close of a particular year, and found a balance in his favour, proposed to his wife to make use of it in a journey to London, or in any other excursion she chose. "What a pretty cottage for a poor family it would build!" was her answer. This charitable hint met with his cordial approbation, and the money was laid out accordingly.

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**20, 21. young man,** a ruler,[a] prob. a Rabbi, pos. one of the Sanhedrim. The term (*νεανίσκος*) was app. to men up to 40 yrs. of age.[b] **all . . kept,** how few have *we* kept! **from . . up,** as he speaks of his youth as past, he must have been in the prime of life. **perfect,** without defect. **sell . . give,** at once Jesus indicated the weak point in the ruler's character—love of money.[c] **treasure . . heaven,**[d] where it will be safe, for enrichment of life present and to come. **follow me,**[e] the main part of the "one thing" that was lacking.[f]

*What makes a bad man good?*—Not, I. Respect for moral goodness; II. Correct theological knowledge; III. Strong desire for future blessedness; IV. Spirit of genuine docility; V. Faultless external morality; VI. Susceptibility of conscience; VII. Christ's appreciation of his goodness. But, *Love*, is the "one thing"—the substratum of moral goodness; this shown, from, I. The constitution of human soul; II. Teaching of Word of God.[g]

*Danger of riches.*—Though we may not be exposed to this danger, thinking of it may free us from envy. There is danger in the—I. Acquisition: fraud, etc., heart drawn away from God. II. Possession: *hoarded*, they beget covetousness; *enjoyed*, lead to riot, etc., may be loved inordinately; *trusted in*, may lead to pride and contempt of the poor. Learn—(1) A difficult thing to get wealth rightly, and use it well. (2) An awful thing to die a rich man in a world of so much sorrow; give an account of stewardship. (3) Do not envy the rich. (4) Remember that the true and lasting riches may be easily got.[h]

*Perils of the rich.*—"I had been known," says one, "to Mr. Cecil, as an occasional hearer at St. John's, and by soliciting his advice at my commencing master of a family; but some years had passed since I enjoyed the pleasure of speaking to him, when he called at my house on horseback, being then unable to walk, and desired to speak with me. After the usual salutations, he addressed me thus:—'I understand you are very dangerously situated?' He then paused. I replied, that I was not aware of it. He answered, 'I thought it was probable you were not, and therefore I called on you. I hear you are getting rich; take care, for it is the road by which the devil leads thousands to destruction!' This was spoken with such solemnity and earnestness, that the impression will ever remain on my memory."

**22. went away,** whither?[a] **sorrowful,** as not able to follow Jesus and keep his wealth; not so easy to be good as some imagine. **possessions,** houses, lands, etc.[b]

*Lessons for life.*—I. The necessary limitations of the most careful religious training; II. The final attainment of education is the conquest of the heart (Christ-following involves: 1. self-abnegation; 2. must be the expression of the soul's supreme love; 3. self-giving); III. Lack of one thing, may be lack of

*a* Lu. xviii. 18.

*b* *Robinson, Lex. N. T.*

Perfect, *done thoroughly* or *completely*. L. *perfectus*, pa. p. of *perficio—per*, thoroughly, and *facio*, to do.

*c* 1 Ti. vi. 9, 10; Ja. v. 1—3; Ma. xiii. 22.

*d* Lu. xii. 33, 34; Ac. ii. 44, 45; 1 Ti. vi. 17—19.
*e* Jo. xii. 26.

*f* Mk. x. 21; Lu. xviii. 22.

*g* *Dr. Thomas.*

*h* *The Hive.*

During the progress of a revival, a lady of wealth, who saw the poor crowding to Christ, cried aloud, "O my God! is there no mercy for the rich?"

"To give is the business of the rich."—*Goethe.*

*a* Jo. vi. 68; Pr. xi. 28; xxx. 8, 9.

*b* Lu. xiv. 18, 19.

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everything (a man will not be admitted into heaven because he is right in the main); IV. The sincerity of men must be tested acc. to their peculiar circumstances.[c]

[c] *Dr. Parker.*

*Going away fr. Jesus.*—I. Who? a *young* and *rich* and *official* man, found that youth and wealth could not satisfy. What he *was, had, did,* not sufficient to make him happy. II. How? *sorrowful.* His wealth, office, friends, and youth could not give him joy, might well be sad, was not happy; felt an aching void that nothing, out of Christ, would fill. III. Why? loved the world better than Christ, could not accept discipleship on such terms, would like to have prescribed for himself. IV. Whither? ah, who can tell? where do the young go, who go away from Jesus? nothing more heard of him (Prov. x. 7; Eccles. viii. 10); might have been a holy, happy, useful man. Learn:—The way to be holy, happy, useful, is to go to Jesus and abide with Him."[d]

[d] *The Hive.*

*Influence of Riches.*—"Many a Christian do you find among the rich and the titled, who, as a less encumbered man, might have been a resolute soldier of the cross; but he is now only a realisation of the old Pagan fable—a spiritual giant buried under a mountain of gold. Oh! many, many, such we meet in our higher classes, pining with a nameless want, pressed by a heavy sense of the weariness of existence, strengthless in the midst of affluence, and incapable even of tasting the profusion of comfort which is heaped around them.[e]

[e] *F. W. Robertson.*

"Riches are blind, and render men blind who set their affections on them." *Menander.*

"He who sees and expects only what he wishes, is a foolish judge of what is true." *—Ibid.*

**discourse on riches**

**23—26. hardly,** not imposs. but difficult. **rich man, who** *loves*[a] his riches and trusts in them.[b] **camel . . needle,** proverbial saying. **who . . saved,** a rich man cannot, bec. he *is* rich; a poor man bec. he wishes *to be* rich. **men . . impos.,** to be saved at all. **God . . possible,**[c] His love, wisdom, power, are infinite.

[a] 1 Ti. vi. 10.

[b] Mk. x. 24; Lu. xviii. 24; 1 Ti. vi. 17.

[c] Ge. xviii. 14; Job xlii. 2; Jer. xxxii. 17; Lu. i. 37; xviii. 27.

*The great question.*—"Who then, etc.?" an admission that all men share the same guilt and love of the world. How may a rich man enter heaven?—I. It is always difficult in his peculiar circumstances; II. It is impossible, if in mind and heart he cleaves to his wealth—the Pharisees; III. It becomes possible by a miracle of Divine grace—Joseph of Arimathea.[d]

[d] *Lange.*

*The needle's eye.*—This *metaphor* finds a parallel in the proverb which is quoted to show the *difficulty* of accomplishing any thing. "Just as soon will an elephant pass through the spout of a kettle." "Ah! the old sinner, he finds it no easy thing to die; his life is lingering, lingering; it *cannot* escape; it is like the elephant trying to get through the spout of a kettle."[e]

[e] *Roberts.*

**advantage of following Christ**

**27, 28. all,** not much perh., but much *to them.* **what . . have,** a very nat. question, sug. by prom. concerning "treasure." **regeneration,** taking "regen." with following words, the sense may be that they who truly fol. Christ shall have the most influence, etc., in the new state of society which Christianity shall create.[e] **twelve thrones,** but the traitor lost his through not fol. Christ. **Israel,** the Israel of God.[b] These men—the apostles—are still by their writings, exercising authority.

[e] Ro. viii. 19—23.

[b] Gal. iv. 16; iv. 26; Ro. ii. 29.

*The rewards of Christian fidelity*—I. The Christian disciple abandoning the world the better to serve Christ. What was left? 1, a home that was dear; 2, friends of the old time; 3, a familiar occupation; 4, the religion of their forefathers. II. The Christian disciple engaged in duties of Christian profession. It involved

*See Serm. by J. Parsons of York, p. 69.*

1, being thrust out of synagogue; 2, ceaseless combat with the world—opinions, fashions; 3, arduous labours. III. The Christian disciple's recompense. What shall we have?—1, present peace, etc.; 2, joy of discipleship; 3, anticipation of sharing in future results of all Christian work; 4, the final rest and reward, —"Well done," etc.—*Faithfulness rewarded.*—The pious Lutheran minister at Berlin, Paul Gerhard, was deposed from his office, and banished the country in 1666, by the elector Frederic William the Great, on account of the faithful discharge of his ministerial duties. Not knowing whither to go, he and his wife passed out of the city, and finally stopped at a tavern, oppressed with care and grief. Gerhard endeavoured to comfort his partner by the text, "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." Then he wrote a hymn embodying this sentiment. Before he had finished its perusal, the agents of Duke Christian of Mersburg invited him to an interview with that prince, by whom he was appointed Archdeacon at Luebben.

*Following Christ.*—"The conversion," says a quarterly missionary paper, "of *Gunga Dhor*, the first Orlya convert, a Brahmin of high caste, and of great respectability and influence among his own people of every class, was an event of no ordinary importance. It may, in truth, be said that, when Gunga Dhor threw off his poita, the badge of his divinity, and assumed a Christian profession by public baptism, the temple of Juggernaut received a severe shock. Then, that progress of ruin commenced, which will work till one stone shall not be left upon another which shall not be thrown down. When he delivered his first Christian address, the Brahmins gnashed their teeth upon him, and uttered their curses and imprecations, wishing that he might die. The first Christian light which entered Gunga Dhor's mind was from a small tract (written by Rev. Mr. Ward), entitled, *Jugernatha Ruth na chullebar a kottha*, or, 'The account of the not proceeding of Juggernaut's car.' The tract induced on his mind a supreme contempt for that idol; then he found other tracts and single Gospels; these led him to the house of the missionary at Cuttack, whom he woke from his bed very early in the morning of January 1, 1826, *begging an explanation* of his books. Mr. Sutton was immediately sent for; and 'great was the day, the joy was great,' when the missionary met the first Christian inquirer at Orissa. He accompanied Mr. Lacey on a tour to Calcutta; saw Dr. Carey; returned to Orissa; parted with kindred, friends, and everything for Christ; was baptized, and became a laborious and faithful native Christian evangelist."

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"Bodily sufferings, pain, and sickness, if they should be my fate, I would not care to avoid, since they are a part of my nature, and I am and remain here below nature, but they ought not to trouble me. Besides, they affect only nature, with which I am in close union, not myself—the being that is superior to all nature. The certain end of all pains, and of all susceptibility to pain, is death; and of all which the natural man is accustomed to regard as evil, to me this is the least. Then I shall not die for myself, but only for others—for those surviving me, from whose company I shall be torn; for myself, the hour of death is the hour of birth to a new glorious life."—*Fichte.*

**29, 30. every one,** not the apostles alone.[a] **houses, etc.,** things usually considered dearest and best. **name's sake,** and not seeking *his own* good. **hundred-fold,**[b] if not in quantity, yet in value through superadded gift of God's blessing here, and eternal blessedness hereafter.[c] **first,** who are thought by others and think themselves to be the chief. **last,** last in realising the true blessedness and honour of serving Christ, and least in His kingdom. **last . . first,**[d] those counted unworthy, feeling their unworthiness, will seek and find the highest grace.

*The last shall be first*—I. Consider some illustrations of this truth: 1, historical *ills.*, Jews cast out, etc.; 2, social life, those with religious disadvantages oft. go to the front; 3, mental

a He. x. 34—36; 2 Ti. ii. 12.

b Mk. x. 30.

c Pr. xiii. 7; Ps. xxxvii. 16; cxix. 14; Phil. iii. 8; Ro. viii. 18; 2 Co. iv. 17; 2 Ti. ii. 12; 1 Pe. iv. 13.

d Lu. xviii. 9—14; vii. 29, 30; Ma. viii. 11, 12; Ro ix 30—32.

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acquisitions; the last in Bible knowledge oft. the first in rich experience and Christian usefulness; 4, human character; the worst become the best, while the good oft. make but little progress. II. Make an application of this truth: 1, it may check presumption—let not those boast who think themselves first now; 2, it may prevent despair—let those who feel themselves among the last persevere.

*The Believer's rewards.*—"Mr. John Price, a pious old man, lately deceased, was walking one day on the road from his farm to the sanctuary, with the New Testament in his hand, when a friend met him, and said, 'Good morning, Mr. Price.' 'Ah! good morning,' replied the aged pilgrim, 'I am reading my Father's will as I walk along.' 'Well, and what has He left you?' said his friend. 'Why, He has bequeathed me a hundredfold more in this life, and in the world to come life everlasting.' This shrewd and beautiful reply produced a happy effect on the mind of his Christian friend, who was in sorrowful circumstances, and he went on his way rejoicing." [e]—*Enduring fidelity.*—The legend of Christina, the Roman maiden, is, that her father was an idolater, and she a devoted Christian. One day a crowd of beggars moved her compassion. She took her father's idols of gold and silver, and, having broken them up, threw the fragments among the beggars. At this, her father caused her to be beaten, and then thrown into a dungeon; but the angels healed and comforted her. Her father next caused her to be thrown into a lake with a millstone round her neck; but the angels held up the stone, clothed her in a white garment, and brought her safe to land. Then her father ordered her to be thrown into a fiery furnace, where she remained five days unharmed, singing praises to God. She was next dragged to the Temple of Apollo to sacrifice; but, when she looked at the idol, it fell down before her. In prison she sang the praises of God continually, when her tongue was cut out; yet she sang more sweetly than ever. She was shut up in a dungeon with venomous reptiles, which became harmless in her presence. At last, she was shot to death with arrows, and went up to receive the martyr's crown as the reward of her dauntless fortitude.

[e] *Whitecross.*

"It is along the paths of virtue that we soar upwards to the blessed state of those pure spirits who dwell in Paradise; here, on the other hand, impure and unruly passions drag us down, and place us in a labyrinth where disquiet, anguish, misery, and remorse lie in wait to seize us."—*Salomon Gessner.*

"Every one feels that he is something else than a nothing which has been animated by another. From this arises the confidence that death, though it may put an end to life, does not close man's existence."—*Schopenhauer.*

"Fear not, but be bold. A modest courage secures success and friendship, even for a stranger."—*Homer.*

## CHAPTER THE TWENTIETH.

the vineyard labourers

a parable of wages

**1, 2. like,** this par. pecu. to Matt. These freq. comp. show our Lord's anxiety to make the nature of His kingdom, and the character, etc. of the laws and subjects plain. **householder,** *lit.* "housemaster," head of family. **early,**[a] even yet in the E., labourers assem. bef. sunrise in market-places, with their tools, to be hired for the day.[b] **penny,** *i.e.*, Rom. penny, the denarius = 7½d. English. **vineyard,**[c] "His Church in all ages is this true vineyard." [d]

*Characteristics of Parables of Christ.*—I. Simplicity, as opp. to metaphysics of schools, etc. Like Franklin using a kite to draw fire fr. heaven; II. Weightiness; pictures of most solemn verities; III. Boldness—*ill.* the rich fool, spendthrift son, Dives and Lazarus; IV. Authoritative; He speaks in His own name—"I say unto you."

[a] Ecc. ix. 10; Jer. xliv. 4.

[b] See *Paxton* ii. 433.

[c] Song i. 6.

[d] *Alford*; Jo. xv. 1.

"Parables are more ancient than arguments."—*Bacon.*

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*The use of Parables.*—"A parable is not, like a looking-glass, to represent all forms and faces, but a well-drawn picture, to demonstrate that person whereof it is a counterfeit. It is like a knife: with the haft it cuts not; with the back it cuts not; it cuts with the edge. A candle is made to light us, not to heat us: a stove is made to heat us, not to light us."[c]—*Definition of a parable.*—A fable or allegorical instruction, founded on something real or apparent in nature or history, from which a moral is drawn by comparing it with something in which the people are more immediately concerned: such are the parables of Dives and Lazarus, or the Prodigal Son, of the Ten Virgins," etc.

[c] *Adams.*

**3—7. third hour,** ab. 9 a.m. Jewish day was reckoned fr. sunrise to sunset, *i.e.*, fr. ab. 6 a.m. to 6 p.m.,[a] acc. to time of year. **right,** beyond wh. they could have no claim or expectation. **eleventh,** the day almost gone. **idle,**[b] as many under various pretexts remain to end of life. **because,** they were not idle in excuses. **receive,** they could hope for only a very little.

[a] *Jo. xi. 9.*

[b] *Pr. xix. 15.*

*Slothfulness condemned.*—I. A work supposed: 1. Its object one of supreme importance; 2. Proposed by highest authority; 3. Requires long, steady, earnest application; 4. Certain of ultimate success. II. A state condemned—idleness: 1. By limited time—a day; 2. By analogy of worldly employments; 3. By certainty of future reckoning. III. A question urged: why? 1. Aversion to work; 2. Indifference; 3. Indecision; 4. Procrastination.

*Proverbs on idleness:*—Evil thoughts intrude in an unemployed mind as naturally as worms are generated in a stagnant pool.—*Latin.* No pains, no gains. No sweat, no sweet. No mill, no meal. An idle brain is the Devil's workshop.—*English.* He that would eat the kernel maun crack the nut.—*Scotch.*

*Hiring labourers in the East.*—"The most conspicuous building in Hamadan is the Mesjid Jumah, a large mosque, now falling into decay, and before it a *meidan* or square, which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous body of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. This custom, which I have never seen in any other part of Asia, forcibly struck us as a most happy illustration of our Saviour's parable of the labourers in the vineyard, in the 20th chapter of Matthew; particularly when, passing by the same place late in the day, we still found others standing idle, and remembered His words, '*Why stand ye here all the day idle?*' as most applicable to their situation; for in putting the very same question to them, they answered us, '*Because no man hath hired us.*'"[c]—*Tax of idleness.*—"It would be thought a hard government that should tax its people one-tenth part of their time, to be employed in its service; but idleness taxes many of us much more. Sloth, by bringing on disease, absolutely shortens life. Sloth, like rust, consumes faster than labour wears; while the used key is always bright. How much more time than is necessary do we spend in sleep, forgetting that the sleeping fox catches no poultry, and there will be sleeping enough in the grave!"[d]—*The eleventh hour.*—An old sailor, who was very ragged, and whose white head spoke the lapse of many years, was leaning against a post in conversation with another sailor. A member of the Bethel Union spoke to them, and particularly invited the old man to attend the prayer-meeting. His companion, after hearing the nature of the invitation, said, "Thomas, go in! Come! come! man, go into the meeting it won't hurt you." "Puh! puh!" cried the old seaman, "I should not know what to do with myself. I never go to church

"Much bending breaks the bow; much unbending, the mind."—*Lord Bacon.*

[c] *Mr. Morier.*

[d] *Franklin.*

*Procrastination:* "It is a miserable thing to be digging a well at a moment when thirst has seized your throat."—*Plautus.*

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"Away with delay; it hath always injured those who are inclined to procrastinate."—*Lucan.*

"To-morrow, morrow, only not to-day! Thus idle people ever say, To-morrow! to-day I shall rest! to-morrow learn that lesson, to-morrow forsake that sin, to-morrow do this and that."—*Weisse.*

or prayer-meetings; besides, I am too old. I am upwards of seventy, and I am very wicked, and have always been so; it is too late for me to begin, it is of no use; all is over with me, I must go to the devil." After a moment's pause, the member, looking with pity upon the old veteran, answered, "You are the very man the prayer-meeting is held for." "How so?" (with much surprise). "Because Jesus Christ came into the world to save the chief of sinners. When young, I suppose, you were tempted to think it would be time enough to be religious when you came to be old?" "Ah! that I did," replied the sailor. "Now you are old, you say it is too late. Listen no longer to these suggestions; come with me: no time is to be lost, for Jesus is waiting to save you, poor sinner, or He would have sent you to that place where hope never comes, before this; your sins deserve it." His companion then said, "Thomas, go to the prayer-meeting. You have need, at your time of life, to prepare to die." He went, and attended regularly. Some time after, he was asked, "Well, my aged friend, do you think you are too much in years to be saved? too old in sin for the blood of Christ to cleanse you?" "No, sir," said he, "I bless God, I do feel a hope, a blessed hope, which I would not give up for worlds; a hope which encourages me to think that God will be merciful to me and pardon me, old sinner as I am."

8–10. **even,** when the time for paying had come.[a] **steward,** manager, overseer, agent. **hire,** wages. **last,** *i.e.*, the last who were hired. **penny,** they do not seem to have hinted that they had received too much. They prob. felt that the master might do what he willed with his own. **more,** they had no claim for *more*, and no right to expect it. **penny,** no *less* or more than they had bargained for.

[a] Deu. xxiv. 15; Jo. ix. 4.

Hire, *wages* for service. A.-S. *hyrian*, to hire, *hyr*; Ger. *heuer*, W. *hwr*, wages. Penny, A.-S. *pening*, *penig*; Ger. *pfennig*; Icc. *peningr*, cattle, money, bec. cattle used to represent the money of pastoral people. Hence *pecuniary* is fr. L. *pecuniarius* — *pecunia*, money — *pecus*, cattle, cattle forming orig. the wealth of the Romans.

*The labourers' hire.*—God a good paymaster. Consider His payments—I. An easy conscience; II. The comfort we have in doing something for Jesus; III. The reward in watching first buddings of conviction in a soul; IV. The joy of success; V. The final entrance into the joy of our Lord.[b]

*Cheerfulness in work.*—"Are you not wearying for our heavenly rest?" said Whitefield one day to an old clergyman. "No, certainly not!" he replied. "Why not?" was the surprised rejoinder. "Why, my good friend," said the old minister, "if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring, 'Would to God it were evening?'—would you not bid him be up and doing, and finish his work, and then go home and get the promised rest? Just so does God say to you and me."—*Expectation of future reward.*—The Christian expects his reward, not as due to merit, but as connected, in a constitution of grace, with those acts which grace enables him to perform. The pilgrim who has been led to the gate of heaven, will not knock there as worthy of being admitted; but the gate shall open to him, because he is brought thither. He who *sows*, even *with tears*, the *precious seed* of faith, hope, and love, shall "*doubtless come again with joy, and bring his sheaves with him*," because it is in the very nature of that seed to yield, under the kindly influence secured to it, a joyful harvest.[c]

[b] *Spurgeon.*

[c] *Cecil.*

**11, 12. murmured,** not bec. they had been defrauded, or unjustly treated, but bec. they were envious of those who had received more in proportion. **burden,** the principal part of the **toil. heat,** both of air and sun.

*Unto this last.*—I. The work to wh. all were called; and in wh. **the** first bore the heat, etc. II. The reason of the idleness of those who were called at the eleventh hour. III. The Lord's justification of His ways.[a]

*Murmuring.*—"Pay a man ever so liberally, he will still *murmur;* he looks at the money and then at your face, and says, "*pothathu,*" *i.e.*, not sufficient. He tells you a long story about what he has done and suffered, about the great expense he has been at to oblige you, and he entreats you for a little more. I ask any Englishman who has been in India, if he ever met with a Hindoo who was not at *all* times ready to *murmur?*"[b]—*Danger of murmuring.*—"I have read of Cæsar, that, having prepared a great feast for his nobles and friends, it so fell out that the day appointed was so extremely foul, that nothing could be done to the honour of the meeting; whereupon he was so displeased and enraged that he commanded all them that had bows to shoot up their arrows at Jupiter, their chief god, as in defiance of him for that rainy weather; which, when they did, their arrows fell short of heaven and fell upon their own heads, so that many of them were very sorely wounded. So all our murmurings, which are as so many arrows shot at God himself, they will return upon our own pates' hearts; they reach not Him, but they will hit us; they hurt not Him, but they will wound us; therefore it is better to be mute than to murmur; it is dangerous to provoke a 'consuming fire.'"[c] (Heb. xii).

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"All who are paid must work, if but *one* hour; yet the work is short; one day at most; and fol. by the *night when no man can work.*"—*Stier.*

*a J. B. Brown, B.A.*

"The modern majesty consists in work. What a man can do is his greatest ornament, and he always consults his dignity by doing it."—*Carlyle.*

*b Roberts.*

*c T. Brooks.*

**13—15. one . . them,** prob. the chief or first to complain; and who spoke for the rest. **friend,**[a] speaking courteously, as in Eng. "*my good friend.*" He might have been justly angry. **no wrong,** hence no ground for complaint. **lawful . . own,**[b] I gave *mine,* not *thine:* you are not made poor by their wealth, nor do you lose by their gain. **eye evil,** being envious of their prosperity.[c]

*Mine own.*—We have here: I. The assertion of the absolute proprietorship. Both the whole world and every man belong to God; 1. His by creation; 2. Providence; 3. Grace. II. A vindication of final decisions based on this absolute right. III. A censure pronounced on all criticisms adverse to these decisions.—The "Evil eye." 1. I have been good in that I hired you at all; 2. Hired you bef. you had shown what you could do; 3. I now give you all I promised without criticising your work; 4. In being good to others, I do not wrong you. Learn, if one should say—"Since I shall be no better off in the end than those who began late to work for God, and I may therefore delay," he should reflect that *this hour* may be *his* eleventh.

*The malice of envy.*—There is a story of two men who dwelt in a certain city,—one very envious, and the other very covetous. The ruler of the city sent for them, promising that whatever they desired should be granted them, on the condition that he who asked first should have what he asked, and the other should have the same doubled. The envious man would not ask first, that the other might not have more than himself; but, being pressed,

*a* Pr. xv. 1.

*b* Ex. xxxiii. 19; Ro. ix. 21.

*c* See, on whole parable, *Trench,* 162—185.

"Work, according to my feeling, is as much a necessity to man as eating and sleeping. Even those who do nothing which to a sensible man can be called work, still imagine that they are doing something. The world possesses not a man who is an idler in his own eyes."—*Von Humboldt.*

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d *Spencer.*

e *J. A. James.*

"Envy feeds on living merits; it ceases after death, when a man's real character defends each according to his actual deserts."—*Ovid.*

the envious man desired that one of his eyes might be pulled out, so that his companion might lose both of his.[d]—*Examples of envy.*—"We shall find it in Cain, the proto-murderer, who slew his brother at the instigation of envy. We shall find it in the dark, and gloomy, and revengeful spirit of Saul, who, under the influence of envy, plotted for years the slaughter of David. We shall find it in the King of Israel, when he pined for the vineyard of Naboth, and shed his blood to gain it. Yea, it was envy that perpetrated that most atrocious crime ever planned in hell, or executed on earth, on which the sun refused to look, and at which nature gave signs of abhorrence by the rending of the rocks. I mean the crucifixion of Christ; for the evangelist tells us, that for envy the Jews delivered our Lord."[e]

**calling and choosing**

a Ro. viii. 30; Ep. i. 4; 2 Pe. i. 10; Re. xix. 9; xvii. 4; Is. lv. 1; Jo. vii. 37; Ma. xi. 28; Mk. xvi. 15; Re. xxii. 17.

"Every man is the son of his own works."—*Cervantes.*

"If I were asked what kind [of work] is best, I would answer, 'That which is best treated.'"—*Voltaire.*

**16. many called,** to repentance, to faith in Christ, to work for God in His vineyard. **few chosen,** to partake in the fullness of the reward, bec. so few obey the call. Both the *calling* and the *choosing* are of the free grace of God, and in accordance with His sovereignty.[a]

*The world a market-place.*—I. The ordinary walks of life are as a market-place to men whose highest aim is to buy and sell and get gain. II. Outside this market-place is a vineyard, wh. the gt. owner of the world and proprietor of human life would have cultivated. III. All hiring, and looking out for hire is but a profitless idling till the Master calls to a higher work. IV. Call a man to labour when He will, He will give what He pleases of *His own* at the end of life's day. "Shall not the judge of all the earth do right?"

*Called and chosen.*—The Jews never spake of levying troops, but of choosing them; because all the males, from twenty years old and upwards, being liable to serve, they had always a great many more than they wanted. In allusion to the general muster of the people, and the selection of a certain number for the service of their country, our Lord observes, "Many are called but few chosen." The great mass of the people were called together by sound of trumpet, and on passing in review before the officers, those were chosen who were deemed most fit for service. This is the reason the Hebrews usually called their soldiers young men, and *bahurim*, chosen. But no man, who felt a disposition to serve his country, was rejected; though an Israelite was not chosen, he might volunteer his services, and was then enrolled.[b]

b *Paxton.*

**third prediction of Jesus concerning his death, etc.**

Mk. x. 32—34; Lu. xviii. 31—34.

**17—19. going up,** "up" both bec. of ascent, and bec. Jews always spoke of "going up," fr. whatever quarter they went. **Jerusalem,** Passover was near. This the last journey to J. **said,** much to their amazement and fear.[a] **apart,** aside fr. others who may have also been "going up" with them to the feast. **betrayed,** etc., note the minuteness of this prediction; it had been already decided to put J. to death.[b] **gentiles,** Roms., the Jews not having the right now of inflicting capital punishment. **mock,**[d] looks and language. **scourge,**[e] whip made for purpose of scourging criminals. **crucify,** a Rom. punishment. **rise again,** the silver lining of the dark cloud.

*The saddest yet happiest event in human history.*—Our Lord's last journey to Jerusalem. The prediction of the sufferings of Christ, a great evidence—I. Of His prophetic character; II. Of

a Mk. x. 32.

b Jo. xi. 53—67.

c Jo. xviii. 35.

d Ma. xxvii. 2, 27—29; Lu. xxiii. 11.

e Ma. xxvii. 26.

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His willingness, as a Priest, to offer Himself a sacrifice for sin; III. Of His confident expectation of victory as a King.

*The sufferings of Christ.*—As the precious stone called the carbuncle, to look at, is like a hot burning coal of fire, shining exceeding brightly, the which feeleth no fire, neither is it molten, changed, or mollified therewith; if thou shalt take it, and close it fast in a ring of lead, and cast it into the fire, thou shalt see the lead molten and consume before thy face, but the carbuncle remaining sound and perfect without blemish as before; for the fire worketh upon the lead, but upon the carbuncle it cannot work: even so Christ, our Saviour, being in the hot, scorching fire of His torments, suffered and died, as He was man; but, as He was God, He neither suffered nor died. The fire of His afflictions wrought, then, upon His manhood; but His divinity and Godhead continued perfect, and utterly untouched.*f*—*Evidence and design of suffering.*—All sufferings, even those of the pious, are certainly an evidence of the sin of the *whole race*. The saint does not withdraw himself from the consequences of this general sinfulness, but accepts them with patience and childlike resignation, in that form in which God, for the perfecting of the individual and of the whole community, sees it right to lay them on him. Suffering thus appears in the hand of God an advantage, a means of moral perfection; and he whose efforts are directed to avoiding all suffering here below, gives himself up wholly to self-seeking, hardens his heart against the wretched, whose sufferings might have awakened him to sympathy, and so deprives himself of the blessedness which is implied in loving.

"The sorrow wh calls for help and comfort is not the greatest, nor does it come from the depths of the heart." — *Humboldt.*

"Brief is sorrow, and endless is joy."—*Schiller.*

*f Cawdray.*

"Whatever mankind suffers or does, comes from on high."—*Seneca.*

"Know how sublime a thing it is to suffer and be strong." — *Longfellow.*

**20, 21. mother,** salome.[a] **came,** Mk.[b] says it was Ja. and Jo. who asked this; prob. they instigated their mother. They *all* desired it. **certain thing,** without at *first* saying what. **my . . sons,** a mother's love does not always desire or give the best thing for children. **sit . . right,** etc., she would for them the chief offices of state. **kingdom,**[c] of wh., **in com.** with many others, she had formed a wrong conception.

*A mother's wish for her children.*—I. Salome and her sons; or, the dif. betw. the noblest aspirations of mere natural enthusiasm, and the spiritual courage of holy humility; II. The projects of parents with ref. to their children must be tried and purified in the light of the Lord; III. Salome and her sons as compared with Mary and her sons.[d]

*A parent's vain wish.*—A fond father was in great distress for a favourite child, whom he apprehended to be dying in its infancy. Several of his friends endeavoured to assuage his grief, but he refused to be comforted. At length the minister on whom he attended offered to pray with him, and desired him to compose his mind, and give up his favourite son to the Divine disposal, since there was no probable hope of his recovery. He replied, "I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequence." He had his desire; the child recovered, and grew up, if possible, more and more his darling; but he lived to be a thorn in his side, and to pierce his heart with many sorrows. For just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches

**ambition**

Ma. xx. 20—28; Mk. x. 35—45.

*a* Mk. xv. 40; Mt xxvii. 56.

*b* Mk. x. 35.

*c* Jo. xviii. 36

*d* Mk. xii. 46.

"The slave has but one master; the ambitious have as many as there are people who can contribute to the advancement of their fortune."—*La Bruyère.*

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that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mourning father was made to remember his former rash petition with grief and tears; and, humbled in the dust, confessed his folly and his sin.[e]

[e] *Whitecross.*

[a] Ps. xvi. 5; xxiii.

[b] As in Mk. ix. 8.

"Since the thing you wish cannot be had, wish for that which you can have."—*Terence.*

"If all were to perish who did not succeed in obtaining what he wished, all mankind would die."—*Philemon.*

[c] Test.

**22, 23. know not . . ask,** many do not know what would result fr. the literal fulfilling of their desires. **cup,** Scrip. fig. fr. "appointed portion."[a] **baptized . . with,** as baptism represents the outpouring of Divine influence on the soul, we understand by this fig. the outpouring of appointed suffering upon Christ. **we . . able,** they would have promised less, had they known more. **saith,** pitying their ignorance, but accepting their willingness to follow Him. **not mine,** etc., omit the words in italics, and the sense will be improved. **but,** *i.e.* "except" (*αλλα*, here = except).[b]

*Christ proving Himself the heavenly King.*—By I. His grace; II. His impartiality; III. The exercise of His prerogative (both in granting and withholding); IV. His holiness and justice (guarding and preserving the rights of the Father).

*In suffering and conflict, look to Jesus.*—It is related that, in one of the Duke of Wellington's battles, a portion of the army was giving way under the charge of the enemy, when he rode into the midst of them. A soldier called out in ecstasy, "There's the Duke—God bless him! I'd rather see his face than a whole brigade." And these words, turning all eyes to their chief, so re-assured his comrades that they repulsed the foe; for he is besides us, they felt, who was never defeated yet, and will not be defeated now. A military friend with whom I conversed on this subject said, that, though he had never heard the anecdote, he could well conceive it to be true; the presence of that distinguished general, he added, was at any time worth five thousand men.[c]

[a] Ma. xxiii. 11, 12; Phi. ii. 3; Lu. xxii. 25, 26; 1 Pe. v. 3; 1 Co. ix. 19—22; 2 Co. xi. 5; Mk. x. 44.

"The generous mind adds dignity to every act, and nothing misbecomes it."—*Plutarch.*

[b] *Lange.*

"We value great men by their virtue, and not by their success."—*Nepos.*

**24—27. indignation,** not so much at the spirit wh. the wish betrayed, as at their own disparagement. **called . . him,** to correct *their* ambition also. **exercise . . them,** aft. the usual manner of secular and political powers. **not . . you,** *subjects* and not lords of a spiritual kingdom. **minister,**[a] servant; greatness lies in usefulness.

*Men sometimes know not what they ask.*—I. They sought the place of the two malefactors. II. They requested, so to speak, something wh. had only existence in their imagination (worldly honours in the kingdom of Christ). III. They sought something wh., in its higher import, had already been given away—perh. to themselves, perh. to others—viz., special degrees of election.[b]

*Example of Christ.*—It is said that, thinking to amuse him, his wife read to Dr. Judson some newspaper notices, in which he was compared to one or other of the apostles. He was exceedingly distressed; and then he added, "Nor do I want to be like them; I do not want to be like Paul, nor Apollos, nor Cephas, nor any mere man. I want to be like Christ. We have only one perfectly safe Exemplar,—only One, who, tempted like as we are in every point, is still without sin. I want to follow Him only, copy His teachings, drink in His Spirit, place my feet in His footprints, and measure their shortcomings by these, and these only. Oh, to be more like Christ!"

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28. even . . as S. of man,[a] the Lord of all in the form of a servant. life, soul[b] (ψυκὴν). ransom,[c] redemption-price, as of slave, or captive, or person condemned to death. for many[d] (ἀντὶ πολλῶν), instead of multitudes, *i.e.*, Christ died "in the place of many multitudes" who deserved death.

*Christ a servant.*—I. The title He assumed—"Son of Man." II. The homage He declined—not to be ministered: 1. Not the utterance of disappointment; 2. *Man* usually desires power. III. The character of the service He rendered—"to give His life," etc.: 1. Its beginning in the distant past; 2. Its progress through the eventful present; 3. Its consummation in the glorious future; when He, "the servant of all," shall reign as Lord and King.

*A father's dilemma.*—A father went to the agents of a tyrant to endeavour to redeem his two sons, military men, who, with some other captives of war, were appointed to die. He offered as a ransom to surrender his own life and a large sum of money. The soldiers who had it in charge to put them to death, informed him that this equivalent would be accepted for one of his sons, and for one only, because they should be accountable for the execution of two persons; he might therefore choose which he would redeem. Anxious to save even one of them thus, at the expense of his own life, he yet was utterly unable to decide which should die, and remained in the agony of his dilemma so long that his sons were both slain.

[a] Phl. 6—8; Lu. xxii. 27; Jo. xiii 4, 14.

[b] Is. liii. 10, 11.

[c] Le. xxv. 51; Ex. xxi. 30; Ps. xlix 7, 8; Is. xxxv 10.

[d] Ma. xxvi. 28; He. ix. 28; Re. vii 9; 1 Jo. ii. 2; Jo. i. 29.

Ransom, *redemption*, or *a buying back*; Fr. *rançon*; It. *redenzione*; L. *redemptio — re*, back, *emo*, *emptum*, to buy.

"How Christ's humiliation condemns the ambition of those who call themselves His servants!"—*Lange.*

**healing of two blind men**

Mk. x. 46—52; Lu. xviii. 35—43; xix. 1.

29, 30. Jericho, "the city of palms,"[a] the word sig. "*place of fragrance*," now a wretched village called *Riha*.[b] It lay in the road fr. Peræa to Jerusalem, fr. wh. it was ab. 15 m. dis. to the N.E. two, Mk. says *one*, Lu. speaks of *one*, and as they were entering the city. Prob. the one of whom Lu. speaks began to solicit Jesus as He entered, and then went with the crowd, until, on leaving the city, the other joined him. Mk., who is usually more circumstantial, describes the case of the more remarkable of the two, who was the most importunate and earnest. S. of David,[c] recognition of Jesus as the Messiah.

*The procession of our Lord fr. Jericho to Jerusalem.*—I. What it signified—the Lord's acceptance of His people's Messianic hopes; He suffered them to herald Him as the Messiah. II. How His friends regarded it—as a coronation procession wh. no cry of misery should disturb. III. How Christ Himself treated it—as a journey of redemption for believers.[d]

*Christ the only name.*—A few persons were collected round a blind man, who had taken his station on the bridge over a canal in the City Road, London; and was reading from an embossed Bible. Receiving from the passers-by of their carnal things, he was ministering to them spiritual things. A gentleman on his way home from the City was led by curiosity to the outskirts of the crowd. Just then, the poor man, who was reading in the fourth chapter of the Acts, lost his place, and, while trying to find it with his finger, kept repeating the last clause he had read, "None other name—none other name—none other name." Some of the people smiled at the blind man's embarrassment; but the gentleman went away deeply musing. The words he had heard from the blind man rang like solemn music in his soul, "None other name." When he reached his home, and retired to rest,

[a] De. xxxiv. 3; Jud. iii. 13; 2 Ch. xxviii. 15.

[b] *Thomson. L. and B.* 613, 617.

[c] Ma. ix. 27; xii 23; xv. 22.

[d] *Lange.*

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these words were still heard, "None other name—none other name—none other name;" and when he awoke, in more joyful measure, the strain continued, "None other name—none other name—none other name." The music entered his soul; and, by the blessing of God, he awoke to a new life. "I see it all," said he, "I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To Him I will look. Neither is there salvation in any other; for there is none other name, none other name, none other name, under heaven, given among men, whereby we must be saved."

[a] Ps. cxxiii. 3; Lu. xviii. 1; Ge. xxxii. 26.

[b] Ma. vi. 8; Phi. iv. 6.

Seneca tells of a blind woman, who insisted that the trouble was not with her eyes, but in the absence of light from the room.

[c] *Starcke.*

[d] *Zeisius.*

[e] *Cranmer.*

[f] *Rieger.*

[g] *Spencer.*

31, 32. **multitude,** not sympathising with the two men, or not coinciding with their view of Christ. **cried out,** in a frenzy of earnestness.[a] **stood still,** he had hitherto walked on to test their earnestness and faith. **called,** and they obeyed the call. **what will,** he knew,[b] but would have them state their case plainly, also that others might learn the lesson.

*The blind men of Jericho.*—"They who are one in misery should unite their prayer. The loss of physical sight is to a man a great distress; but he is not so much troubled about his soul's blindness."[c] "We must not be hindered in our prayers by the devil or the world, by flesh and blood."[d] "Turn not away your eyes and ears fr. the cry of the wretched. Christ is much more willing to help than we to ask Him. The foll. of Christ is the best gratitude."[e] "He who easily yields his point to threats is, for the most part, without the strong urgency of a true heart. Happy he whom nothing restrains in his faith and believing cry."[f]

*Spiritual blindness.*—"St. Augustine relates of a certain heathen, who showed him his idol gods, saying, 'Here is my god: where is thine?' then, pointing up at the sun, he said, 'Lo! here is my God: where is thine?' so, showing him divers creatures, still upbraided him with, 'Here are my gods: where are thine?' But St. Augustine answered him, I showed him not my God, not because I had not one to show him, but because he had not eyes to see Him."[g]

[a] Mk. x. 52; Lu. xviii. 43.

33, 34. **our eyes,** short and simple statement of their calamity, and clear admission of His power. Attention of all directed to their blindness. **touched,** and spoke the healing word.[a] **followed,** so also say Mk. and Lu. Those whom Jesus heals will follow Him.

"He walked in Judea eighteen hundred years ago; His sphere melody, flowing in wild native tones, took captive the ravished souls of men, and being of a truth sphere melody, still flows and sounds, though now with thousand-fold accompaniments and rich symphonies, through all our

*Necessitous men.*—Here we have—I. Such persons making the best of their opportunities—Christ was passing by. II. One class of such failing to sympathise with another—the multitude rebuked. III. Founding their appeal on the right ground—mercy. IV. Presenting a right condition of will—"what will ye," as if all things were placed at the disposal of the right will.[b]

*Causes of blindness.*—David Rittenhouse, of Pennsylvania, was an astronomer. He was skilful in measuring the sizes of planets, and determining the position of the stars. But he found that such was the distance of the stars, a silk thread stretched across the glass of his telescope would entirely cover a star; and, moreover, that a silk fibre, however small, placed upon the same glass, would cover so much of the heavens, that the star, if a small one and near the pole, would remain obscured behind that silk fib

several seconds. Thus a silk fibre appeared to be larger in diameter than a star. Every star is a heavenly world, a world of light, a sun shining upon other worlds as our sun shines upon this world. Our sun is 886,000 miles in diameter; and yet, seen from a distant star, our sun could be covered, obscured, hidden behind the thread that was near the eye, although in a telescope. Just so we have seen some who never could behold the heavenly world.

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hearts, and modulates and divinely leads them.'—*Carlyle.*

*b Dr. Parker.*

## *CHAPTER THE TWENTY-FIRST.*

**public entry into Jerusalem**

Mk. xi. 1—11; Lu. xix. 29—44; Jo. xii. 12—19.

**1, 2. Beth-phage** = "house of unripe figs."[a] "Mt. Olivet, besides its abundance of olives, is still sprinkled with fig-trees" (*Stanley*). **olives,** so called fr. the olives growing there, is a mt.-ridge E. of Jerusalem, fr. wh. it is separated by val. of Jehoshaphat, now called by Arabs *Jebel-et-Tur.* Highest point is 2397[b] ft. above sea-level. **village . . you,** prob. Bethany, wh. was rather to the W. above Bethphage. **ass,**[c] Jewish kings were forbidden to multiply horses.[d] The ass used by judges.[e]

*Curious criticisms.*—"By the ass is to be understood the synagogue of the Jews, and by the colt the Gentiles; for acc. to God, Judæa is the mother of the Gentiles; the ass has gone under the yoke bef., for the Jews went under the yoke of the law, but the colt was free, and hitherto living in pleasure, never yet bearing any burden or under any yoke, and so were the Gentiles."[f]—"By the ass understand the Samaritans, by the colt the rest of the Gentiles; so that here is a double calling of the Gentiles set forth,—the first of the Samaritans living according to some observances of the Jews bef., the other of the rest of the Gentiles who were altogether untamed and wild; for, accordingly, two are sent to loose them being bound with the bonds of error; Philip to loose Samaria, and Peter to Cornelius."[g]

a Porter, *Handbook for Syria, etc.* 183; *Thomson, L. and B.* 697; *Stanley, Sin. and Pal.* 187, 492; *Lightfoot,* ii. 37.

b Acc. to *Van de Velde,* 2,724 ft. Ac. i. 12.

c *Topics,* i. 14.
d Deu. xvii. 16; xx. 1.
e 1 S. xxv. 20; Jud. x. 4; xii. 14
f *Jerome.*
g *Hilary.*

**3. any man,** prob. the owners were friends of Jesus. **Lord . . need,**[a] a suff. reason. **straightway,** without demur; as soon as he hears of the Lord's *need.* The Lord has need of us,—our power, influence, etc. Do we respond practically, and "straightway?"

*A full recognition of Christ's royalty.*—I. All possessions consecrated to His service; II. All the services of Christ the subject of ardent and universal praise; III. Essential greatness overcoming momentary humiliation; IV. Religious enthusiasm overwhelming or absorbing all Pharisaic formality.[b]

*Christ the Prince of Peace.*—One of Cæsar's captains solicited for him, of the senators of Rome, an extension of his government, but was denied. Grasping his sword, Cæsar said, "Since you will not grant it to me, this shall give it me." Pompey's answer to the citizens of Messana was, "What! do you prattle to us of your law that have swords by our sides?" Mahomet dissolved all arguments by the sword; but the sceptre of Christ's kingdom is not a sword of steel, but of the Spirit.[c]

a Ps. xxiv. 1; 2 Co. viii. 9.

b *Dr. Parker.*
c *Spencer.*

"I find the life of Christ made up of two parts; a part I can sympathise with as a man, and a part on which I am to gaze; a beam sent down from heaven which I can see and love, and another beam shot into the infinite that I cannot comprehend."—*Barr.*

**4, 5. prophet,** Zechariah[a] (B.C. *cir.* 487), **but the first words** are fr. Isaiah[b] (B.C. *cir.* 698). **meek,**[c] not as a proud conqueror **on a war-horse, but as a king of peace, "rebuking, by the antique**

a Zech. ix. 9

b Is. lii. 11.

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*g Paxton, Ill. of Scrip. Nat. Hist.*, 214—234.

*d Conder.* He. vii. 2.

*e Bengel.* Ro. xix. 11.

*f Dr. Thomas.*

*g Coley.*

"It is in vain to gather virtues without humility; for the Spirit of God delighteth to dwell in the hearts of the humble."—*Erasmus.*

*a Cf.* Mk. and Lu. and note 2 S. x. 2—7.

*b* Mk. xi. 2, 3; Jo. xii. 14, 15, *cf.* the A. V. with the Vulgate.

*c Lange.*

*d Rosenmuller.*

"Everything may be mimicked by hypocrisy but humility and love united. The humblest star twinkles most in the darkest night. The more rare humility and love united, the more radiant when they meet."—*Lavater.*

*a Meyer.*

*b* 2 K. ix. 13.

*c Paxton, Man. and Cust.* ii. 76.

*d* Jo. xii. 13.

*e* Re. vii. 9. See *Kitto, Nat. Hist. of Pal.* 224.

*f* fr. straw, the ol form of strew. The A. S. verb varies betw. *streawian, strewjan, streowian* (for *straw, strew, strow*); "and fu'le mych peple spredden her clothis in the wey, other kitte-

simplicity even of His regal state, the pride and luxury of degenerate Israel, and bringing in the reign of righteousness and peace."[d] "But one day He shall use the horse."[e]

*Christ's journey to Jerusalem.*—What do we see?—I. The superhuman under the garb of the human; II. The majestic under the garb of the mean; III. The eternal under the garb of the incidental; IV. Truth enunciated by an erring crowd.[f]

*Christ's everlasting name.*—When Ptolemy built Pharos, he would have his name upon it; but Sostratus, the architect, did not think that the king, who only paid the money, should get all the credit, while he had none: so he put the king's name on the front, in plaster; but underneath, in the eternal granite, he cut, deeply enough, "Sostratus." The sea dashed against the plaster, and chipped it off bit by bit. I dare say it lasted out the time of Ptolemy; but by and by the plaster was all chipped off, and there stood the name of "Sostratus." I am not sure that there are not waves that will chip off all human names from the Church of Christ; but I am quite sure that the one name of Christ shall last.[g]

**6, 7. disciples,** *i.e.* the two (v. 1) who were bidden. **went,** obeyed at once without questioning. **did,** it must have impressed them to find how exactly things turned as they had been minutely described.[a] **brought,** no one preventing. **put . . them,** both. **clothes,** loose, large mantles. **thereon,** *lit.* on the garments,—and on the colt.[b]

*The festal entrance of Christ into the Holy City*, in its significance for all times: I. The present—as the glory of the life of Christ; II. The past—as the glory of the ancient covenant; III. The future—as the type of the coming of Christ in glory.—The obedience of the two disc. a severe test of faith.[c]

*Clothes on the ass.*—In later times also it was customary in those countries to make riding more convenient in this manner. Tucher, who made a pilgrimage to the holy sepulchre in the last half of the fifteenth century, gives the following advice to a person who intends travelling in Palestine: "Have a coat made at Venice of double cloth; it is very convenient in the Holy Land. You spread it upon the ass, and ride on it."[d]

**8. very . . multitude,** lit. "the most of the people" (ὁ πλεῖστος ὄχλος), "the greatest part of the multitude."[a] **spread . . garments,** as a sign of honour still shown to great persons in E.[b] A noble carpeted all the way when a Persian king visited him, "besides the garments wh. loyal persons in the crowd spread here and there." On another occa. seven miles of road were cov. with superb silk cloths, over wh. the king and a prince whom he wished to honour, rode.[c] **branches . . trees,** esp. of the palm,[d] emblem of victory. The procession looked joyous and triumphant.[e] **strawed,**[f] strewed.

*Popular attractions.*—Here is a multitude: I. Attracted by marvellous intelligence; II. Following the example of the few; III. Rendering regal honour to the son of a carpenter; IV. Looking for material aggrandisement; V. In a little while exchanging "Hosanna" for "Crucify Him."[g]

*Garments spread in the way.*—Campbell is right, "Spread their mantles in the way." The people of the East have a robe which corresponds with the mantle of an English lady. Its name is

*Salvi*, and how often may it be seen spread on the ground where men of rank have to walk! I was not a little surprised soon after my arrival in the East, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told it was for "my respect." I must walk *on* them to show I accepted the honour.[h]

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den branchis of trees and *strewden* in the way.' —*Wiclif.*

*g F. Wagstaffe.*

*h Roberts.*

**9. before,** who met him as they came out fr. Jerusalem.[a] **Hosanna,**[b] = "save, pray!" Heb. *hoshiah-na.* **blessed,** part of paschal hymn, employed by priests when they offered the victims (it was at this time that, acc. to Lu.,[c] our Lord wept over Jerusalem.

*Christ in relation to the religious feeling of Mankind.*—I. He roused it into activity, by—1. Revealing His law to the conscience; 2. His love to the heart; 3. His beauty to the soul. II. He inspires it with gladness by directing it—1. To right object of affection; 2. To sublimest subjects of contemplation; 3. To the happiest sphere of hope; 4. To a delightful course of action. III. He encourages its expression—1. Despite the opposition of wicked men; 2. As a matter of the utmost importance.[d]

*Custom at the feast of Tabernacles.*—The Jews were accus. at feast of Tab. to recite the *Great Hallel, i.e.*, Pss. cxiii.—cxviii.; making at certain points loud responses while the multitude ejaculated *Hallelujah! Hosanna!* or, Ps. cxviii. 25, the children joining. From these reiterated ceremonies the seventh day of feast was called "the great Hosanna." Hence the branches, prayers, and feast itself received the name of Hosanna; and as it was not unusual for the mode of rejoicing then observed to be transferred to other occas. of national exaltation, it was nat. that our Lord's entry into Jerus. should be so signalised.

a Jo. xii. 13.

b Ps. cxviii. 25, 26.

c Lu. xix. 37—41

d *Dr. Thomas.*

"The word rendered praise primarily signifies the *irradiation* of a luminous body. The high ambition of a penitent soul is that of becoming a reflector, from wh. the glories of the Sun of Righteousness may be more widely diffused on the world of men and angels." —*Salter.*

**10, 11. all . . moved,**[a] various feelings, favourable and otherwise. Christ has moved many cities and countries since, and in the same way. **said,** stating in simple words who he was, supposing that when the key was given all would understand.[b] **prophet . . Nazareth,** some would prob. sneer at this.[c]

*Who is this?*—I. What awakened the enquiry—1. A present Christ; 2. Applauding disciples; 3. Shouts intoned with deeds. II. What the enquiry awakened—1. The sick are brought to Him in the temple; 2. The children cry Hosanna. Learn: 1. To desire healing and gladness for the world; 2. Not to expect the approval of men.[d]

*Crowning the King.*—When Mr. Dawson was preaching in South Lambeth on the offices of Christ, he presented Him as Teacher and Priest, and then as the King of saints. He marshalled patriarchs and kings, prophets and apostles, martyrs and confessors of every age and clime, to place the insignia of royalty upon the head of the King of the universe. The audience was wrought up to the highest pitch of excitement; and, as if waiting to hear the anthem peal out for the vast assemblage, the preacher commenced singing, "All hail the power of Jesus' name." The audience started to their feet, and sang the hymn as perhaps it was never sung before.

a Jo. xii. 19.

b Lu. xxiv. 18.

c Mk. ii. 23, *cf.* Jo. i. 46; Jud. xiii. 5; 1 S. i. 11.

d *Stems & Twigs.*

*The fault-finder.*—"It is his nature's plague, to spy into abuses; and, oft, his jealousy shapes faults that are not."—*Shakspere.*

**12. temple,** He arr. at even, glanced around, and left.[a] It was the day aft. the public entry into J. that the temple was **purified. sold . . bought,** "There was also a constant market

**purification of the temple**

Mk. xi. 15—17; Lu. xix. 45, 46.

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in the temple, in that place wh. was called 'the shops,' where every day was sold wine, salt, oil, and other requisites to sacrifices; as also oxen and sheep in the spacious court of the Gentiles. The nearness of the pass. made the market greater; for innumerable beasts being requisite to this solemnity, they were brought hither to be sold." [b] Those who sold thought more of gain than of religion, and some who bought would buy for food rather than sacrifice. **money-changers,** Jews fr. abroad needing the current coin of the place, and ½ shekels for temple tax,[c] in exchange for Rom. coin then in use. **doves,** for offerings.[d]

*The purification of the temple.*—I. The ideal temple, or the t. as it should be on earth; II. The actual temple, or the t. as it is found on earth; III. The cleansed temple, or the ideal t. to be realised by Christ on earth.[e]

*Pillars of the Church.*—In the Cathedral of St. Mark, in Venice, a marvellous building, lustrous with an Oriental splendour far beyond description, there are pillars said to have been brought from Solomon's Temple: these are of alabaster, a substance firm and durable as granite, and yet transparent, so that the light glows through them. Behold an emblem of what all true pillars of the Church should be!—firm in their faith, and transparent in their character; men of simple mould, ignorant of tortuous and deceptive ways, and yet men of strong will, not readily to be led aside, or bent from their uprightness. A few such alabaster men we know; may the great Master Builder place more of them in His temple!—*Spurgeon.*

a Mk. xi. 11.

b *Lightfoot.*

c Mat. xvii. 24.

d Le. v. 7; xii. 6—8.

e *Dr. Thomas.*

"Mammon *over us* — made the object of affection and faith—will be found in time to have none of the attributes corresponding to such sentiments. The idolater of wrath, like other idolaters, will discover one day, that the thing he worships will turn out "a devil and not a god."—*Binney.*

13. **written,** Isaiah.[a] **my . . house,** not man's market. **house . . prayer,** a place dedicated to the service of God, and where spiritual need, not material gain, should be sought. **den . . thieves,**[b] they were not, even as tradesmen, honest; were robbing God of His glory, and were exorbitant in their charges, and unjust in their exchanges.

*The cleansing of the temple.*—Jesus Christ—I. Did not connive at abuses for the sake of securing *popular favour;* II. Did not allow abuses to be continued on the ground that the circumstances were *temporary;* He knew the t. would be soon destroyed; III. Showed that man's convenience was to be subordinated to God's right;[c] IV. Showed in this, as in all other cases, that the right *one* is morally stronger than the wicked many.[d]

*Varieties of worshippers.*—"The temple itself is full of vacant worship. It resounds with rash vows and babbling voices. It is the house of God; but man has made it a nest of triflers, a fair of vanity, a den of thieves. Some come to it, as reckless and irreverent as if they were stepping into a neighbour's house. Some come to it, and feel as if they had laid the Most High under obligation, because they bring a sheaf of corn or a pair of pigeons; whilst they never listen to God's Word, nor strive after that obedience which is better than sacrifice. Some come, and rattle over empty forms of devotion, as if they would be heard because of their much speaking. And some, in a fit of fervour, utter vows which they forget to pay; and, when reminded of their promise by the "angel" of the Church, they protest that there must be some mistake; they repudiate the vow, and say it was an error."[e]

a Is. lvi. 7.

b Jer. vii. 11; *cf.* Mal. iii. 1.

c Lu. xix. 46.

d *Dr. Parker.*

e *Dr. J. Hamilton.*

"God is the source and fountain of love, and which may be divided into three parts — the receiving fr. Him, the conforming to Him, and the reposing and trusting in Him."—*Burton.*

"It were better to have no opinion of God at all, than such an opinion as is unworthy of Him; for the one is unbelief, and the other is contumely; and certainly superstition is the reproach of the Deity."—*Bacon.*

**14. blind . . lame,** such taking their place nr. the temple to beg of visitors to whom the place might be sugg. of charity.[a] A gift of money all they could expect fr. such. **healed,** and thus symbolised the *higher* healing for which the place was designed.

*A picture of the temple as it should be.*—I. Christ the centre of attraction in the temple; II. The spiritually infirm—blind, lame—seeking *Him* in the t., and not the preacher, or the mere form of worship; III. The spiritually infirm healed by Christ in the temple.

*A worshipping spirit.*—"It was said of Sir William Cecil, some time Lord Treasurer of England, that, when he went to bed, he would throw off his gown, and say, 'Lie there, lord-treasurer,' as bidding adieu to all state affairs, that he might the more quietly repose himself: so when we go to any religious duty, whether hearing or praying, coming to the Lord's table, or in any other religious addresses whatsoever, we should say, 'Lie by, world; lie by, all secular cares, all household affairs, all pleasures, all traffic, all thoughts of gain; lie by all; adieu all!"[b]

**15, 16. wonderful,** that one man should *dare* and *do* so much in so short a time, and in such a way.[a] **children,** instead of the mercenary traders. **crying . . hosanna,** a glorious exchange fr. the hubbub of traffickers cheapening their wares. **displeased,** their own revenue fr. the letting of stalls, etc, being threatened. *They* made merchandise as well as the actual traders. **hearest,** he had a very dif. sort of crying just bef. Jesus stopped the voices of worldly men; the priests could not silence the children. **yea . . read,**[b] they should have not only read, but taught and practised.

*Lessons taught by children.*—I. Innocence; II. Simplicity; III. Trust; IV. Submission.[c]—*Children's Hosanna:* I. A significant act of childlike piety; II. A noble blossom of hope for Israel; III. A divine testimony to the glory of Christ; IV. A sad echo of the elder's dying Hosanna.[d]

*Children in the temple.*—An Observantine monk, preaching one day in Imola, told the people it behoved them to purchase heaven by the merit of their good works. A boy who was present exclaimed, "That's blasphemy, for the Bible tells us that Christ purchased heaven by His sufferings and death, and bestowed it on us freely by His merits." A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favourable reception which the audience gave them, "Get you gone, you young rascal!" exclaimed the monk, "you are but just come from the cradle, and will you take it upon you to judge sacred things, which the most learned cannot explain?" "Did you ever read these words—'Out of the mouths of babes and sucklings God perfects praise?'" rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison, "where he still lies," says the writer of the letter giving this account, which was dated on the 31st of December, 1546.[e]—*Praise from the lips of children.*—A Sabbath school having been opened near Hereford, a labouring man, who had a large family, sent his children there for the benefit of instruction; the good effects of which soon appeared. It happened that, very near to this man's

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a Ac. iii. 2; xiv. 8; Jo. ix. 8.

b *Spencer.*

"First worship God; he that forgets to pray, Bids not himself good-morrow, nor good-day."—*Randolph.*

a Jo. ii. 18.

b Ps. viii. 2.

c *Pulpit Germs*

d *Lange.*

e *Whitecross.*

"We should all of us take heed that we do not find fault with, and despise the religion of children, from an evil principle, lest we should be like the chief priests and scribes, who were sore displeased at the religious worship and praises of little children, and at the honour they gave Christ in the temple."—*Pres. Edwards.*

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"True piety is like the vestal fire, which was intended to burn day and night, and never to go out, and which never did go out, so long as they remembered to replenish it day by day."—*Dr. J. Hamilton.*

house, a place was opened for the worship of God, where service was performed every Sabbath evening at seven o'clock; and this man and part of his family were in the habit of attending regularly. One Sabbath evening, the weather being very snowy, the man thought prudent to leave his children at home, and went alone. Some of these young ones, doubtless, were much disappointed in not being permitted to accompany their father, and thought they would have a meeting amongst themselves. The father, on his return home, was surprised at seeing a light up stairs in his cottage, and thought that the children must be retiring to bed. He opened the door of the cottage, and went softly up stairs, when, to his astonishment, he heard his youngest daughter, a child not more than six years old, in humble strains pouring forth her prayers to that God, through whose tender mercy it was that she had been taught to "remember the Sabbath-day, to keep it holy." When she had finished her prayer, she called upon one of her little brothers to pray (for they were met together for that purpose), and thus they finished this blessed day; experiencing, it is hoped, the blessedness of that promise, "Where two or three are gathered together in My name, there am I in the midst of them."

**Jesus returns to Bethany**

17. **Bethany,**[a] = "house of dates," ab. 2 m. fr. Jerus, on E. slope of Olivet, in a hollow nr. the place where the road to Jericho dips more steeply into vall. of Jordan, now called *el-'Azariyeh*,[b] a poor vill. of twenty families, who pretend to show the house and tomb of Lazarus, and the house of Simon the leper. **lodged,** prob. in house of Lazarus and his sisters.

*Christ at Bethany.*—Christ in the cottage at the close of a day of toil and peril.—Christ in the bosom of an affectionate family, the city in a tumult, the priests, &c. plotting.—Christ preparing for the morrow's duty.—Christ, who had sternly rebuked the enemies of God, now cheering His village friends.—Christ stayed at this cottage but a night or two; He may abide in ours constantly.

*Unworldliness of Christ.*—Do, I say, as Christ Himself did when He lived here on earth; imitate Him as much as in thee lies. How many great Cæsars, mighty monarchs, tetrarchs, dynasties, princes, lived in His days! in what plenty, what delicacy, how bravely attended! what a deal of gold and silver, what treasure, how many sumptuous palaces, had they! what provinces and cities, what territories, fields, rivers, fountains, parks, forests, lawns, woods, and cells! yet Christ had none of all this; He would have none of this; He voluntarily rejected all this. He could not be ignorant; He could not err in His choice; He contemned all this; He chose that which was safer, better, and more certain, and less to be repented,—a mean estate, even poverty itself.[c]

a Mat. xxvi. 6—13; Mk. xi. 1, 11, 12; xiv. 3—9; Lu. xix. 29; xxiv. 50, 51; Jo. xi. 1—46; xii. 1—8.

b "This may be either (1) an attempt to give an Arabic form to the Gk. 'Lazaria;' or (2) fr. the Heb. form 'Eleazar.'" — See *Stanley, Sin. and Pal.*, 190.

c *Burton.*

**destruction of the barren fig-tree**

18, 19. **morning,** "early," bef. sunrise. **hungered,**[a] He, the King of glory! who wrought a mir. to feed thousands, would satisfy His own hunger with a little unripe fruit. **fig-tree . . way,** a solitary fig-tree by the road side.[b] **nothing . . leaves,** bec. there were leaves, there should have been fruit, since the fruit came with, or bef. the leaves. **let . . grow,** one mir. of destr. standing alone amid many mirs. of mercy. **withered,** another ill. of the power of Christ over the natural world.

a He. iv. 15.

b It was the practice to plant fig-trees by the road-side, bec. it was thought that the

*The fig-tree cursed.*—"Many have stumbled at it and misinterpreted it—1. As if it were an outbreak of anger against a senseless innocent tree; whereas it was a solemn symbolical action, for the instruc. of Christ's disciples, as a type of the sin and fate of the unbelieving Jewish nation, and a warning to all barren hypocritical 'professors of religion.' 2. It has been objected to as if it were a wanton waste of property, whereas the tree, growing by the wayside, was not private property; and as being fruitless, was of no public use; its uselessness was the very ground of its destruction."[c]

*A fruitful profession.*—It is said of Rev. Dr. Franklin that he had a passion for fruitfulness. His signet-ring had, for a device, a fruit-bearing tree, with the motto from Ps. i. 3. And when near his end, being asked by his son and pastoral successor for some word of condensed wisdom to be treasured up as a remembrance and a prompter, he breathed into his ear the word "FRUITFUL."[d]

**20—22. saw it,** the day after.[a] **marvelled,** yet it was important that they and we should know that the Lord of all may have the *will*, as well as the power, to curse as well as to bless. **verily,**[b] truly = to the Heb. "*Amen.*" **mountain,** *etc.*, our Lord had said this before.[c] **all things,** that are right and fit.[d] **believing,**[e] in God's ability, willingness, and grace. **receive,** in the right measure and at the proper time.

*The fig-tree cursed.*—I. The doom of things which do not meet the wants of the time; II. The terrific prospect of meeting a disappointed Christ; III. The perfect dominion of the spiritual over the material; IV. The vast possibilities of undoubting prayer[f]

*Power of united prayer.*—There having been incessant rain for a month in harvest, the corn was growing a finger length in the sheaves, and the whole crop was in hazard of perishing. In this deplorable situation, the people resolved solemnly, by humiliation and fasting, to beseech the Lord to avert the threatened famine. When the day came, it rained heavily from morning till night; so that the Lord seemed to be thrusting out their prayers from Him. But that same night He sent a mighty wind, which did fully dry the corn, and check the growing; and this wind continued to blow fair for two days, the people ceased, neither night nor day, till the whole corn was got in. During these two days, I and two neighbouring ministers were continuing our supplications and thanksgivings to the Lord for this great mercy."[g]

**23, 24. when,** Tuesday: Ap. 4, Nisan; the last day of the *public* ministry of our Lord. **priests . . elders,** scribes also. An *official* message; prob. fr. Sanhedrim.[a] Their object being to secure His destruction, on wh. they had already resolved,[b] yet they desire to proceed legally. **authority . . things,** as purifying the temple, etc. *They* being in "authority," not doing things of that nature. **I . . ask,** Jesus oft. met questions, by proposing questions.[c] This one involved an answer to His own.

*The use Christ made of His authority.*—I. He asserted the Fatherhood of God; II. He called all men to holy service; III. He declared God's will to be the ultimate standard of right.

*The authority of Christ.*—It is He whose very infancy not only startled a king, and made him fear his throne, but also affrighted the powers of darkness, and silenced the heathen oracles; whose

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dust, by absorbing the exuding sap, was conducive to the production of the fruit.—*Plin. N. H.* xv. 19; see also *Herod.* vii. 6; Mk. xi. 13.

*c Conder.*

*d Bowes.*

*a* Mk. xi. 20.

*b* Verily, fr. *very* in its orig. sense. Old E. *veray;* Old Fr. *verai;* L. *verax*, true. "And he that synneth, and *verrayly* repenteth him in his last end, holy Churche yit hopeth his savacioun." - *Chaucer.*

*c* Mat. xvii. 20; *cf.* Lu. xvii. 6.

*d* Ja. iv. 3; v. 16; 1 Jo. iii. 22.

*e* Ja. i. 6, 7

*f Dr. Porter.*

*g Life of Rev. R. Blair.*

**last day of public ministry of Jesus**

Mk. xi. 27; Lu. xx. 1.

*a* Jo. i. 19; Ma. xvi. 21.

*b* Lu. xix. 47, 48; Jo. xi. 47—53; *cf.* xii. 10, 11.

*c* 1 Cor. iii. 19.

**his authority questioned**

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childhood puzzled the knowledge of the aged, and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey Him, and could walk on the billows of the sea as on a pavement; who fed multitudes by His word, and healed all manner of diseases without medicine; who could command them to leap that were cripples, and make them see the heavens and the day who had been born blind; and who could cast devils out of their possessions, and restore the frantic to their wits; who could break the gates of death, and open the doors of the grave, and call back the spirits of the buried carcasses.[d]

[d] *H. Scougal.*

[a] Lu. xx. 5.
[b] *Conder.*

**25—27. heaven,** if they say "yes," **then** admitting His authority, they must confess Him whom John preached. **reasoned,** considering what their reply might lead to. **believe him,** and accept Jesus as the Messiah. **fear . . people,**[a] miserable time-servers! **prophet,** in His life so popular they could not oppose Him; and now revered as a martyr.[b] **cannot tell,** *lit.* "we do not know." **tell . . you,** for this point must be settled first. "They were either ignorant, and unfit to judge: or cowardly and unfaithful, afraid to declare the truth."

"It is a great happiness to be praised by them that are most praiseworthy."—*Sir Philip Sidney.*

"Whenever you commend, add your reasons for doing so; it is this which distinguishes the approbation of a man of sense from the flattery of sycophants and admiration of fools."—*Steele.*

*The fear of man, and what it leads to.*—I. The priests' humiliating confession: we fear the people; so did not the prophets and priests of old. They were not in the true priesthood. They might sympathise with, lead, instruct, but not fear. II. Their evasive reply; fear of man made them false; how many other things "they could not tell" bec. of that fear. Could they tell the people of their sins?

*Love of praise.*—An English minister dreamed that a popular preacher approached him and said, "It is only one hour since I died; and now I am damned!"—"Damned for what?" said the minister. The reply was, "It is not because I have not preached the gospel; neither is it because I have not been rendered useful, for I have many souls as seals to my ministry: but it is because I have been seeking the applause of men more than the honour which cometh from above, and verily I have my reward." The speaker disappeared. The minister awoke, and soon learned of the death of the popular preacher at the precise time indicated in his dream. So much of the dream being true, it is easy to credit the whole.

**parable of the two sons**

**28, 29. think ye,** those who would have judged Him, shall now judge themselves. **two sons,** *i.e.*, two classes of persons. **first,** = bold, and open sinners, as publicans and harlots. **son,** even this class addressed kindly. **he . . said,** impulsively, rudely. **afterward . . went,**[a] second thoughts best.

[a] Gk. μεταμεληθεὶς = merely 'change of mind,' not true, evang. repentance. *Cf.* Mk xvii. 3; He. vii. 21.—See *Ser. by W. Jay of Bath*, vol. ii. p. 61.

*Sonship and service.*—I. A Divine relation,—"son;" II. A Divine call,—"go work;" III. The Divine time,—"to-day;" IV. The Divine sphere,—"my vineyard."

*The two sons: a contrast.*—"I. *The rude but obedient son:* (1) What he said—'I will not.' This very rude, very unfilial. A reasonable request unreasonably rejected. (2) *What he did*—'repented.' Thought of his *father's* kindness and *his* duty. Did not go and tell his father he was sorry for what he had said, but by his conduct proved his sorrow. This is true repentance. II. *The polite but disobedient son.*—(1) *What* HE *said*—'I go, sir.' This right, pleasing to the father, becoming in a son. (2) *What*

HE *did*—'went not.' His obedience mere profession and words, not real. 'Leaves,' but not fruit. *Learn*:—Many, like the *rude* son, have said they would not serve God, but afterwards have repented. You have *said* the former, have you *done* the latter? Many, like the *polite* son, have shown the promise of goodness that you have never kept. Will you keep it now, by working *to-day* in the vineyard?" [b]

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[b] *The Hive.* "Vox et præterea nihil," *i.e.* "words and nothing more."—*Plutarch.*

**30, 31. second,** = Scribes, Pharisees intended, with *show* of legal obedience.[a] **I . . sir,** a respectful reply, but mere empty words. **went not,** no practical obedience. The second was both disobedient and false. **whether . . twain,** wh. of the two. **did . . will,** the main point. **first,** they could not *now* say, "we cannot tell." **I say,** and thus He showed, what they prob. suspected, whom He meant by the two sons.

*Profession and practice.*—I. Dissect the characters here contrasted. The second well-meaning, good-intentioned, emotional, shallow, flippant, great in promising. The first, rude, dissolute, hardened, profligate. II. Review their conduct. The second saying, not doing; the father's disappointment: men by action seem to say, "I go," but remain where they are. The first became thoughtful, wondered that such a son as he should be asked by the father to do anything; "repented and went." III. Enforce the enquiry. Obeying God lies in *doing* His will, not in mere empty promises of amendment.

*Deeds better than words.*—Two architects were candidates for the erection of a temple at Athens. One of them discoursed largely on different orders of architecture, and how the temple should be built. The other said that, "what his brother had spoken, he could do," and was awarded the position.

[a] Mat. vii. 21; xxiii. 3; Ro. ii. 17—24; Ez. xxxiii. 31.

Harlot lit. a *young man* or person of either sex. Old Fr. *harlot, herlot*; W. *herlawd, herlot*, a youth; *herlodes*, a hoiden, a strumpet.

"It is no disgrace not to be able to do everything; but to undertake, or pretend to do, what you are not made for, is not only shameful, but extremely troublesome and vexatious."—*Plutarch.*

**32. way . . righteousness,** preaching the r. of obedience, wh. they pretended to esteem. **believed . . not,** to be a true heaven-sent teacher, otherwise your life would have corresponded. Where there is true faith, there is true obedience. **publicans . . him,** those whom you despise, and who made no profession. **when . . seen,** so these Pharisees, etc. had *seen* the effects of John's preaching on the worst classes of men. **repented not,** of your hollow life, and previous rejection of John.

*Sinning against conviction and evidence.*—I. Proofs of John's power and mission—publicans and harlots believed; II. Proofs so the priests' sinfulness—they saw the effects of John's labour, and yet did not believe in him; hence, III. They rejected Christ; and, IV. Were rejected by Christ.

*Superficial conviction.*—"How many are like Pliable in 'The Pilgrim's Progress,' who went with Christian a little way! He was ravished with the glory of the prospect, but felt no burden upon his back: so, when they came to the Slough of Despond, he was at once disheartened, and turned back again; yea, began to ridicule his former efforts." [a]

"It is never too late to turn from the error of our ways; he who repents of his sins is almost innocent."—*Seneca.*

[a] *Bowes.*

**33. another,** this par. was spoken to the people.[a] **vineyard,** the Jewish Church, fr. time immemorial. Palestine famous for vines.[b] Hence numerous Scrip. allusions. **hedge,** fence, usually of stones. **wine-press,**[c] "in Persia it was a hollow place dug in the ground, lined with mason-work;"[d] "such presses, dug in the ground, are still to be met with here."[e] "In times of peace

**parable of the vineyard tenants**

[a] Lu. xx. 9; Mk. xii. 1; Isa. v. 1—7

[b] Deu. vii. 11; viii 8. See *Kitto Nat*

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the w.-p. was in the vineyard; in war, in the nearest city.". tower, to serve as place of observation; and prob. as a store went . . country, "went abroad."

*Sphere for God's labourers.*—The vineyard—I. A place for vines, not weeds or inferior trees; II. A place for work—pruning, etc.; not sunning ourselves under shady vines; III. A place that is not our own, hence we are responsible to the owner; IV. A place of examination of the workman and his work.

*Vine of Palestine.*—"The grapes of P. hung ripe and wild."[a] "The vine overshadows the roofs and the hills."[b] Those of Eschol, Sorek, Jibmah, Jazar, and Abel specially noted. Clusters have been seen 10 or 12 lbs. in weight. Schulz states that he "supped under a v. whose stem was ab. 18 in. in diam., its height ab. 30 ft., while its branches, wh. had to be supported, formed a tent upwards of 30 ft. square."

> "Here circling vines their leafy banner spread,
> And hold their green shields o'er the pilgrim's head,
> At once repelling Syria's burning ray,
> And breathing freshness on a sultry day."[c]

**34, 35. time . . near,** being a just man, he did not send too soon, and being provident, not too late. **husbandmen,** or tenants. **the fruits,** or *His* fruits,[d] *i.e.* his share.[e] **beat . . killed . . stoned,** the prophets, whose mission was admitted, were ill-treated.[f]

*Wickedness of God's labourers,* who would turn *His* vineyard into a private possession. I. Its *sources:* misunderstanding of His absence, etc., selfishness, worldliness, ambition, evil company. II. Its *form:* denial of fruits, contempt of messages, renunciation of the Lord, plot against the Heir. III. Its *issue:* displacement fr. their vocation, loss of vineyard, and terrible ruin.[g]

*Short triumph of wickedness.*—The triumph of the wicked is always short. When they feel themselves secure from evil, and begin to boast of their triumph, then judgment overwhelms them. So it was with Belshazzar, Herod, and the fool of the Gospel. "How soon Abel's blood called for vengeance of Cain! We cannot sin so quickly, but God seeth us as quickly. How many have been stricken while the oath hath been in their mouths, as Jeroboam was stricken while he spoke, that they might see why they were stricken. Though a man sin often, and steal his sins as it were without punishment, yet at last he is taken napping, even while the wickedness is in his hand, and his day is set when he shall pay for all, whether it be after twelve months or twelve years: when it cometh, it will be soon."

**36, 37. sent other,** "The *dif. sendings* must not be pressed; they prob. imply the *fulness and sufficiency of warnings given,* and set forth the long-suffering of the householder."[h] **more . . first,** more in number, with more earnest protests. **last . . all,** the measure of their iniquity being full, the time being now come wh. bel. was *near* for receiving the fruit. **His son,**[i] the long promised Messiah, the Lord Jesus Christ. **reverence,** treat with respectful homage, as My representative, as coming in My stead, and armed with full authority.

*Last of all.*—I. Last of all He sent unto *you* His Son, having sent to *you* other messengers to prepare the way for Christ's

*Hist., of P.* 324—326; *Paxton, Man. and Cust.* i. 181.

*c* See *Topics* ii. 46.

*d Chardin.*

*e Hartley, Res.* 360.

*f Chandler, Trav.* 126; *cf.* Neh. xiii. 5.

*g Willis.*

*h Bryant.*

*i Pierpoint.* See also *Topics* i. 78.

*a De Wette. Meyer.*

*b* Song viii. 11, 12.

*c* Ac. vii. 52; 1 K. xxii. 24; Je. xx. 2; 2 Ch. xxxvi. 16; xxiv. 21; He. xi. 35, 37; Ne. ix. 26; Je. xxxvii. 15.

*d Lange.*

"You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a triangle, as the heart of man with anything here below. A man may have enough of the world to sink him, but he can never have enough to satisfy him."—*T. Brooks.*

*e Alford.*

*f* Lu. xx. 13; Mk. xii. 6; 1 Th. ii. 15.

"Christ is not valued at all, unless He be valued above all."—*Augustine.*

coming; II. Last of all, etc., as a special messenger; III. Last of all, etc., with a clearly defined expectation; IV. Last of all, etc., to make a final appeal, and a stronger one than all the rest. Learn: 1, Christ has a last time of coming to each soul; 2, He will come at last to judge the world—"How shall we escape, if, etc.?"

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*Reverence for Christ.*—In the Highlands, they tell that the Queen went one day into a poor cottage. The old woman did not know *who* was seated under her roof; and, even when told, she did not say much of what she felt to see her Queen there. But, when the Queen rose to go, she set aside the chair on which she had sat, and said, "None shall ever sit on that seat again."

**38, 39. saw . . son,** unattended. Not armed with the vengeance of the proprietor, but like *Him* in gentleness and mercy. **said . . themselves,**[a] had a secret conference. (All must have seen how this fitted the Pharisees, etc.) **heir,**[b] to whom by covenant the vineyard belonged. **kill,** as Joseph's brethren said.[c] **inheritance,** yet, see, what the Jews lost by crucifying the Lord of life and glory. **caught,** not bef. He permitted. **slew,**[d] as was oft. predicted.

a Ma. xxvii. 1.

b He. i. 2; Ps. ii. 8

c Ge. xxxvii. 20.

d Ac. ii. 23.

*The efforts of mercy to redeem.*—I. Abundant vineyard planted, fenced, guarded, tilled; II. Outraged. Messengers despised, ill-treated, slain; III. Persevering. One messenger after another, and last of all the greatest, wisest, best—"His Son."

"God delights not so much in the exercise of His power, as of His mercy and justice, which partakes of both the other; for mercy is His paradise and garden, in which He descends to walk and converse with man; power, his army and arsenal, by which He protects and overthrows; justice, His exchequer, where He preserves His own dignity, and exacts our forfeitures." — *Venning.*

*Christ suffered for us.*—Some time ago, a war raged in India between the English, and a native monarch named Tippoo Saib. On one occasion, several English officers were taken prisoners, among them one named Baird. One day, a native officer brought in fetters, to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness. A gray-haired officer said to the native official, "You do not think of putting chains upon that wounded young man?"—"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."—"Then," said the officer, "put two pairs on me: I will wear his as well as my own." The end of the story is, that Baird lived to regain his freedom, lived to take that very city; but the generous friend died in prison. He wore two pairs of fetters! But what if he had worn the fetters for all in the prison! What if, instead of being a captive himself, he had been free and great, and had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die in their stead, that they might go free! Such a thing has been done. For all who receive the grace of God's Son, the chains are struck off, and the prison is thrown wide open.

**40, 41, cometh,** "at the destruction of Jerusalem"[a]—"In the person of that murdered *Son* risen fr. the dead."[b] **will . . do,** He might safely leave it to their nat. conscience to answer. **miserably . . wicked,**[c] a terrible and complete punishment.[d] **other,** and God did precisely what the nat. conscience of men decided ought to be done.[e]

a *Bengel.*

b *Stier.*

c Gk. κακους . . κακως.

d Lu. xxi. 24; 1 Th. ii. 16.

e Ac. xiii. 46; Ro xi. 11.

*Appearance of justice to punish.*—I. The crime for punishment was immense; II. The time for p. is acknowledged; III. The justice of p. is felt; IV. The nature of the p. is terrible.

*The punishment of the wicked.*—If ye wanted the best proof

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that "He will not at all acquit the wicked," ye should borrow the black wings of a miserable imagination, and fly beyond the world, through the dark realm of chaos, on, far on, where those battlements of fire are gleaming with a horrid light. If through them, with a spirit's safety, you would fly, and would behold the worm that never dies, the pit that knows no bottom, and could you there see the fire unquenchable, and listen to the shrieks and wails of men that are banished forever from God; if, sirs, if it were possible for you to hear the sullen groans, and hollow moans, and shrieks of tortured ghosts,—then would you come back to this world, amazed and petrified with horror, and you would say, "Indeed, he will not acquit the wicked."[j]

*j Spurgeon.*

the head corner-stone

42—44. **read,**[a] prob. they had; but, like many readers, had never understood or applied the Scrip. **stone . . rejected,**[b] as unfit to be in the building. **head . . corner,**[c] foundation s. at "head," or *point* of angle of two walls, supporting weight, and binding together. **Lord's doing,**[d] who else could do it? Men tried, in vain, to prevent it. **kingdom . . God,** His reign over His people, and their pre-eminence as the favoured people. **to . . nation,** "holy" and "peculiar," a spiritual seed.[e] **fall . . stone,** "that *takes offence*, makes it *a stone of stumbling*,"[f] trying to set Christ aside fr. His divinity and office as Redeemer. **it . . fall,** as consequence of being so displaced. **grind . . powder,**[g] utterly destroy him for his wilful rejection of Jesus.[h]

*a* Ps. cxviii. 22; *cf.* Ac. iv. 11; 1 Pe. ii. 4—8.

*b* Is. xxviii. 16.

*c* Ep. ii. 20; Ac. iv. 11; Col. i. 18.

*d* Ep. i. 22, 23; He. v. 4, 5.

*e* 1 Pet. ii. 9, *cf.* He. viii. 8—13; Ga. iii. 28, 29; Ep. ii. 11—19.

*f Alford.*

*g* See Gk. λικμήσει, to drive away as chaff; fr. λικμαω, to *winnow* grain, wh. in the E. is done by throwing it with a fork against the wind, wh. *scatters* the straw and chaff.—*Hom. Il.* v. 500; *Xen. Œc.* xviii. 2, 6; *cf. Jahn*, § 65.

*h* Is. lx. 12; Da. ii. 44; Is. viii. 14, 15; 1 Cor. i. 23.

*Marvellous doings: i.e.* work of Redemption. I. It is God's work—1. Contrary to intentions or acts of the builders; 2. No one else competent to perform it. II. It is a marvellous work—1. From extent of agency employed; 2. Divine attributes displayed; 3. Demerit of its objects; 4. Number and extent of its benefits; (*a*) wrath removed, (*b*) reconciliation and peace, (*c*) access to God, (*d*) adoption, (*e*) sanctified nature, (*f*) eternal life. Learn, 1. This work challenges our trust; 2. Requires thought; 3. Demands unceasing praise.[i]

*A case of conviction.*—A case of conviction was that of one aroused during McCheyne's sermon on "Unto whom coming as unto a living stone." As he spoke of the Father taking the gem out of His bosom, and laying it down for a foundation-stone, she felt in her soul, "I know nothing of this precious stone: I am surely not converted." This led her to speak with him. She was not under deep conviction; but, before going away, he said, "You are a poor, vile worm: it is a wonder the earth does not open and swallow you up." These words were blessed to produce a very awful sense of sin. She came a second time, with the arrows of the Almighty drinking up her spirit. For three months, she remained in this state, till, having once more come to him for counsel, the living voice of Jesus gave life to her soul.[k]

*i Preachers' Portfolio.*

*k Life of M'Cheyne.*

45, 46. **perceived,** blind, and bigoted as they were, they had a conscience. **spake . . them,** and instead of repenting were filled with rage.[a] **sought,** an opportunity. **feared . . multitude,**[b] had much more reason to fear Jesus. **they,** the multitude who were unbiassed by party motives and influenced by their common sense. **prophet,**[c] even *they* did not receive Him as the Messiah.

*a* Mk. xii. 12.

*b* Mk. xii. 37.

*c* Lu. vii. 16; Jo. vi. 14; vii. 40; Ma. xvi. 13, 14.

*Appropriativeness of conscience.*—I. Now applying Christ's

words; they perceived, etc.; II. Often applies words of preachers, and casual remarks, and events of Providence; III. Sometimes applies to others, in censorious judgments, what should be self-applied.

*The awakening of conscience.*—King Richard I. of England, on his way to the Holy Land, was taken captive, and thrown into an unknown dungeon. He had a favourite minstrel named Blondel, who knew only that his master was imprisoned somewhere in a castle dungeon among the mountain-forests. From one to another of these he travelled, playing some well-known airs before the dungeon-bars, till at last his music without was answered by the voice of his king within. This discovery led to Richard's return from exile, and restoration to his throne. "Thus the spirit of man sits like a captive king in a dungeon, until the voice of Divine music wakes echoes hitherto unknown along his prison-house, and stirs him with new knowledge, new consciousness."

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"Some consciences are like the Achilles of Greek fable, who was only vulnerable in one spot, and that the heel; or like spiders' webs, wh. catch harmless flies, and are broken through by hornets and bats."

## *CHAPTER THE TWENTY-SECOND.*

**parable of the prince's wedding**

**1—3. answered,** being still in the temple, He teaches the people, the Pharisees having departed. **King,** God. **marriage,** thus exhibiting His relations of love, as revealed in the Gospel.[a] **Son,** Jesus. **call . . bidden,** the guests were first invited—"called;" and when the hour arrived they had another intimation—"bidden." This is still a custom in the E.[b] **would . . come,** thereby dishonouring the King and His son, and injuring themselves.[c]

*Teaching by parables.*—Our Saviour's reasons for employing this form of instruction. I. Out of respect for the truth itself: 1. He desired to show how much of heaven is reflected here below; 2. He desired to make the mysteries of His kingdom plain. II. Out of respect to the people to whom He spoke: 1. To conceal the truth fr. some; He avoided a premature irritation of His foes; 2. To reveal the truth to others.

*Invited and bidden.*—The hospitality of the present day, in the East, exactly resembles that of the remotest antiquity. The parable of the "great supper" is in those countries literally realised. And such was the hospitality of ancient Greece and Rome. When a person provided an entertainment for his friends or neighbours, he sent round a number of servants to invite the guests; these were called vocatores by the Romans, and κλητωρες by the Greeks. The day when the entertainment is to be given is fixed some considerable time before; and in the evening of the day appointed, a messenger comes to bid the guests to the feast. The custom is thus introduced in Luke: "A certain man made a great supper, and bade many; and sent his servant at supper time, to say to them that were bidden, 'Come, for all things are now ready.'" They were not now asked for the first time; but had already accepted the invitation, when the day was appointed, and were therefore already pledged to attend at the hour when they might be summoned. They were not taken unprepared, and could not in consistency and decency plead any prior engagement. They could not now refuse, without violating their word and insulting the master of the feast, and therefore justly sub-

*a* Is. xxv. 6; lxv. 13; Song vi. 1; Is. lxi. 10; lxii. 5; Ho. ii. 19; Ma. ix. 15; Jo. iii 29; Ep. v. 32; 2 Cor. xi. 2; Lu. xiv. 16—24; Re. xix. 7.

*b* *Paxton, Man. and Cust.* i. 404.

*c* Mat. iii. 1, 2; Lu. iii. 3; Mk. vi. 12; Lu. ix. 2—6; Jo. v. 40; Mat. xxiii. 37.

"Mercy is like a rainbow, which God set in the clouds to remember mankind; it shines here as long as it is not hindered, but we must never look for it after it is night, and it shines not in the outer world. If we refuse mercy here, we shall have justice to eternity." — *Bp. Taylor.*

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jected themselves to punishment. The terms of the parable exactly accord with established custom, and contain nothing of the harshness to which infidels object.[d]

*d Paxton.*

**4. sent other,** to overcome their resistance, and prove His earnestness and grace. **them . . bidden,** Gospel first off. to the Jews. **prepared,**[a] with what care and wisdom! and through how long a time! **ready,** "even now"[b]—"and will not be countermanded for the sake of the ungrateful."[c] **come,** and welcome, promptly. **marriage,** a scene of festivity. The guests to share in the prince's joy.

*a* Pr. ix. 2; Is. xxv. 6; lv. 1; Jo. vi. 54, 55.

*b Bengel.*

*c Crit. Eng. Test.*

*The royal banquet.*—I. Invitations of Gospel repeatedly used. God calls—1. In every stage of life; 2. By many voices. II. Provisions of G. fully completed—1. Various; 2. Abundant. III. Proffers of G. basely rejected by—1. The proud; 2. The worldly. IV. Messengers of G. cruelly treated—1. Unlawful seizure; 2. Cruel treatment; 3. Unnatural murder. V. Rejectors of G. justly punished; they—1. Excite God's anger; 2. Provoke His vengeance; 3. Incur His punishment. VI. Proclamation of G. universally commanded. There are—1. No bounds fixed—highways; 2. No conditions alone. VII. Success of G. ultimately certain. VIII. Professors of G. will be personally examined.[d]

*d J. T. Woodhouse.*

*Accepting an invitation.*—During a religious awakening in a factory-village in New England, a foreman was awakened, but could not find peace. His superior sent him a letter, requesting him to call at six o'clock. Promptly he came. "I see you believe me," said his master. The foreman assented. "Well, see; here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. He took the paper, and began to read slowly, "*Come—unto—Me—all—ye—that—labour*," &c. His lips quivered, his eyes filled with tears; then he stood for a few moments, not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. This expedient was owned of God in setting him at liberty.

"As a murderer condemned to death, despising pardon which a merciful king offers him, procures for himself more grievous punishment; so anyone hearing the offer of gospel grace, and rejecting the same, brings upon himself heavier punishment."—*Cawdray.*

"Despise not any man, and do not spurn anything. For there is no man that hath not his hour, nor is there anything that hath not its place."—*Rabbi Ben Azai.*

**5—7. made light,** the kind of excuses more fully recorded in *another* parable.[a] **went . . ways,** as though they had not heard of the marriage, or as if it did not concern them. **merchandise,** business before pleasure, they might say; so men oft. place this world's care bef. their highest happiness. **remnant,** some treated the invitation with contempt; others reviled[b] and ill-treated[c] the messengers. **wroth,** righteous anger allied with omnipotence. **armies,** God, in providence, being a God of battles; prob. *all.* to destr. of Jerusalem.[d]

*a* Lu. xiv. 19, 20.

*b* Ac. ii. 13.

*c* Ac. v. 40; 2 Cor. xi. 24; Ac. xii. 2; vii. 58; He. xi. 37, 38.

*Making light of salvation.*—I. Men are apt to remember things they highly esteem; II. Things men value will be theme of freq. conversation; III. Things only talked ab. and not reduced to practice are made light of; IV. We take pains to secure things valued; V. Things esteemed deeply affect us; VI. Our estimate of things may be discovered by our diligence, etc. in relation to them; VII. What we highly value we think it impossible to buy too dearly; VIII. Such things we shall help our friends to obtain.[e]

*d* 1 Th. ii. 16; He. ii. 3; Is. x. 5—7.

*e Prov. Davies.*

*Making light of the Gospel call.*—A celebrated preacher of the seventeenth century, in a sermon to a crowded audience, described the terrors of the last judgment with such eloquence, pathos, and

force of action, that some of his audience not only burst into tears, but sent forth piercing cries, as if the Judge Himself had been present, and was about to pass upon them their final sentence. In the height of this commotion, the preacher called upon them to dry their tears and cease their cries, as he was about to add something still more awful and astonishing than any thing he had yet brought before them. Silence being obtained, he, with an agitated countenance and solemn voice, addressed them thus: "In one quarter of an hour from this time, the emotions which you have just now exhibited will be stifled; the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations, or sinful pleasures, with your usual avidity, and you will treat all you have heard, 'as a tale that is told!'"[f]

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[f] *Cheever.*

"Wise anger is like fire from the flint; there is a great ado to bring it out; and when it does come, it is out again immediately."—*Matthew Henry.*

**8—10. wedding . . ready,** and shall not be postponed. **worthy,**[a] "The unworthiness consisted in their *rejecting* the provision, as the worthiness of the guests lay in their *accepting* it."[b] **highways,**[c] *lit.* the *outlets* of streets where sev. ways meet. Street corners where the multitudes collect, or crowd along. **many . . find,**[d] you cannot find too many. Bid them all. **servants,** literally obedient, not selecting, of their own will, either place or people. **bad . . good,** the Gospel call is to all, none are perfect, even of the best. "The sifting was not for them, but for the king."[e]

[a] Ma. x. 11, 13.

[b] *Jacobus.* Ac. xiii. 46.

[c] *Wickliffe,* "the end of ways."

[d] Ro. x. 21; Ma. xi. 28; Mk. xvi. 15; Re. xxii. 17.

[e] *Meyer.* Lord Chief Justice Hale frequently invited his poor neighbours to dinner, and made them sit at table with himself. If any of them were sick, so that they could not come, he would send provisions to them warm from his own table.

*The Gospel call an invitation to a marriage-feast.*—Two kinds of guilt in dealing with the invitation—I. Contempt of the invitation, dishonouring the King, His Son, and His messengers; II. Contempt of the feast, dishonouring its blessedness in gross carnality and service of the world; dishonouring its holiness, in preferring the world's beggarly fellowships.[f]

*Salvation not compulsion.*—"Well, then," said a sceptic to me on one occasion, "why is the world not saved?" "My friend," said I, "you misconceive the *power* required to convert souls." There was a little boy in the room; and I illustrated my meaning by saying, "Suppose I *will* that that little boy leave the room. There are two ways in which I could give effect to that will. I could take him in my arms, and by superior muscular force remove him; or I could take him on my knee, speak lovingly and persuasively to him, in order to induce him to leave the room himself. If I adopted the former, I should merely have removed his body; his volition would be against me, and he would feel that I had done him violence. If I succeeded in the latter, I should have influenced his mind; and he himself would use his own limbs, and with a happy smile depart."[g]

[f] *Lange.*

[g] *Dr. Thomas.*

**11—14. wedding garment,**[a] acc. to E. custom the guests were expected to put on a dress, provided by the king, bef. entering the banquet-hall.[b] Not to wear it was deemed an insult. A gift of dress, a mark of royal favour.[c] **speechless,**[d] without excuse, self-condemned. **bind,** that he may not intrude again. **darkness,**[e] *within* the hall, all was light and joy; *without,* was darkness, etc. **weeping**[f] **. . teeth,** rage, agony, despair. **called . . chosen,**[g] *see on* xx. 16.

**the wedding garment**

[a] Ep. iv. 24; 2 Cor. v. 3; Re. iii. 18; xix. 8; Col. iii. 12; Is. lxi. 10; Ro. xiii. 14; iii. 22; Ps. xlv. 14.

[b] *Paxton, Man. and Cust.* ii. 57—59.

[c] Da. v. 29; Est. vi. 7, 8; 2 K. x. 22.

*Profession tried.*—I. A visit,—"When the king came;" II. A scrutiny,—"He saw a man;" III. An interrogation,—"How camest thou in?" IV. Conviction,—"He was speechless;" V.

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"And this righteousness we so appropriate by faith as to make it ours, so that it becomes, in that singularly expressive term, our habit."—*Trench.*

*d* Jo. xv. 14; Ma. v. 22, 23; 1 Cor. iv. 5; Jer. iii. 26.

*e* Is. lii. 1; Re. xxi. 27.

*f* Ma. viii. 12.

*g* Ma. vii. 14; Lu. xiii. 23, 24.

*h W. W. Whythe.*

**answer to the Herodians**

Mk. xii. 13—17; Lu. xx. 20—26. Entangle, to twist *into a tangle; en,* in, and *tangle,* a knot of things united confusedly. Goth. *tagl,* hair; Ger. *tang,* seaweed.

*a* Job xiii. 10; De. x. 17.

"Cæsar, the fam. name of Julius Cæsar, was borne by all the Rom. emperors, so that it came to be regarded as a title like 'the Emperor.'"—*Conder.*

*b Lange.*

*c Spencer.*

*a* Gk. *νόμισμα τοῦ κήνσου* = the "coin of the census." The *denarius* was first coined B.C. 269, 4 years aft. first Punic war.

*b* Mat. x. 22; xx 2.

*c* "He is sovereign who stamps the coin," was a Rabbinical maxim.

Bondage,—"Bind him hand and foot;" VI. Exclusion,—"Cast him into outer darkness;" VII. Torment,—"There shall be weeping," *h* etc.

*The wedding garment.*—A person who had been for some time labouring under mental dejection, having dressed himself one Sabbath morning for church, and finding he had a few minutes to spend previous to leaving the house, took up his Bible with the view of reading a portion of Scripture. The first passage that caught his eye was the above, "And when the king came in to see the guests," etc. The words strongly impressed his mind, particularly as connected with the design he had of observing the ordinance of the Lord's Supper that day. When leaving his pew to go to the communion table, they recurred with such discouraging force to his recollection as to prevent his going forward, and led him to return to his seat. He afterwards considered he was wrong in having yielded so far to groundless apprehensions, and that a comparison of our state and character with the Word of God is the rational and proper way of ascertaining our fitness or unfitness to approach the table of our Lord.

**15—17. Pharisees,** whose portrait and fate had been sketched in the man without the wedding garment, they being proudly content with their own righteousness, and refusing the offered robe of salvation. **entangle,** ensnare, lead Him to say something that would give them ground on wh. to convict Him. **Herodians,** prob. a political party who had supported Herod the Great. They favoured, what the Pharisees discountenanced, the payment of taxes to a heathen power. They made a pretence of refer. their dispute to Jesus. **regard . . person,** *lit.* "lookest not on the face," a Hebraism.*a* This was vile flattery. **lawful . . Cæsar,** *i.e.,* to the Rom. government.

*Christ's victory over cunning.*—I. They take counsel,—He is thoroughly armed; II. They would entangle Him,—He seeks to deliver them out of their own snare; III. They praise Him in order to His destruction,—He rebukes them for their awakening and salvation.*b*

*Deceitfulness.*—Lysander taught, that children were to be deceived with trifles, as rattles and gewgaws, but old men were to be gulled with oaths, and held with fair promises: and it is now grown almost a trade for men to be so slippery in their dealings, that they can find loop-holes to wind out of the most cautious contracts for advantage, break faith, promises, bonds, run away with men's goods; so that Turks and Jews are more trusty than such hollow Christians.*c*

**18—20. wickedness,** their malicious intention. **tempt,** in sense of lead to destruction. **tribute . . penny,***a* a "poll," or "personal tax;" the coin was the Rom. denarius.*b* **image,***c* likeness. **superscription,** *lit.* epigraph, *writing above,*[a] and round the *image* cont. title, etc. of Cæsar.

*Cunning.*—Christ supreme victor over all the cunning and violence of His enemies.*c* Cunning, the ancient fellow of violence, esp. in the gov. of the hierarchy. Christ's victory over cunning is the vict. of God's kingdom over cunning. Christ's wisdom glorified in this vict.*f* Christ's bearing towards all parties in the political world. What they did in cunning and malice we should do in earnest sincerity: ask Christ's advice in all cases of doubt

and conflict of duties. The Christian should recommend his religion by his civil and political honesty.[e]

*Cæsar's dues.*—A boy about nine years of age, who attended a Sabbath-school at Sunderland, requested his mother not to allow his brother to bring home anything that was smuggled when he went to sea. "Why do you wish that, my child?" said the mother. He answered, "Because my catechism says it is wrong." The mother replied, "But that is only the word of a man." He said, "Mother, is it the word of a man which said, 'Render unto Cæsar the things that are Cæsar's?'" This reply entirely silenced the mother; but his father, still attempting to defend the practice of smuggling, the boy said to him, "Father, whether is it worse to rob one or to rob many?" By these questions and answers, the boy silenced both his parents on the subject of smuggling.

**21—22. Cæsar's,** i.e. Tiberius. **render,**[a] if you acknowledge the sovereignty of C. be dutiful subjects. **God,**[b] etc., wh. they prob. were less willing to do than to pay tribute, notwithstanding their pretence. **marvelled,**[c] that with all their subtlety they had not *entangled* Him. **went . . way,** defeated, but to plot again.

*Politics for Christians.*—I. The duties which we owe, as citizens, to God. It is due to God, 1. That the claims of His everlasting kingdom should stand first in all our plans and efforts; 2. That a sense of our accountability to Him should control us in regard to our civil duties; 3. That we should practically acknowledge the supremacy of His Word as the rule of right. II. The duties which as citizens we owe to the state. Every citizen is bound, 1. To perform his part in the support and direction of the Government under which he lives; 2. To cultivate friendly feelings towards all his fellow-citizens; 3. To render a peaceful submission to the exercise of lawful authority.[d]

*The conscience belongs to God.*—When certain persons attempted to persuade Stephen, king of Poland, to constrain some of his subjects, who were of a different religion, to embrace his, he said to them, "I am king of men, and not of consciences. The dominion of consciences belongs exclusively to God."—*Indestructibility of conscience.*—Conscience, like every other faculty of the soul, is undeveloped in the infant, and very imperfectly developed in the savage; and, moreover, after a long habit of inattention to its voice, and violation of its law, the individual sinner is often judicially given up to carnal indifference; his conscience for a time lying latent. Yet it is certain that it is never destroyed: 1. From the fact that it is often aroused to the agonies of remorse; 2. From the fact that this remorse or accusing conscience constitutes the essential torment of lost souls and devils. This is the worm that never dieth; otherwise, their punishment would lose its moral character.[e]

**23—28. Sadducees,**[a] see on iii. 7. All sects combine ag. our Lord, esp. at close of His ministry. **Moses,**[b] they desire to show fr. M. that doct. of resurrec. involves an insurmountable diff. **seven,** prob. an imagined case founded on Job iii. 8. **issue,** children. **whose wife,** for they supposed that if there were a resurrec., the present relations of life would be in all things renewed.

*The Sadducean puzzle.*—I. Impossibility of educing ultimate doctrine fr. a limited num. of facts; II. Temptation to exagge-

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*d* The inscription was: Καισαρι Αυγουστ Ιουδαιας εαλωκυιας.. *e* Ps. ii; Pr. xxix. 5 *f* Lange. *g* Heubner. "A wily tongue is a detested ill."—*Euripides.* "Of all wild beasts, preserve me from a tyrant; and of all tame, a flatterer."—*Johnson.*

*a* Ro. xiii. 7; 1 Pe. ii. 13.

*b* Da. iii. 16; vi. 10; Ac. v. 29; iv. 19.

*c* Lu. xx. 26 Pr. xxi. 30.

*d* Rev. H. J. Van Lyke.

*e* Dr. Hodge.

"The tribute money demanded of our Lord (Ma. xvii. 24–27) was the temple-rate. It had been a question between the Pharisees and Sadducees, whether the payment was to be obligatory. Our Lord, in yielding to the demand in compliance with the dogma of the former, yet asserted the moral freedom of Himself and His disciples, who belong to a higher kingdom, from the impost."

question of the Sadducees

Mk. xii. 18—27; xx. 27—40.

*a* Ac. xxiii. 8; xxvi. 8; 1 Co. xv 12.

*b* De. xxv. 5—10.

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Not so much an *institution* as a *permission*. "The cust. is now disused among the Jews, being express. prov. ag. in mar. contr." — *Michaelis, Law of Moses.*

Issue, *to go out.* Fr. *issue—issir*, to go or flow out; L. *exire—ex*, out, *ire*, to go.

*c Dr. Parker.*

*d R. Baxter.*

*a* Jo. xx. 9; Ac. xiii. 27.
*b Conder.*

Err, to *wander* fr. the right way. L. *erro*, to stray. An error is not simply a mistake; but a mistake occasioned by *wandering* fr. the truth. A man without fixed principles is called *erratic.*
*c* Da. xii. 2; Is. xxvi. 19; Job xix. 25–27.
*d* 1 Co. xv. 34; Ro. iv. 17.
*e* Lu. xx. 34–36; 1 Jo. iii. 2.
*f Bengel.*
*g Dr. Thomas.*
*h Dr. Cumming.*

"When Saravia questioned Hooker, shortly before his peaceful death, what were his contemplations, he replied that he was 'meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven.'" — *I. Walton.*

*a Bengel.*
*b* Ex. iii. 6, 16; Lu.

rate extraordinary circumstances into inexplicable mysteries; III. Danger of setting up human wisdom as the test of Divine revelation; IV. Importance of ascertaining Christ's opinion bef. affirming our own conclusions.*e*

*Recognition of friends in heaven.*—"Heaven is presented to us under the idea of a banquet, and much of its comfort must flow from a knowledge of the guests. Imagine yourselves at a feast, where, though you may have known many who surround the table, you are, by some obliviousness of mind, ignorant of them all: the incertitude in which you are placed robs you of much of your joy, for you are alone. But suppose that the mist rolls away, and that you recognise, in the countenances before you, the old familiar faces of beloved friends: at once you become conscious of a felicity of which you otherwise would have been deprived. So it will be in eternity. Sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, you will intuitively recognise as your companions those who were the excellent of the earth, and be re-united to those who divided your cares or doubled your joys in this world of mingled sorrows and delights."*d*

29, 30. **err**, lit. wander, *i.e. go astray* fr. the truth. **not knowing**,*a* "unbelief is ignorance, though it fancies itself intellectual superiority." *b* **scriptures**, not *one law* only, but their *whole scope.*c **power . . God**, with whom all things poss. oft. overlooked by men who quibble at apparent diffs.*d* **neither marry**,*e* the social life of the future not modelled upon present relations. **as . . angels**, who have higher joys than those derived fr. social relations. "The wicked will be in the same condition as the fallen angels."*f*

*Matrimony in the resurrection.*—Christ's reply to the Sadducees. I. He charges them with error; concerning, 1. Fact of resurrection; 2. Nature of future state. II. He corrects their mistake, implying, 1. The existence of a high order of intelligences; 2. Social elevation of humanity in the future state. III. He convicts them out of their own Scriptures, showing, 1. That the highest property an intelligent being can possess is God, and this prop. is poss. by the good; 2. Its poss. implies conscious existence; 3. The Scrip. teaches that this highest prop. is poss. by departed men.*g*

*Voices from heaven.*—"I was reading the other day that, on the shores of the Adriatic Sea, the wives of fishermen whose husbands have gone far out upon the deep are in the habit, at eventide, of going down to the seashore, and singing, as female voices only can, the first stanza of a beautiful hymn. After they have sung it, they listen till they hear, borne by the wind across the desert-sea, the second stanza, sung by their gallant husbands as they are tossed by the gale upon the waves; and both are happy. Perhaps, if we could listen, we, too, might hear on this desert-world of ours some sound, some whisper, borne from afar, to remind us that there is a heaven and a home; and, when we sing the hymn upon the shores of earth, perhaps we shall hear its sweet echo breaking in music upon the sands of time, and cheering the hearts of them that are pilgrims and strangers and look for a city that hath foundations."*h*

31–33. **touching**, Jesus not only refutes error, but exhibits truth.*a* **I am**, now and for ever. **God . . Jacob**,*b* had the

patriarchs passed out of being, how could He be their God—the God *i.e.* of non-existences? **God . . living,** hence if He be the God of Abraham, etc., they must be living yet. **astonished,**[c] for if to accept the doct. of the resurrec. involved a diff. to these quibblers, much more must its rejection.

*The Living God.*—The bond of believers with the living God a pledge of their resurrection. The life of believers as secure as the life of God, acc. to the testimony of Christ. Our bond with God abolishes death as well as sin.[d]—*Cause of error.*—The ground of all errors and contentions among converted people is their ignorance of Holy Scripture, not so much of its letter, as of the living and blessed apprehension of the mind of the spirit.[e]

*Attraction of heaven.*—In the twilight of a summer evening, a pastor called at the residence of one of his parishioners, and found, seated in the doorway, a little boy with both hands extended upward, holding a line. "What are you doing here, my little friend?" inquired the minister. "Flying my kite, sir," was the reply. "Flying your kite!" exclaimed the pastor. "I can see no kite; you can see none." "I know it, sir," responded the lad. "I cannot see it; but I *know* it is there, for I *feel it pull.*" If our affections are set upon things above, we shall have a sense of it which cannot be mistaken.—*Mementoes in heaven.*—"As an illustration how the spirit may cling to something we may have loved in this life, permit me to refer to a beautiful legend told in Danish poetry. An angel has just been down to this world to accompany the soul of a little girl up to heaven. As they are going back, the child notices that the angel bears a rose-tree in one of its hands, and asks the meaning of it. The angel tells her that there was lately a poor boy in the city they have just left, who lay for a long time dying, and that rose was very dear to him through all his illness. It brought him the first news of spring; and it filled the close sick-room with its fresh, young fragrance. He loved it next best to his mother. He is now taking this darling rose up to heaven to plant it there. The spirit of the child looks up in the angel's face, and asks,—

"'How know'st thou this, Bright Power?'
Then splendidly he smiled:
'Should I *not* know *my* flower?
I was that sickly child.'"[f]

**34—36. Pharisees,** who believed in resurr. **heard,** what they were doubtless pleased to hear. **put . . silence,** Jesus had silenced the Sadd.—*i.e.* their rivals—as *they* could not. **gathered,** also rejoicing that having confounded the Sadd. Jesus would not have their aid. **lawyer,**[a] prof. teacher of law of Moses, a scribe,[b] "for a lawyer must needs be a scribe, though it does not foll. that all scribes were lawyers."[c] **great commandment,** including all others in spirit and scope; or obedience to wh. may be accepted in lieu of obe. to the rest.[d]

*The great commandment.*—Its all comprehensive significance. Violation of this, the first sin; rendered needful the other commandments. Obedience to this, fulfils the law. Love—esp. this highest—the fulfilling of the law.

*The test of love.*—"I do love God," said a little girl to her papa one day when he had been talking to her about loving God.



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xx. 37; Ac. vii. 32; He. xi. 16.

*c* Ma. vii. 28, 29.

*d Lange.*

*e Zeisius.*

"There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls." — *Cicero.*

*f Dr. Macleod.*

"Doth this soul within me, this spirit of thought, and love, and infinite desire, dissolve as well as the body? Has Nature, who quenches our bodily thirst, who rests our weariness, and perpetually encourages us to endeavour onwards, prepared no food for this appetite of immortality?" — *Leigh Hunt.*

"Still seems it strange that thou shouldst live for ever? Is it less strange that thou shouldst live at all? This is a miracle; and that no more."— *Young.*

**reply to the Pharisees**

Mk. xii. 18—34.

*a* Lu. v. 17, 21; xi. 45, 46, 52; xiv 3.

*b* Mk. xii. 28.

*c Conder.*

*d* The Talmud reckons the laws of Moses to be 613 in num.; *i.e.*, the positive at 248, and negative 365. "To keep so many laws," said the Jews

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"Is an angel's work." Hence they had much question wh. was the *gt. com.*, so that they might keep *that* in lieu of the *whole*.

"Perhaps you think so, Maria." "Oh, I do, indeed I do, papa!" "Suppose, my child, you should come to me, and say, 'Dear papa, I do love you,' and then go away and disobey me: could I believe you?" "No, papa." "Well, dear, how can I believe you love God when I see you every day doing those things which He forbids? You know, the Bible says, 'If ye love me, keep my commandments.'"—*Trusting love.*—It is *trusting* love that makes men what they are trusted to be, so realising itself. Would you make men *trustworthy?* Trust them. Would you make them true? Believe them. This was the real force of that sublime battle-cry which no Englishman hears without emotion. When the crews of the fleet of Britain knew that they were *expected* to do their duty, they *did* their duty. They felt in that spirit-stirring sentence that they were trusted; and the simultaneous cheer that rose from every ship was a forerunner of victory—the battle was half won already. They went to serve a country which expected from them great things; and they *did* great things. Those pregnant words raised an enthusiasm for the chieftain who had thrown himself upon his men in trust, which a double line of hostile ships could not appal, nor decks drenched in blood extinguish. And it is on this principle that Christ wins the hearts of His redeemed.[e]

[e] *F. W. Robertson.*

"Wicked men obey for fear, but the good for love."—*Aristotle.*

"When love begins to sicken and decay, it uses an enforced ceremony."—*Shakespeare.*

**37—40. said,** quoting the writings[a] of wh. the lawyer was a prof. teacher. **love . . God,**[b] supreme love to God the basis of all the com. and the source of all true and comprehensive obedience. **heart . . mind,**[c] all affec. and powers. All of ea. and all together, entire obedience. **like,** equally comprehensive: *i.e.* the one whole duty to God; the other, to man.[d] **neighbour,** fellow-man, whoever he is, wherever he may be. **hang,** depend. These *two* principles underlie the whole.

[a] De. vi. 5; x. 12; Mk. xii. 29, 30; 1 Jo. v. 3.
[b] Ro. viii. 7, 8.
[c] 1 Co. vi. 20.
[d] Ga. v. 14; Ro. xiii. 9, 10.

Neighbour, strictly one who *dwells near.* A.-S. *neahbur, neahgabur;* Ger. *nachbar;* A.-S. *neah,* Ger. *nach,* near; *bauer,* a farmer, dweller.

[e] *Lisko.*
[f] *Heubner.*
[g] *Bp. Sherlock.*

"Nature says, love thyself alone; domestic education says, love your family; the national, love your country; but religion says, love all mankind without exception."—*Feltham.*

"A wealthy doctor who can help a poor man and will not without a fee, has less sense of humanity than a poor ruffian who kills a rich man to supply his necessities."—*Steele.*

*Love to God.*—I. Directed to highest object, God, *your God;* II. Yielded by entire man—heart, mind; III. Love to God developed in legitimate directions—neighbour. "The supreme command, and the supreme article of faith."[e] "Piety towards God should be kind to man; and the love of men should be religious. All commandments centre in love. The whole ethical doctrine of Christianity very simple."[f]—*Love to God and man.*—I. These two principles, fr. wh. our Lord tells us all religion flows, must be consistent with one another; otherwise they could not both be principles of the same religion; II. Nothing is or ought to be esteemed religion that is not reducible to one or other of these principles.[g]

*Application of the golden rule.*—A rich man made his will, leaving all he had to a company of his fellow-citizens to dispose of, but reserving to his right heir "such a portion as pleaseth them." The heir having sued the company for his share of the property, the judge inquired, whether they wished to carry out the will of the testator, and, if so, what provision they proposed making for the heir. "He shall have a tenth part," said they; "and we will retain for ourselves the other nine." "Take, then," said the judge, "the tenth part to yourselves, and leave the rest to the heir; for, by the will, he is to have what part *pleaseth you.*"—*Love to God and man.*—"Thou shalt love the Lord thy God with all thy soul; and the second is like unto it, Thou shall love thy neighbour as thyself." To keep these two commandments is the

whole duty of man. The two feelings are very different. It is with an adoring complacency that you love the ever-blessed God, desiring that His glory should be advanced, and that His will should be the mind of the universe. It is with an affectionate good-will that you love your fellow-creatures, desiring that they should be happy in loyalty to God. The one love is simply outgoing; the other ascends. The one is kindness; the other is full of worship. The one is filial devotion; the other is fraternal fondness.[h]

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"Our humanity were a poor thing but for the divinity that stirs within us."—*Bacon.*

[h] *Dr. J. Hamilton*

**Jesus questions the Pharisees concerning the Christ**

Mk. xii. 35—37; Lu. xx. 41—44.

**41—44. think . . Christ, what is your opinion ab. the Messiah? whose Son,** they had tested His knowledge of the **law**; He now tested them on the prophets. **David,**[a] true, but not the whole truth. Only human nat. of Christ desc. fr. David. **How then,** if that be all. If the Christ has only a hum. nat. deriv. fr. a hum. ancestor. **in spirit,** by inspiration of Holy Ghost, and therefore not writing mere poetry, but Divine truth. **saying,**[b] in one ps. of three—among sev. anonymous—expressly ascr. to David, and app. to Christ.[c]

[a] Ma. ix. 27.

[b] Ps. cx. 1.

[c] Ac. ii. 36; He. i. 13; v. 6; vi. 20; vii. 1—22; x. 12, 13; 1 Co. xv. 25.

"*What think ye of Christ?*"—I. As to His origin: 1. Son of Man, the ideal of humanity; 2. Son of God, the Divine essence. II. As to His character: 1. Absolutely perfect human, immaculate, unique, complete; 2. The embodiment of the Divine perfections. III. As to His offices: 1. Teacher; 2. Saviour; 3. King.[d] —*What think ye?*—I. Of His Person; II. Of His claims; III. Of His relations; IV. Of His work; V. Of His teachings; VI. What do the saints in heaven think of Him, what the lost in hell?

[d] *W. W. Whythe.*

*Mr. Hervey's Conversion.*—Among the many whom Mr. Whitefield was honoured to be the means of converting to the knowledge and love of the truth, and who will be a crown of joy to him in the day of the Lord, it is perhaps not generally known that the celebrated Mr. Hervey is to be mentioned. In a letter to Mr. Whitefield, Mr. Hervey thus expresses himself:—"Your journals, dear sir, and sermons, especially that sweet sermon on *What think ye of Christ?* were the means of bringing me to the knowledge of the truth."—*Incarnation of Christ.*—That he should be the seed of the woman was made known to Adam; but not of what nation, till Abraham; nor of what tribe, till Jacob; nor of what sex, till David; nor whether born of a virgin, till Isaiah. Thus, by degrees, was that great mystery of godliness revealed to mankind. "If any Jew object," saith Chrysostom, "how could a virgin bring forth? ('Dic ei, quomodo peperit sterilis et vetula?') ask him, 'How could Sarah, when old and barren, bear a child?'" The bees have young, yet know not marriage. The phœnix, they say, hath no parents. This Head-stone of the corner was cut out of the mountain, without hands; this Flower of the field, this Rose of Sharon, hath heaven for His father, and earth for His mother. Was it not as easy to frame this Second Adam in the womb, as that first Adam out of the mire? Herein see a miracle of mercy,—that the incomprehensible God, that circle whose centre is everywhere, whose circumference nowhere, should be circled and cooped up for nine months together in the narrow womb of a pure virgin.[e]

[e] *Trapp.*

"There are some persons whose eyes are so weak, that the light seems to be injurious to them, especially the red rays of the sun; and a glass has been invented, which rejects the rays that are injurious, and allows only those to pass which are softened and modified to the weakness of the eye. It seems as if the Lord Jesus were some such a glass as this. The grace of God the Trinity, shining through the man Christ Jesus, becomes a mellow, soft light, so that mortal eye can bear it."—*Spurgeon.*

**45, 46. Lord,** can a *son* be the Lord of the father? **his son,**[a] and *his* son only? His *lordship* must be founded on a higher **paternity. able,** not seeing that the Christ was the Son of God,

[a] Ro. i. 3, 4; Re. xxii. 16.

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Question, a seeking. Fr. L. *quæstio—quæro, quæsitum.*

*b Chrysostom.*

*c* Ma. xxi. 30; Ge. xxxi. 35.

"The great study of the Church of God on earth, is the study of God in Christ."—*Evans.*

"Christ is not valued at all, unless He be valued above all."—*Augustine.*

as well as the Son of David. **durst . . questions,** Sadd. Herodians, scribes, priests, Pharisees were all baffled. A public question involved a public exposure of sin and ignorance.

*Christ's superiority to David.*—"His meaning is not to prove that He is not David's son, but to complete their error, who, by saying that He was David's son, meant that He was man only; wherefore He bringeth David in, saying, 'The Lord said unto my Lord,' wh. He doth in much humility, not applying it to Himself, to avoid contempt."[b]

*How is He his Son?*—Κύριος, and the corresponding Heb. word, was a title bestowed on a superior by an inferior, by one who was his servant. It varied with the company. The King called no one Lord but God Himself. If David acknowledged no one as Lord or Master, much less would he bestow the title on a son. It was customary for a son thus to address his father.[c] The Pharisees saw the force of this, and hence could not answer.

## *CHAPTER THE TWENTY-THIRD.*

**warnings against the example of Scribes, &c.**

Mk. xii. 38, 39; Lu. xx. 45, 46.

*a* Lu. xii. 1; xx. 45.

*b* Ma. xii. 1—7; xv. 1—14; Ne. viii. 4, 8; Mal. ii. 7; Is. viii. 20.

*c Conder.*

*d* Ac. xv. 10.

*e Bengel.* Ro. ii. 17—24.

"I know not whence this phrase, 'Moses' chair,' is taken, unless the pulpit be meant, out of wh. the Levites are said to have spoken in Ezra."—*Calvin.*

"Where the devil is resident, and hath his plough going, then away with books, and up with candles; away with bibles, and up with beads; away with the light of the Gospel, and up with the light of candles; yea, at noonday."—*Bishop Latimer.*

**1—4.** spake, prin. to disc.,[a] but willing that others should hear. **scribes,** etc., not all, but regarded as a class. **seat,** as official expounders and administrators of the law. **all . . observe,** *i.e.* all they teach out of the law of Moses.[b] "Reverence their authority, so far as they teach and administer God's Law; respect their office, though you cannot respect the men who hold it."[c] **bind . . borne,** they were intolerant and exacting.[d] **they . . fingers,** "to move, much less to bear."[e]

*Official relation to the law.*—I. It is possible to *know* the law, and not obey it; II. It is possible to *teach*, and not obey; hence, III. Our duty is to be decided by the law, and not by the example of its teachers; IV. In Jesus alone is perfect harmony betw. the teacher and the teaching.

*Inconsistency.*—The officers of the Inquisition mingled religious rites and prayers with the infliction of cruel tortures. The Italian banditti, or highway robbers, are said to be very particular about their devotions. John Newton nearly starved himself in his anxiety to mortify the body; yet he was captain of a slave-ship, and carried on the detestable business of man-stealing, until his conscience became awakened to the sense of his sin.—*Grievous burdens.*—"The following," says Dr. Thompson, writing of the Jews inhabiting the town of Safed, "is a specimen of the penalties enjoined and enforced by their learned rabbis:—A Jew must not carry on the Sabbath even so much as a pocket-handkerchief, except within the walls of the city. If there are no walls, it follows, according to their perverse logic, that he must not carry it at all. To avoid this difficulty here in Safed they resort to what they call Eruo. Poles are set up at the ends of the streets, and strings stretched from one to the other. This string represents a wall, and a conscientious Jew may carry his handkerchief anywhere within these strings. I was once amused by a devout Israelite, who was walking with me, on his Sabbath, toward that grove of olive trees on the north of the town where my tent was pitched. When we came to the end of the street, *the string was*

*gone*, and so, by another fiction, he supposed that he was at liberty to go on without reference to what was in his pocket, because he *had not passed the wall*. The last time I was here they had abandoned this absurdity, probably to avoid the constant ridicule it brought upon them."*f*

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*f Land and Book.*

5. **seen . . men**,[e] seeking human applause for sanctity, etc. **phylacteries**, (Heb. *Tepillin*) pieces of skin or parchment, inscribed with passages fr. the law, worn on forehead and left arm.[b] The Gk.[c] word = "a safeguard." Hence it might be superstitiously worn as an *amulet*, or *talisman*. **enlarge**, herein lay their sin of ostentation. **borders**, *i.e.* fringes;[a] the same word is trans. *hem*,[e] the Gk. word = border or *skirt*. By the LXX. it is employed to denote the *fringe* or *tassel* at the corner of the *skirt*.

*Remembrancers.*—I. The Pharisee's: a phylactery, but not a "safeguard" against the "pride that apes humility." With many, a superstition, as wearing of a charm. Is not the cross, worn as an ornament, oft. but a Pharisaical phylactery? II. The Christian's: the Lord's Supper. "This do in remembrance," etc. Even *this* may be observed unworthily.

*Phylacteries.*—"Because the Lord would not have His benefits forgotten, He appointed little books to be written, and fastened to their hands; the strings fastening them were called phylacteries, that is, *keepers*, keeping them bef. their eyes continually, as some women do now-a-days, hanging some piece of the Gospel, for memory's sake, ab. their necks, and as forgetful persons are wont to tie a thread ab. their finger. The fringe was a blue silk ribbon, sewed upon the nether part of their garment, hanging down to the ankle, for a remembrance of the commandments."*f*

*a* Ma. v. 1—6, 14—18.
*b* Ex. xiii. 6; Dc. vi. 8, *q.v.*
*c* φυλακτηριον, the p. was a "keepsake or remembrancer of the Divine law."—*Conder.*
*d* Nu. xv. 38.
*e* Ma. ix. 20.
*f Chrysostom.* "If the devil ever laughs, it must be at hypocrites: they are the greatest dupes he has. They serve him better than any others, and receive no wages; nay, what is still more extraordinary, they submit to greater mortifications to go to hell than the sincerest Christian to go to heaven."—*Colton.*

6—8. **rooms**, places. **greetings**, salutations of reverence and homage. **Rabbi**, "my master," *lit.* "my great one." Title of honour conf. on such as had studied successfully in the rabbinical schools. **master**,[a] hence give not to men the homage due to Christ. **all . . brethren**, have the same relation to ea. other, and to Christ, however dif. in knowledge, experience, etc.

*Spiritual and ecclesiastical supremacy.*—Despotism in holy apparel, and in the domain of conscience, doubly concealed, doubly fearful, doubly ruinous, doubly impotent. The idea of spiritual ambition held up for an everlasting warning. Out of the humility of fidelity springs the courage of freedom.

*Friends and foes.*—During the Peninsular war, an officer of artillery had just served a gun, with admirable precision, against a body of men posted in a wood to his left. When the Commander-in-chief rode up, after turning his glass for a moment in the direction of the shot, he said, in his cool way, "Well aimed, captain; but no more: they are our own 99th." This sad blunder has been repeated too often in the armies of Jesus: the great guns of the Church, which might have battered down the citadels of Satan, have been mis-directed against Christian brethren!—*A strange recognition.*—A Hindoo and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, smiled in one another's faces, but that was all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed, "Hallelujah!" The New Zealander, in

*a* Ja. iii. 1; 1 Pe. v. 3; 2 Co. i. 24; Jo. xiii. 13, 14; Ep. iii. 14, 15.
"Christ only is master, because of all men to be heard and obeyed; men that teach are masters, as they sustain His person, and He speaketh in them."—*Calvin.*
"Many people talk of a proper pride, in which they totally exclude humility, and include all the resentments condemned by the New Testament. There is no such thing as proper pride. A judicious and reasonable estimation of one's own character has nothing to do with it."—*Fuller.*

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delight, cried out, "Amen!" Those two words, not found in their own heathen tongues, were to them the beginning of "one language and one speech."

Popa, fr. *pappas* and *papa*, a father. Title orig. giv. to all bps. First adopted by Hyginus, A.D. 139. Boniface III. induced Phocas, emp. of the E., to limit it to prelates of Rome, A.D. 606. By connivance of Phocas, the p.'s supremacy over the Christian Ch. was established.

9—12. **father**, a precept that is violated by those who own a religious head on earth as supreme and infallible. **neither . . masters**, nor aim at being such without that title, or with any other. **servant**, *servus servorum*, *i.e.* servant of servants, is the title ostentatiously assumed by the Pope. **exalt**, by these, or any other unrighteous modes. **abased**,[a] by Divine condemnation and Providence. See the Popedom at this day. **exalted**, *ill.* by the humiliation and glorification of our Lord Himself.

*The true teacher* will, I. Cherish no unworthy ambition; II. Covet not mere nominal superiority; III. Cultivate a thoroughly fraternal spirit; IV. Constantly recognise Christ's headship.

*True magnanimity.*—When the late Dr. Lawson, of Selkirk, was in London, he was asked to dine with a family where he was to meet with a minister who was at that time in high popularity. From the simplicity of his appearance and manners, Dr. H— thought him a fit subject for his wit, and treated him with rude freedom. Dr. L— felt his indignation kindled, and thought not only of repelling his insolence, but of exposing him to shame on account of the spirit he had manifested, and the claim he had advanced. But this reflection made him let him alone:—"London is the scene of his duties; what I say may injure his usefulness. His reflections can do me no harm. It will be far better for me to gain a victory over myself than over him."

c Pr. xv. 33; xvi. 18, 19; xxix. 23; 1 Pe. v. 5.

"Of all human actions, pride seldomest obtains its ends; for, aiming at honour and reputation, it reaps contempt and derision."—*Walker.*

**denunciation of Scribes and Pharisees**

Mk. xii. 40; Lu. xi. 52; xx. 47; *cf.* Is. i. 2—23; v. 8—23.

13, 14. **shut**, by withholding key of knowledge, by intercepting true light, by darkening counsel, by their heavy impositions of impossible observances. **go . . yourselves**, do not practise your own precepts; notwithstanding your pretence, are wicked men. **entering**, those who sincerely desire to be saved: esp. deterring those who would follow Christ.[a] **devour . . houses**,[b] they were cruel and avaricious. The unprotected were defrauded; as by certain ecclesiastics who wield a spiritual terrorism in the sick room, thus wheedling themselves into property under the pretence of absolution, masses, etc. **prayer**, making a trade of piety; using religion for an assassin's cloak. **greater damnation**, *here*, in the scorn of the good; *hereafter*, in the lowest depths of hell.

*Eight woes against the Pharisees.*—First and second w.—Spiritual ambition; petitioners, changed into beggars.—Long prayers of the hypocrites, and long sentence of judgment, make a monopoly of Kingdom of Heaven. "Double mischief of moral obstinacy."[c]

a 1 Th. ii. 15, 16; Jo. ix. 22; Ac. iv. 5, 18; Ma. v. 20.

b Ex. xxii. 22; Ja. i. 27.

Damnation, *condemnation*, sentence to eternal punishment. L *damnatio.*

c *Dr. Parker.*

*A hint to hinderers.*—A child of nine years old, in St. Giles's, London, had gone for a long time to a school, in which the children of Roman Catholics are taught by Protestants to read the Bible. The little girl was taken very ill, and when there seemed no hope of her getting better, her parents sent for a Popish priest. When he came, he thus spoke to her:—"Child, you are in an awful state; you are just going to die. I beg you, before you depart, to make your dying request to your father and mother, that they will not send your brothers and sisters to the school that you went to." The little girl raised herself up in bed, and said, "My dear father and mother, I make it my dying

request, that you WILL send my brothers and sisters to that school; for there I was first taught that I was a sinner, and that I must depend alone upon Jesus Christ for salvation." She then laid her head back, and expired.

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**15. compass . . land,** a prov. expres.—use all means, however bad, out of zeal for a party, as Papists who teach that the end sanctifies the means. **proselyte,** convert, or rather pervert. **child,** son. **twofold . . yourselves,** "Perverted proselytes are commonly the greatest bigots: the scholars outdid their masters—1. In fondness for ceremony; 2. In fury ag. Christianity."[a]—"As a false friend is worse than an honest foe, so a hypocritical formalist is worse than an open infidel."[b]

*Woes (cont.)*—Third w.—proselytism: soul-winners and soul-ruiners. *Such proselytisers are condemned*—"I. Bec. they were so unprofitable to the salvation of others, that they could scarce, though they laboured much, draw any; II. Having drawn them, they were so vile that they did not keep, but as betrayers brought them by their evil example into greater danger."[c]

*True and false zeal.*—Let us take heed we do not sometimes call that zeal for God and His Gospel which is nothing else but our own tempestuous and stormy passion. True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love. It never calls for fire from heaven to consume those that differ a little from us in their apprehensions. It is like that kind of lightning (which philosophers speak of) that melts the sword within, but singeth not the scabbard: it strives to save the soul, but hurteth not the body.[d]

Proselyte, *one who has come* over to a religion or opinion. Fr. L. *proselytus;* Gk. *prosēlytos—proserchomai,* to come to—*pros,* to, *erchomai, ēlython,* to come, Jews recog. two kinds of ps.: 'p. of the gate," who received the teaching of O. T., but not the ceremonial law; and "p. of righteousness," who conformed to whole law.—*Jahn's Antiq.,* 325; *Kitto, Pict. Bib. in loc.*

*a M. Henry.*

*b Conder.*

*c Chrysostom.*

*d Cudworth.*

**16, 17. blind,** and blinding others. **guides,** neither *in* the way, or *seeing* it. **say,** making puerile distinctions, casuists. **swear . . temple,** as to *truth* of thing done or promised. **gold,** either gilding or ornaments, or offerings in the treasury. **debtor,** must observe his oath. "They were **fools** and **blind** not to know and see that *no inanimate thing can witness an oath.*"[a] **gold,** wh. would be mere ordinary gold, not sanctified at all if it were not in the temple, wh. hallows the gold.

*Woes (cont.)*—Fourth w.—externalism. The work of man up, the work of God down: the inward nothing, the outward everything.—The true oath always by the living and true God. The blindest ignorance connected with a conceit of keenest insight into the laws of the kingdom of God.

*A blind guide.*—The foll. conver. is said to have taken place betw. a Rom. Ca. Bishop and a layman:—*Layman:* "Are we to read the Scriptures?" *Bishop:* "No." "If we read them with reverence and awe?" "No." "If they be read with sincerity and humility?" "No." "If we read them with note and comment?" "No." "If we read them in the spirit of prayer?" "No; you can pray without them. You know, Farelly, that the most learned men, and the wisest of councils, have missed the true meaning of them, and how is it possible that such as you could expound them?" "My lord, you must recollect, God is no respecter of persons, and that He is as willing to give His Holy Spirit to the weakest capacity, as He is to the most talented being upon earth, if it is asked with sincerity. As to the reading of the Bible, if all the societies in Dublin were to cease to-morrow, I am resolved to read the Scriptures in spite of opposition."

*a Alford.* "If it were only the exercise of the body, the moving of the lips, the bending of the knee, men would as commonly step to heaven as they go to visit a friend; but to separate our thoughts and affections from the world, to draw forth all our graces, and increase each in its proper object, and to hold them to it till the work prospers in our hands, this—this is the difficulty."—*Baxter.* "Nothing exposes religion more to the reproach of its enemies than the worldliness and half-heartedness of the professors of it."—*Matthew Henry.*

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"Then you are no Roman Catholic, nor ever will be considered as one belonging to our communion." So, then, the man who reads his Bible is no Roman Catholic!

18, 19. **and**, to give another *ill.* **of** your casuistical **folly. altar**, of burnt-offering.[a] **nothing**, the oath is not binding. **gift**, the offering, sacrifice. **guilty**, *liable to condemnation*, unless he keep his oath. **greater**, and why a foolish distinc. betw. *great* and *little*. **gift . . altar**, what is the *gift* without the *altar*, or the altar without the gift. "Casuistry cuts asunder the living relations of religion, kills its life, denies its spirit, and idolises its body."[b]

*Faithful teaching.*—I. Faithful teachers are bound to give faithful delineations of their times; II. Faithful delineations of most corrupt men can only do good when given by the meek and lowly in heart; III. Those who expose current evils should be unimpeachable in their own lives; IV. The denunciation of the wicked only one side of Christian mission, and a strictly preliminary work.[c]

*Ancient oaths.*—Other beings besides God are sometimes added in the form of an oath. Elijah said to Elisha, "As the Lord liveth, and as thy soul liveth." The party addressed is frequently sworn by, especially if a prince.[d] The Hebrews, as well as the Egyptians, swore also by the head or the life of an absent as well as a present prince.[e] Hanway says, that the most sacred oath among the Persians is "By the king's head." Aben Ezra asserts that, in his time (A.D. 1170), this oath was common in Egypt under the caliphs. Death was the penalty of perjury. The oath-taker swore sometimes by his own head,[f] or by some precious part of his body, as the eyes; sometimes, but only in the case of the latter Jews, by the earth, the heaven, and the sun, as well as by angels; by the temple,[g] and even by parts of the temple. They also swore by Jerusalem,[h] as the holy city.[i]

20—22. **whoso**, whatever the mental reservation by wh. he thinks to escape the obligatoriness of the oath. **swear**, our Lord is not sanctioning a practice that He had forbidden,[a] but is pointing out the absurdities of a practice that was too prevalent. **altar . . temple**, ea. includes all pertaining to it. **heaven**, such an appeal would be nothing if it were not understood to mean an appeal to God Himself.[b]

*Thoughtless profanity.*—Are there any before me who are accustomed to use God's name as an expletive, and to bandy it as a by-word? Who employ it in all kinds of conversation, and throw it about in every place? Perhaps in their hearts they consider this an accomplishment! think it manly and brave to swear! Let me say, then, that profaneness is a brutal vice. He who indulges in it is no gentleman. I care not what his stamp may be in society. I care not what clothes he wears, or what culture he boasts. Despite all his refinement, the light and habitual taking of God's name betrays a coarse nature and a brutal will. Nay, he tacitly admits that it is ungentlemanly. He restrains his oaths in the presence of ladies; and he who fears not to rush into the Chancery of Heaven and swear by the Majesty there, is decently observant in the drawing-room and the parlour.[c]

a 2 Ch. iv. 1.
b *Lange.*
c *Dr. Parker.*
d 1 S. i. 26; xvii. 55.
e Ge. xlii. 15.
f Ma. v. 36.
g Ma. xxiii. 16.
h Ma. v. 35.
i *Dr. Beard.*
"Of all men, a philosopher should be no swearer; for an oath, which is the end of controversies in law, cannot determine any here, where reason only must induce."—*Sir T. Browne.*
"None own God more in their oaths than those that disavow Him in their discourse: is there a God to swear by, and none to believe in, none to pray to? What an absurdity of wickedness is this!"—*Anon.*

a Ma. v. 34—37. b Ps. xi. 4; Ac. vii. 49.
"An oath is a hedge wh. a man may not break."—*Trapp.*
c *Dr. Chapin.*
"If there are hypocrites in religion, there are also, strange as it may appear, hypocrites in impiety, men who make an ostentation of more irreligion than they possess. An ostentation of this nature, the most irrational in the records of human folly, seems to lie at the root of profane swearing."—*R. Hall.*

**23. tithe,** the tenth part acc. to law;[a] **of** such trifles as **mint**[b] (*mentha sylvestris*, nat. ord. *labiatæ*), used as a condiment and carminative. **anise,** "dill" (*anethem graveoleus*, nat. ord. *umbelliferæ*), leaves to flavour soups; medicinally, as a carminative.[c] **cummin** (*cuminum cyminum*, nat. ord. *umbelliferæ*), seeds cont. volatile oil, used as medicine and condiment.[d] **weightier,** matters greater moral and spiritual significance. **judgment . . faith,**[e] as opp. to injustice, cruelty, and want of fidelity to God and conscience. **these,** great things. **other,** the lesser.

*Woes* (*cont.*)—Fifth w.: legality in little things; lawlessness in great. Straining at gnats; swallowing camels.

*Sins of omission.*—The last words that Archbishop Usher was heard to express, were, "Lord, forgive my sins; especially my sins of *omission*."—*Straining and swallowing.*—A Neapolitan shepherd came in anguish to his priest, saying, "Father, have mercy on a miserable sinner! It is the holy season of Lent; and while I was busy at work, some whey spurting from the cheese-press flew into my mouth, and, wretched man, I swallowed it. Free my distressed conscience from its agonies by absolving me from my guilt!" "Have you no other sins to confess?" said his spiritual guide. "No; I do not know that I have committed any other." "There are," said the priest, "many robberies and murders from time to time committed on your mountains, and I have reason to believe that you are one of the persons concerned in them." "Yes," he replied, "I am, but these are never accounted as a crime; it is a thing practised by us all, and there needs no confession on that account." Was not this straining at a gnat, and swallowing a camel with a witness?

**24. strain at,** lit. strain *out, all.* to insects being strained *out* of wine bef. drinking; **ab.** wh. the Jews were punctilious bec. of law.[a] **gnat . . camel,** prov. express.[b] Particular ab. little sins, careless ab. great ones,[c] "affecting the greatest dread of trivial improprieties; but committing the grossest crimes."[d]

*The gnat and the camel.*—"The Gks. have a like prov.:[e] **to** gargle down an image, statue, or coloss.—*i.e.*, make no bones of a foul fault when matters of less moment are much scrupled at. Saul kept a great stir ab. eating the flesh with the blood, when he made nothing of shedding innocent blood.[f] . . . The priests made conscience of putting the price of blood into the treasury,[g] who yet made no conscience of imbruing their hands in the innocent blood of the Lamb of God. . . . Archbp. Bancroft fell foul upon Master Paul Bayn, for a little blackwork-edging ab. his cuffs, threatening to lay him by the heels for it, when far greater faults in others were winked at."[h]

*Scrupulous pirates.*—Two noted Greek pirates were once captured and condemned to death at Malta. It was observed, that the beef and anchovies among the stores of a captured English ship had alone remained untouched. They were asked the cause of this singular procedure, and replied, that it was the time of the great fast of their Church. They would not commit such a sin as tasting fish or flesh. They were plundering and murdering men, women, and helpless children, but they would not transgress the canons of their Church by eating meat upon fast day. They looked to their strict observance of these things

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*a* Le. xxvii. 30. This law, which seems to apply to corn and fruit only, the Rabbins extended to herbs also. Tithe, *a tenth part.* A.-S. *teotha*; Ger. *zehnte*; *zehu*, ten.

*b* *Topics* i. 113.

*c* *Pliny* xix. 61; xx. 75.

*d* "695 cwts. in 1858 imported into Britain from Malta; where it is said to be grown and threshed as desc. by Isaiah xxviii. 25—27."—*Topics* i. 112.

*e* Mi. vi. 8; 1 S. xv. 22; Ho. vi. 6; xii. 6; Nu. vi. 8.

"Omissions, no less than commissions, are often branches of injustice."—*Antoninus.*

*a* Le. xi. 20, 23, 42; Am. vi. 6.

*b* The Hindoos say, "Swallowing an elephant and being choked with a flea." The Rabbins ordered that those who ate a gnat or fly should be scourged or excommunicated.

*c* Ma. xxvii. 6; Jo. xviii. 28.

*d* *Jacobus.*

*e* Ανδρίαντα γαργαλίζειν.

*f* 1 S. xiv. 32.

*g* Ma. xxvii. 6.

*h* *Trapp.*

"The tithing of cummin must not be neglected; but take heed thou dost not neglect the weightiest things of the Law, judg-

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ment, mercy, and faith; making your preciseness in the less a blind for your horrible wickedness in the greater."—*Gurnall.*

as a merit for which God would grant them success in their infamous work.—*Straining liquids.*—The correct rendering is "strain out." It was the custom of the more accurate and stricter Jews to strain their wine, &c., through linen or gauze, lest unawares they should drink down some little unclean insect therein, and thus transgress Lev. xi. 20, 23, 41, 42, just as the Buddhists do now in Ceylon and Hindustan. A recent traveller in North Africa writes in an unpublished communication which he has been good enough to send me,—"In a ride from Tangier to Tetuan, I observed that a Moorish soldier who accompanied me, when he drank, always unfolded the end of his turban, and placed it over the mouth of his *bota*, drinking through the muslin to strain *out* the gnats, whose larvæ swarm in the water of that country."[1]

[1] *Trench on the A. V.*

[a] Mk. vii. 4.

[b] *Stier.*

[c] Lu. xi. 38.

[d] Ro. xvi. 18; Phi. iii. 19.

[e] *Bp. Thompson.*

"The nature of hypocrisy is to study more to seem religious in the sight of men, than to be religious indeed before God."—*Burkitt.*

**25, 26. clean . . outside,**[a] Pharisees attached much importance to this. **extortion . . excess,** "sinful *getting*, and sinful *enjoyment*;"[b] careful ab. externals, and indifferent to essentials.[c] **cleanse . . within,** of what moral benefit is it to wash the dish on the outside, if that wh. is put in it is the fruit of *extortion*, and partaken of to a gluttonous *excess*.[d] To get food honestly, and partake of it in moderation with thanksgiving, more accept. to God than mere ceremonies of washing, etc. But these men *devoured* widows' houses.

*Woes* (*cont.*)—Sixth w.: the outside and the inside of the cup and the platter; or, the feast of the religious and moral hypocrite—1. In the outward form, consecrated or adorned; 2. In the inner character, abominable and reprobate.

*Empty formalism.*—"The artist may mould matter into forms of surprising beauty, and make us feel their elevating and purifying influences; but what is the marble Moses of a Michael Angelo, or the cold statue of his living Christ, compared to the embodiment of Jesus in the sculpture of a holy life? What are all the forms of moral beauty in the Pharisee of religion, compared with the true and holy life of the heart of the devoted Christian?[e]

[a] *Lightfoot.* Nu. xix. 16; Lu. xi. 44.

[b] *Dr. Guthrie.*

"The entering into heaven will reveal many things unknown on earth. Some whom the world thought saintlike will barely gain admittance there, and others who went all their lives in doubt and dread, will have angelic welcome, and an abundant entrance into the heavenly kingdom. 'The first shall be last, and the last shall be first.'"—*Beecher.*

**27, 28. whited sepulchres,** at time of passover the Jews whitened the tombs as a token of reverence, and that, clearly seen, they might not be touched and communicate uncleanness to passers-by.[a] **beautiful outward,** conspicuous among the trees on hills and valleys. **within,** only tombs after all. **even . . ye,** fair in appearance, vile in reality. All show and pretence, hypocrisy. A living hand busy ab. externals; a heart dead to the life of God.

*Woes* (*cont.*)—Seventh w.: whited sepulchres, like pleasant abodes outwardly; caves of bones, diffusing death within. Spiritual death, in the guise of spiritual bloom.

*False appearances.*—If you go into a churchyard some snowy day, when the snow has been falling thick enough to cover every monument and tombstone, how beautiful and white does everything appear! But remove the snow, dig down beneath, and you find rottenness and putrefaction—"dead men's bones, and all uncleanness." How like that churchyard on such a day is the mere professor,—fair outside; sinful, unholy within! The grass grows green upon the sides of a mountain that holds a volcano in its bowels.[b]

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**29, 30. build . . tombs,** such as had fallen into decay. A worthy deed, from a sinful motive **prophets,** for whom they have thus professed to have great reverence. **garnish,**[a] decorate, adorn. **righteous,** that they might be thought to possess the holiness they honoured, and to express their disapproval of their persecutors. **say,** by words, as well as these pretentious deeds.

*Posthumous testimony to the great and good.*—I. A serious charge: 1. A too late recognition of goodness that, when living, was ignored and persecuted; 2. A pretended veneration of the characters of the pious dead; 3. In truth a signalising of their own goodness. II. A false defence: 1. Their character belied their profession—persecutors of Jesus would hardly have been defenders of Isaiah, etc.; 2. Betrayed great ignorance of their own character. III. A solemn verdict: 1. Pronounced guilty of the righteous blood shed by their party; 2. Hypocrites for pretending a veneration for departed worth, while they persecuted living goodness. (*Ill.* what sort of men were many of those who the other day erected statues to Albert 'the good'?)

*Tombs.*—"Tombs are the clothes of the dead: a grave is but a plain suit, and a rich monument is one embroidered. Tombs ought, in some sort, to be proportioned, not to the wealth, but deserts of the party interred. Yet may we see some rich man of mean worth loaden under a tomb big enough for a prince to bear. There were officers appointed in the Grecian games, who always, by public authority, did pluck down the statues erected to the victors, if they exceeded the true symmetry and proportion of their bodies. The shortest, plainest, and truest epitaphs are the best. Mr. Camden, in his 'Remains,' presents us with examples of great men who had little epitaphs. And when once I asked a witty gentleman what epitaph was fitted to be written on Mr. Camden's tomb, 'Let it be,' said he, 'Camden's Remains.' I say, also, 'the plainest;' for except the sense lie above-ground, few will trouble themselves to dig for it. Lastly, it must be 'true;' not, as in some monuments, where the red veins in the marble may seem to blush at the falsehoods written on it. He was a witty man that first taught a stone to speak; but he was a wicked man that taught it first to lie."[b]

**31—33. children,** their *true* descendants, inheriting their *nature*, as well as their names and estates. **fill . . measure,** sin is here regarded as a common store accumulated by the contributions of successive generations;[a] a point to be remembered when Christ is spoken of as taking away the sin of the world, and when the benefits of His death are said to be received by those who believe in Him, as *their* Saviour. **how,** by these miserable shifts, this tithing, and washing, and whitening, and repairing of tombs. **can . . escape,**[b] while your hearts remain corrupt.

*Woes (cont.).*—Eighth w.: murderers of prophets. Garnishing sepulchres of prophets is suspicious: 1. Bears witness to a diseased longing on to antiquity; and 2. Robs the prophets of the present of their rights.

*Punishment of cruelty.*—John Cameron, Bishop of Glasgow, was so given to covetousness, extortion, violence, and oppression, especially upon his own tenants and vassals, that he would scarcely afford them bread to eat, or clothes to cover their naked-

*a* "Thus Herod magnificently restored the sepulchre of David. Ac. ii. 29 See *Josephus.*

*b Rogers.*

"Nature with a beauteous wall doth oft close in pollution."—*Shakespeare.*

"In Tunis, it is usual for persons of quality to have a square room with a handsome cupola erected over their graves. This being kept white and clean, illustrates the expression of Christ, when He compares hypocrites to white sepulchres, which appear outwardly beautiful, but within are full of dead men's bones and all uncleanness." — *Univ. Hist.*

*a* See *Conder, in loc*; 1 Th. ii. 15, 16; Ge. xv. 16.

*b* Ac. vii. 51, 52; Lu xi. 40.

"I know not why we should delay our tokens of respect to those who deserve them, until the heart that our sympathy could have gladdened has ceased to beat. As men cannot read the epitaphs inscribed upon the marble that covers them, so the tombs that we erect to virtue often only prove

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our repentance that we neglected it when with us."—*Lytton.*

"The church has sometimes been brought to so low and obscure a point, that if you can follow her in history, it is by the track of her blood, and if you would see her, it is by the light of those fires in which her martyrs have been burnt; yet hath she still come through, and survived all that wrath, and still shall she be made perfectly triumphant."—*Leighton.*

**warning to the people**

*a* Ac. xiii. 1; 1 Co. xii. 28.
*b* Ac. vi. 3; 1 Co. ii. 6; xii. 8.
*c* Ac. vii. 59; xii. 1, 2.
*d* Ac. v. 40; 2 Co. xi. 24, 25.
*e* Ac. xiii. 15; He. xi. 37.

"Like the thunder-cloud, which, having discharged its bolt at the earth, weeps itself away—exhausts itself in a healing shower, which closes the rent it had made—so His pity commiserates, and pours itself forth over those whom, in the same breath, He had felt Himself called to rebuke."—*Dr. Harris.*

*e* Re. vi. 10, 11; xviii 24.
*f* 1 Jo. iii. 12.

"With whose death beg. the warfare between righteousness and unrighteousness in the O. T."—*De Wette.*

*g* Zec. i. 1.

ness. But the night before Christmas-day, and in the midst of his cruelties, as he lay in bed at his house in Lockwood, he heard a voice summoning him to appear before the tribunal of Christ, and give an account of his actions. Being terrified with this notice and the pangs of a guilty conscience, he called up his servants, commanding them to bring lights, and stay in the room with him. He himself took a book in his hand, and began to read; but the voice being heard a second time, struck all the servants with horror. The same voice repeating the summons a third time, and with a louder and more dreadful accent, the Bishop, after a lamentable and frightful groan, was found dead in his bed, with his tongue hanging out of his mouth, a dreadful spectacle to all beholders. This relation is made by the celebrated historian Buchanan, who records it as a remarkable example of God's judgment against the sin of oppression.

**34. wherefore,** bec. your present teachers are "blind guides" (Jesus now addresses the people generally.) **prophets,**[a] the p. not only *foretold*, but *proclaimed*. They preached to the present, as well as were *seers* of the future. As preaching a special message the apostles were prophets. **wise,**[b] learned. **scribes,** well instructed in the Word of God. **kill,**[c] as Stephen, James. **crucify,** Peter, so it is said. **scourge,**[d] as Paul. **persecute,**[e] as Paul and Barnabas.

*Persecution.*—To persecute Christ in His saints is to persecute Christ Himself.—He who would free himself fr. the blood-guiltiness of olden times, must free himself fr. the principles wh. created it then.—Ancient guilt finds its miserable consummation in sure judgment, however long delayed.—The sinner's inherited guilt becomes his own, through his own personal guilt.

*Drunk with the blood of the Saints.*—According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the inquisition; and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, burned, starved, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastile, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, amounts to fifty millions!

**35. upon you,**[a] who share in the persecution of the righteous. **all . . earth,** torrents of blood have run, and ea. persecutor of ea. age helps to swell the red river; and, by compassing the death of one, shows his guilty relation to the "whole army of martyrs." **Abel,** the first martyr.[b] **Zacharias,** son of Berechiah;[c] called also s. of Iddo;[d] also s. of Jehoiada.[e] There is a dif. here for wh. there is no satisfactory explanation. "As 's. of B.' does not occ. in Lu., the words may not have been uttered by our Lord, but inserted by mistake:"[f] the idea is sugg. "that Zech. the prophet, was desc. fr. Jehoiada the priest, and that Berechiah

was also a fam. name."[g] "It was cust. am. the Jews to have two names."[h]—"Z. is spoken of (2 Ch. xxiv. 20) as s. of J., being his grand-s.; as Z. the pro., the s. of B., is desc. as the s. of Iddo, being his grand-s."[i]

"As the *party of truth and holiness*—the Ch. of God, in the widest sense,[k] includes all believers, in all ages; so the *party of unbelief and wrong* has a spiritual continuity and unity, the ground of wh. is not in human nature simply.[l] If this be ignored, deep views of human nature and history are impossible. To reject Christ is to *choose the side* not only of the first murderer, but of the first murderer's master."[m]

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Ev'n them who kept Thy truth so pure of old,
When all our fathers worshipt stocks and stones,
Forget not; in Thy book record their groans
Who were Thy sheep, and in their ancient fold
Slain by the bloody Piedmontese that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heav'n. Their martyr'd blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learn'd Thy way
Early may fly the Babylonian woe."[n]

**36. verily,** thus attention was drawn to this plain prediction. **come upon,** as a punishment for their great rebellion ag. Christ. **generation,** "yet the judgment was defer. forty yrs., to give space for repentance, until the children who sang Hosanna in the doomed temple were in middle life, the men who were then in their prime were grey elders, and the elders who judged Jesus had gone to their acc."

*The doom of persecutors.*—"God will not fail to punish persecutors. Good for them, therefore, is the counsel that Tertullian gave Scapula, a bloody persecutor, 'If thou wilt not spare us, yet spare thyself; if not thyself, yet thy city Carthage.'"[a]

*Early persecutions.*—"Oh!" said Cæsar, "we will soon root up this Christianity. Off with their heads!" The different governors hastened one after another of the disciples to death; but the more they persecuted them, the more they multiplied. The proconsuls had orders to destroy Christians: the more they hunted them, the more Christians there were, until, at last, men pressed to the judgment-seat, and asked to be permitted to die for Christ. They invented torments; they dragged saints at the heels of wild horses; they laid them upon red-hot gridirons; they pulled off the skin from their flesh piece by piece; they were sawn asunder; they were wrapt up in skins, and daubed with pitch, and set in Nero's gardens at night to burn; they were left to rot in dungeons; they were made a spectacle to all men in the amphitheatre; the bears hugged them to death; the lions tore them to pieces; the wild bulls tossed them upon their horns; and yet Christianity spread. All the swords of the legionaries which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity; for the weakness of God is mightier than men.[b]

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[d] Ezr. v. 1; vi. 14

[e] 2 Ch. xxiv. 20—22.

[f] *Alford.*

[g] *Conder.*

[h] *Jacobus.*

[i] *Godwin.*

[k] *Cf.* He. xii. 23 with xi.

[l] 1 Jo. iii. 8—10; Jo. viii. 44.

[m] 1 Jo. iii. 12. *Conder.*

[n] *Milton.*

"Persecutions are beneficial to the righteous. They are a hail of precious stones; which, it is true, rob the vine of her leaves, but give her possessor a more precious treasure instead."—*Anon.*

"In obedience to the council of Constance (1415) the remains of Wickliffe were exhumed and burnt to ashes, and these cast into the Swift, a neighbouring brook running hard by, and thus this brook hath conveyed his ashes into Avon; Avon into Severn; Severn into the the narrow seas; they into the main ocean. And thus the ashes of Wickliffe are the emblem of his doctrine, which now is dispersed all the world over."—*T. Fuller, Ch. Hist.* Sec. ii. B. iv. Par. 53.

[a] *Trapp.*

[b] *Spurgeon.*

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**ruin of Jerusalem predicted**

[a] De. xxxii. 11, 12; Ps. xvii. 8; xci. 4. [b] Pr. i. 24; Is. xxx. 15; 2 Ch. xxxvi. 15, 16; Ps. lxxxi. 10—14; Je. vi. 16, 17; xxv. 4, 5, 7; xlii. 10—12. [c] Zec. xi. 6. [d] Ps. cxviii. 26. [e] *Dr. Thomas.* [f] *Roberts.* 'As the hen continueth to call her young ones fr. morning to night, and holds out her wings for shelter to them all day long; so did Christ wait for this people's repentance and conversion for more than forty years aft. they had killed His prophets and murdered Himself, bef. they met with a final overthrow."—*Burkitt.*

37—39. **Jerusalem,** repetition of name expressive of intense love and grief. **that killest,** the "holy city," hating holiness. **how often,** in proof of wh. teachers and warnings many. **hen . . chickens,**[a] for comfort, protection. **wings,** hiding her brood fr. the hawk, the storm, etc. **would not,**[b] being proudly self-reliant; sinfully rebellious. **house,**[c] the temple, and also this city and land. **till,** and that time will as surely come, as the fulfilment of the prediction ab. the city, etc. **say,**[d] they themselves would sometime acknowledge Him as the Messiah.

*The hen and her brood.*—I. What the doomed people might have been with Christ, gathered, etc. A threefold blessing: 1. Central unity; 2. Complete satisfaction; 3. Safe keeping. II. What the doomed man must be without Christ. Exposed to withering blast, and foul destroyer. III. What the doomed men must ascribe to themselves in all their mystery. Self-loathing; self-crimination; self-denunciation, "I would, but ye would not."[e]

*Signification of wing.*—The word *wing* primarily signifies *protection*, and *not* comfort, as some have supposed. They appear to have gained that idea from the comfort which chickens have under the wing of the hen. In the East, hawks, kites, and other birds of prey, are continually on the wing; hence it is difficult to rear chickens, because at every moment they are in danger of being pounced on and carried off. Hence the eye of the mother is continually looking up to watch the foes, and no sooner does she see them skimming along, than she gives a scream, and the brood for *protection run under her wings*.[f]

## *CHAPTER THE TWENTY-FOURTH.*

**overthrow of the temple foretold**

Mk. xiii. 1—13 Lu. xxi. 5—19.

[a] Mk. xii. 41—44; Lu. xxi. 1—4. [b] Jo. ii. 20; *Jos. Ant.* xv. 11; *Wars* v. 5. [c] See Mk. [d] Titus gave orders "to raze to the ground the whole city and temple." — *Jos. Wars*, vii. 1. The Talmud says that the Rom. general in obeying these orders, tore up the foundations of the temple with ploughshares. *Cf.* Mic. iii. 12. [e] *Lange.*

1, 2. **went out,** finally leaving (and noting the widow casting her mite into the treasury[a]). **disciples,** prob. finding it a hard saying that such an edifice should be destroyed. **buildings,** not only magnificent, but so new;[b] Herod having restored it not long since. They pointed also to the individual stones.[c] **see . . things,** He gives them to understand that He has noted all they desire Him to see, and would have them *see* also. **stone,** it was "built of stones both white and strong, measuring 25 cub. a-piece in length, by 8 high, and 12 wide."[d]

*The desecrated temple.*—I. A house of men, forsaken of God; II. A house of desolation, forsaken of the spirit; III. A house of misery and death, forsaken of Christ. *The departure of Christ fr. the temple of the Jews.*—I. The close of a mournful past; II. The sign of a miserable present; III. The token of a sad futurity.[e]

*Right use of the house of God.*—A little girl said to a gentleman who was never known to enter the house of God, "Sir, why don't you go to church? for I am sure, such as you are, you need food as well as myself." The gentleman answered her, "Pray, who feeds you? and what kind of food is it that you receive at church?" She replied, "Sir, it is God who feeds me there, and His Word is the food I am supplied with; and I assure you, that though my mother (being very poor) is sometimes scarcely able to give me food to eat, yet, fed as I am every Sunday with the bread of life,

I never know what the pains of hunger are." The gentleman, astonished at what he heard from the little girl, resolved from that time to attend the service of the sanctuary; and he has adhered to his determination, and now feels and confesses the great pleasure and profit that arise from a constant attendance on the means of grace.*f*

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*f* *Whitecross.*

**3. sat,** watching the sun-set, and thinking of the fate of the city, etc. **disciples,** four of them.*a* **when,** he had already stated the time approximately—"*this generation*." **what . . sign,***b* predicted events were oft. heralded by signs. **coming,** *this* coming had been mentioned,*c* and is dif. fr. what our Lord had just predicted,*d* and to wh. they prob. alluded. **end . . world,** "the disc. supposed the dest. of the temple, the coming of Christ, and the end of the age, would coincide."*e* But He speaks of another *end*.*f*

**signs of the end**

*a* Mk. xiii. 3.
*b* Ac. i. 7; 1 Ti iv. 1—3; 1 Th. v. 1—3.
*c* Ma. x. 23; xvi. 28.
*d* Ma. xxiii. 39.
*e* *Godwin.*
*f* Ma. xxiv. 14; xxv.
*g* *Baker.*

*End of the world:*—"To thousands this is nofiction—no illusion of an over-heated imagination. To-day, to-morrow, every day, to thousands, the end of the world is close at hand. And why should we fear it? We walk here, as it were, in the crypts of life; at times, from the great cathedral above us, we can hear the organ and the chanting of the choir; we see the light stream through the open door, when some friend goes up before us; and shall we fear to mount the narrow staircase of the grave, that leads us out of this uncertain twilight into the serene mansions of the life eternal?"—*Longfellow.*

*Sun-set meditations.*—I. The day that was departing; day of Israel's greatness: 1. Marred by national sins, persecutions of the good; 2. Signalised by many teachers, providences, etc.; 3. Lengthened by divine mercy beyond all human desert. II. The night that was coming: of 1. Divine retribution and judgment; 2. Of great national and personal calamity. III. The morning that should follow. The sun would rise again. The day of Gospel ministration illumined by "the light of the world." IV. The last night is coming, and also the eternal day of the better life.

*End of the world.*—The cool night arrived, and, about half-past eight, I was lying half asleep. I fancied I heard a rumbling like distant thunder. I had not heard such a sound for months; but a low, uninterrupted roll appeared to increase in volume, although far distant. Hardly had I raised my head to listen more attentively, when a confusion of voices arose from the Arab's camp with a sound of many feet; and, in a few minutes, they rushed into my camp, shouting to my men in the darkness, "*El bahr! El bahr!*" "The river, the river!" We were up in an instant; and my interpreter, Mahomed, in a state of confusion, explained that the river was coming down, and that the supposed distant thunder was the roar of the approaching water. Many of the people were asleep on the clean sand of the river's bed: these were awakened by the Arabs, who rushed down the steep bank to save the skulls of my two hippopotami that were exposed to dry. Hardly had they descended, when the sound of the river in the darkness beneath told us that the water had arrived; and the men had just sufficient time to drag their heavy burdens up the bank. All was darkness and confusion; everybody was talking, and no one listening: but the great event had occurred,—the river had arrived "like a thief in the night," as it is said the end of the world shall come.*g*

**4, 5. deceive,** their trustfulness, simplicity, and curiosity, exposed them to deceivers: hence the need of the caution. **many . . come,**" their very coming an evidence that a Messiah was looked for, and that men were dissatisfied with their present guides. Such deceivers have been coming ever since, and the cry is still—they come! **I . . Christ,** *all.*, prob., to Jewish mock-messiahs.*b*

**warning against deceivers**

*a* Ac. xx. 29, 30; 2 Co. xi. 13—15; 2 Pe. ii 1; 1 Jo. ii. 9; iv. 1; 1 Ti iv 1—3; 2 Th. ii. 3. Ac. v. 36, 37.
*b* Jo. x. 8; v. 43;

*Anti-Christianity the shadow of Christianity.*—I. The kingdom

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of evil among men goes on side by side with the kingdom of God, and takes the form of a perversion and distortion of the principles of that kingdom; II. The kingdom of God develops itself in opp. to the k. of darkness, and the one becomes mature in conflict with the other; III. Pseudo-Christianity and anti-Christianity are, in their ground, one.[c]

*Impostors and deceivers.*—*Deceiver* is a generic term; *impostor*, specific; every *impostor* is a species of *deceiver;* the words have, however, a distinct use. The *deceiver* practises *deception* on individuals; the *impostor* only on the public at large. The false friend and the faithless lover are *deceivers;* the assumed nobleman who practises frauds under his disguise, and the pretended prince who lays claim to a crown to which he was never born, are *impostors*. *Deceivers* are the most dangerous members of society; they trifle with the best affections of our nature, and violate the most sacred obligations. *Impostors* are seldom so culpable as those who give them credit. It would require no small share of credulity to be *deceived* by any of the impositions which have been hitherto practised upon the inconsiderate part of mankind.[d]

[h] Jo. ii. 10; iv. 3; [i] Jo. 7.

[c] *Lange.*

[d] *G. Crabb.* "He who attempts to make others believe in means which he himself despises, is a puffer; he who makes use of more means than he knows to be necessary, is a quack; and he who ascribes to those means a greater efficacy than his own experience warrants, is an impostor."—*Lavater.*

**6—8. wars,** as betw. Jews and Samaritans,[a] murder of 50,000 Jews in Babylonia[b] (ab. A.D. 40). **rumours,** "the three threats of war against the Jews by Caligula, Claudius, and Nero."[c] **famines,**[d] many are named by historians. "Under Claudius alone there were four several famines in Palestine, Greece, and Rome."[e] **pestilence,** there was a plague (A.D. 66) wh. swept off 30,000 in Rome in a single autumn.[f] **earthquakes .. places,** Asia Minor,[g] A.D. 60; Campania, A.D. 63; in Crete, under Claudius;[h] in Phrygia, at Apamea, and Laodicea;[i] Judea;[k] "all this we merely mention in opp. to those commentators who would entirely sever the prophecy of Christ fr. its *nearest* fulfilment, in wh. is the pledge of a further fulfilment."[l] **beginning,** only the beginning, of **sorrows,** lit. *throes;* fig. fr. child-birth, that will arise fr. personal afflictions, as well as gen. calamities.

**war, pestilence, &c.**

[a] *Jos. Ant.* xx. 6. "Christians rather bear of wars than take part in them."—*Bengel.*

[b] *Jos. Ant.* xviii. 9, 9.

[c] *Alford.*

[d] Ac. xi. 28; *Jos. Ant.* xx. 2, 5; *Wars* iv. 4, 5.

[e] *Stier, Words of Jesus,* iii. 257.

[f] *Tacitus Annal.* xvi. 13.

[g] *Phlegon.*

[h] *Philostratus.*

[i] *Tacitus; Suetonius.*

[k] *Jos. Wars* iv. 4, 5.

[l] *Stier.*

*Premonitions.*—I. Ecclesiastical woes—false Christs, chiliast deceivers of all kinds; II. Political woes—near and distant wars; III. National woes—downfall and destruction of peoples and empires; IV. Woes of nature—crises in the air, and on the land; famines, pestilences, distress of human life, earthquakes; V. Woes of the abyss—persecution and apostacy; VI. All these woes pangs of birth—all must subserve the preaching of the Gospel, and the spread of the kingdom of God among the nations.[m]

Sorrows. "The Rabbins speak of the evils preceding Messiah's advent, as *His birth-pangs.*"—*Olshausen.*

[m] *Lange.*

*Horrors of war.*—At Durham, 1346, there fell 15,000; at Halidonhill and Agincourt, 20,000 each; at Bautzen and Lepanto, 25,000 each; at Austerlitz, Jena, and Lutzen, 30,000 each; at Eylau, 60,000; at Waterloo and Quatre Bras, one engagement, 70,000; at Borodino, 80,000; at Fontenoy, 100,000; at Yarmouth, 150,000; at Chalons, no less than 300,000 of Attila's army alone! The Moors in Spain, about the year 860, lost in one battle 70,000; in another, four centuries later, 180,000, besides 50,000 prisoners; and in a third, even 200,000. Still greater was the carnage in ancient times. At Cannæ, 70,000 fell. The Romans alone, in an engagement with the Cimbri and Teutones, lost 80,000. The Carthaginians attacked Hymera in Sicily with an army of 300,000 men, and a fleet of 2000 ships and 3000 transports; but not a ship nor a transport escaped destruction, and of the troops, only a few

"When we fight more against ourselves, and less against God, we shall cease fighting against one another."—*Anon.*

in a small boat reached Carthage with the melancholy tidings. Marius slew, in one battle, 140,000 Gauls, and in another, 290,000. In the battle of Issus, between Alexander and Darius, 110,000 were slain, in that of Arbela, 300,000. Julius Cæsar once annihilated an army of 363,000 Helvetians; in a battle with the Usipetes, he slew 400,000; and, on another occasion, he massacred more than 430,000 Germans, who "had crossed the Rhine, with their herds, and flocks, and little ones, in quest of new settlements."

**9, 10. then,** while these things are in progress. **afflicted,** tortured. **kill,** by not stating which *first*, all are made watchful. It was once a crime, in the eye of the law, to be a Christian. **hated,**[a] as the world ever hates the good: many slanderous reports also were circulated ab. them, esp. by the Jews; such as, that they were Atheists and devourers of children! **many . . offended,** to persecution fr. without will be added apostacy, and then persecution within the Church. **betray,** and even creep into the Ch. for that purpose, wolves in sheep's clothing.[b]

*Hatred in Christendom.*—The signs of a world in Christendom fallen under condemnation: I. Hatred in Christianity; II. Hatred in confession; III. Party hatred; IV. Hatred in opinion.[c]

*The first ten persecutions.*—The first was under the Emperor Nero, thirty-one years after our Lord's Ascension. Multitudes were apprehended; they were covered by the skins of wild beasts, torn to pieces by devouring dogs; fastened to crosses, wrapt up in combustible garments that, when the daylight failed, they might, like torches, serve to dispel the gloom of night. For this tragical scene Nero lent his own gardens; and thus the shrieks of women burning to ashes supplied music and diversion for their circus. The second was under Domitian, in the year 95, and 40,000 are supposed to have perished. The third began in the third year of Trajan, in the year 100. The fourth was under Antoninus. The fifth began in the year 127, under Severus, when great cruelties were committed. The sixth began in the reign of Maximus, in 235—7. The seventh, which was the most dreadful ever known, began in 250, under the Emperor Decius. The eighth began in 257, under Valerian. The ninth was under Aurelian, in 274. The tenth began in the nineteenth year of Diocletian, in 303. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were twisted together with ropes and cast into the sea. It is related that 17,000 were slain in one month. In this fiery persecution it is believed that not less than 144,000 Christians died by violence, besides 700,000 that died through the banishments, or the public works to which they were condemned.[d]

**11, 12. false prophets,**[a] **such as** Theudas[b] (A.D. 45), whom Cuspius Fadus, Gov. of Judæa, captured and beheaded:[c] there were many impostors in the time of Felix also.[d] Manahem (A.D. 66), a s. of Judas of Galilee, assumed the title of K. of Jerusalem.[e] **iniquity,** lawlessness; the opp. of love. **love,** spiritual and natural. **cold,** at a time too when love was most needed—love to Christ, to keep one true in trying times; love to man, to comfort and protect the persecuted.

*Love waxing cold.*—"The world, saith Ludolfus, hath been once destroyed with water for the heat of lust, and shall be again with

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"Among the reasons why the Jews do not acknowledge Jesus Christ to be the Messiah are the wars of the Christians."—*Feltham.*

**persecution**

*a* Jo. xv. 19, 20; 1 Pe. iv. 16; Ma. xi. 6; Re. ii. 13, thus *Tacitus, Annal.* xv. 44, speaks of Christians as a class of men hated on acc. of their crimes: "Christianos, genus hominum ob flagitia invisos."

*b* Ac. xx. 29.

*c Lange.*

"It is the nature of the human disposition to hate him whom you have injured."—*Tacitus.*

*d Dr. Beaumont.*

"Do they cast us out of the city? They cannot cast us out of that which is in the heavens. If they who hate us could do this, they would be doing something real against us. So long, however, as they cannot do this, they are but pelting us with drops of water, or striking us with the wind."—*Gregory Nazianzen.*

**deception and declension**

*a* 2 Jo. 7; Ac. xx. 29, 30; 2 Pe. ii. 1.

*b* Ac. v. 36.

*c Jos. Ant.* xx. 5, 1.

*d Ibid.* xx. 8, 5.

*e Jos. Wars* ii. 8, 8

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*f Trapp.*

"A Christian never falls asleep in the fire, or in the water, but grows drowsy in the sunshine."—*Berridge.*

**perseverance**

a 2 Th. i. 4; 2 Ti. 3; iv. 5; Ja. v. 11; 1 Pe. ii. 19.

b He. iii. 14; vi. 11; x. 23—39.

Endure, *to be durable*, to remain firm. Fr. *endurer*; L. *indurare*, to make hard—*in*, in, and *durus*, hard.

c Lu. xxi. 28, 31.

*d Lange.*

"To suffer for the sake of the truth is a benefit (1 Pe. ii. 19, 20)."—*Osiander.*

*e Beecher.*

"When Diogenes had spent the greater part of his life in observing the most extreme and scrupulous self-denial, and was now verging on 90 years of age, one of his friends recommended him to indulge himself a little. 'What,' said he, 'would you have me quit the race close by the goal?' What an instructive lesson to the Christian!"—*L.*

**a preached gospel the great sign**

"The great prosperity of the missionary cause in our days a fire for the coldness of love. Latimer saw so much lack of love to God and goodness in his time, that he thought verily doomsday was then just at hand. What would he have thought had he lived in our age, wherein it were far easier to write a book of apostates than a book of martyrs."[f]

*Cure of lukewarmness.*—A gentleman, who for many years has been engulfed in the cares of trade, and in a measure yielded to its temptations, remarked, "I have tried for twenty years to be a half-way Christian, and find it is impossible: we must be at one or the other extreme. And as for myself, I am determined hereafter to do my whole duty, and be a complete Christian."

**13. endure,**[a] a man to be tested by his power for *bearing*, as well as *doing*, the will of God. Many a warrior who is brave in battle, succumbs on the march, or fails as a sentinel. **to . . end,** of trials, even though they only end with life. **same,** the man who endures. **saved,**[b] fr. the contempt that visits the faint-hearted; fr. the scorn that awaits the apostate; fr. spiritual damage in suffering; fr. the fate reserved for the ungodly hereafter (and the disc. were saved when the city was destroyed[c]).

*The word end, in its endlessly rich significance.*—I. How instructive; II. How fearful; III. How encouraging; IV. How full of promise.[d]—*Enduring and its results.*—I. That past fidelity will not suffice; II. Past fidelity arms the soul with moral force for present perseverance; III. Continuance in well-doing, while it conserves the results of past effort, is maintained by due attention to the present, and each succeeding moment as it becomes present; IV. Continued fidelity shall be recompensed.

*The honour of endurance.*—"There lies a ship out in the stream! It is beautiful in all its lines. It has swung out from the pier, and is lying at anchor yonder; and men, as they cross the river on the ferry-boats, stand, and look at it, and admire it; and it deserves admiration. But it has never been out of port: there it stands, green, new, untried; and yet everybody thinks it is beautiful. It is like childhood, which everybody thinks is beautiful, or ought to be. There comes up the bay, and is making towards the navy-yard, another ship. It is an old ship-of-war. It has been in both oceans, and has been round the world many times. It has given and taken thunder-blows under the flag of its country. It is the old 'Constitution,' we will suppose. She anchors at the navy-yard. See how men throng the cars, and go to the navy-yard, to get a sight of her! See how the sailors stand upon the deck, and gaze upon her! Some of them, perchance, have been in her, and to them she is thrice handsomer than any new vessel. This old war-beaten ship, that carries the memory of many memorable campaigns, lies there; and they look at its breached bow, its shattered rigging, its coarse and rude lines, its dingy sides, which seem long since to have parted company with paint; and every one of them feels, if he is a true patriot, 'God bless you, old thing! God bless you!'"[e]

**14. gospel,** good news fr. heaven of peace, and reconciliation, and eternal salvation to be published—so great is the love of God—in a world moistened with tears and blood! **preached,** the Holy Spirit acc. the preaching. **all . . world,** for "all the world" needs the Gospel. Universal need and universal remedy. **witness, to the truth** and mercy of Jesus; **to the wisdom, love,**

and power of the Father. Testifying of God's love to all mankind. **then,** not till then. **end,** of this dispensation, and of the world.

*The universal witness.*—Witnessing: I. To the unchanging mercy of God. He is the same as bef. the flood,—would have men warned of the end. Men shall be without excuse; II. To the character and mission of Christ. Men who accept the Gospel shall prove that He is the Saviour; III. To the invincible hostility of men. They shall have in their own characters a vindication of God's past judgments.

*The Gospel universally adapted.*—The Gospel is a plant which is not affected by earthly changes. It is the same in the temperate as in the torrid zone, and as in the frigid. It does not seem to be scorched by heats, or benumbed by cold. Age does not diminish the freshness of its bloom; soil does not affect its nature; climate does not modify its peculiar properties. Among the frost-bound latitudes of North America, and the burning sands of Africa, or the fertile plains of India, we find it still shooting up the same plant of renown, the same vine of the Lord's right-hand planting, the same "tree of life," raised up from the beginning of time, "whose leaves were for the healing of the nations," and under which all kindreds and tribes and tongues, and people shall one day rejoice, when privileged to take shelter under its all-covering shade, and draw refreshing nourishment from its perennial fruits.[a]

**15—18. abomination,** word used to sig. **an idol.**[a] The Jews app. it to the idol set up in the temple by Antiochus Epiphanes:[b] our Lord, therefore, would be understood to ref. to an *idolatrous* power, conquering, polluting, desolating. The Rom. standards were an *abomination* to the Jews, who regarded them as idols, fr. the fact that divinity was attr. to them by the Rom. **flee,** the Christians in Judæa and Jerusalem fled to Pella, a city beyond Jordan, and escaped.[c] **house-top,** wh. were flat and surrounded with a parapet. **come down . . house,** but descending the *outside* stairway, flee at once (*ill.* Lot fr. Sodom). **return . . clothes,** no time to save anything but life.[d]

*Life the most valuable of present possessions.*—I. The direct gift of God;[e] II. Capable of being and doing so much; III. A time for securing a meetness for life eternal.

*Life under Divine care.*—One day, a friend mentioned to Dr. Gill the remark of Dr. Halley, that close study preserves a man's life by keeping him out of harm's way. Shortly after, just as Dr. Gill left his study to preach, a chimney was blown down, crushing the writing-table where he had been sitting a few moments before. The doctor remarked, "A man may come to danger and harm in the closet as well as on the highway, if he be not protected by the special care of Divine Providence."

**19, 20. child . . suck,** children, among God's greatest blessings, often a source of great trial and anxiety. The great calamity was shared by pious women.[a] **pray,** might not *avert* the doom, but secure a fit time for escape. "Thus they did pray, and their flight was not in the winter."[b] **winter,** cold, bad roads, short days, scarcity of provisions. **Sabbath-day,** it would be lawful, but some not thinking so would be in extra peril

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sign of the times.[f] —*Lisko.*

*a Dr. Duff.* "See what vitality the Gospel has! Plunge her under the wave, and she rises the purer from her washing; thrust her in the fire, and she comes out the more bright for her burning; cut her in sunder, and each piece shall make another church; behead her, and, like the hydra of old, she shall have a hundred heads for every one you cut away. She cannot die, she must live; for she has the power of God within her."—*Spurgeon.*

**abomination of desolation**

Mk. xiii. 14—37; Lu. xxi. 20—36.

*a* 1 K. xi. 5, 7. Abomination, extreme hatred. Abominate, to turn *from*, as *ominous*. L. *abominor, abominatus* — *ab*, from, *omen, ominis*, a portent. Desolate, *to make solitary*. L. *desolo, desolatus*—*de*, intensive, and *solo*, to make alone,—*solus*, alone.

*b* 1 Mac. i. 54.

*c Eusebius, Eccl. Hist.* iii. 5.

*d* Job ii. 4.

*e* Ge. ii. 7.

*a* Lu. xxiii. 29.

*b Cyril. Eng. Test.* The siege of J. began Ap. 15; temple was burned Aug. 5; city taken Aug. 31 (A. D. 70).—*Jos. Wars* v. 3. 1; vi

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5, 10; *Ordo Sæculorum*, 544.

All acc. agree that the mortality among young children at the siege of Paris was very great. Hard times when mothers saw their children wasting away for lack of proper food and warmth.

"To *fear* the worst, oft *cures* the worst."—*Shakespeare.*

"They are in a sad condition, upon whom those evils fall which they never feared; when troubles come, they go nearest their hearts, who have put them farthest off before they come."—*Caryl.*

fr. hatred of Sabbath by the heathen. How oft. since has the Sabbath been desecrated in the wars of Christian nations.

*Blessings turned into trials.*—I. This is the case with all God's gifts—sin spoils all; II. Especially painful in case of things dearest—home, children; III. War not the only means of affecting the change; what intemperance, etc. may make of our children.

*Paris Relief Committee.*—Most striking of all applicants was a pale, distinguished-looking young French woman, with wavy golden hair. Had gone through the weary siege-time alone with her baby, not having heard of her husb. for six months. She held out her food ticket, and then suddenly with half-choked voice, rapidly said, "If I can get to Belgium with my child, I shall find friends who will aid me; can you pay the cost of my journey?" The poor broken creature stood still, looking at the floor; the muscles of her throat were working convulsively; her lips grew white with contraction; evidently she was undergoing the most desperate strain. For a minute she held out bravely; but the effort was too much for her strength, and she burst into tears. She was told she should have the money. Her pluck was wonderful, but she could not vanquish her sobs. She tried to utter thanks, but the words would not come; and, murmuring, "Then I shall have the money," she stepped towards the door. Mr. Herbert said, "Pray take it now, so as not to have the trouble of coming again." She turned back, and broke out about her child, in half-incoherent language: "Dying, you know—I can't save her—eighteen months old, and no hope. Thank you, thank you! perhaps the change of air may do her good." A ray of sunlight came in through the window upon her wan, wasted face, and played among her yellow hair; and I fancied that I had rarely seen a more touching picture.

[a] 1 Th. ii. 16; He. x. 26—29; Zec. xiv. 2, 3.

[b] *Josephus*, Siege of J. A.D. 70, time of Passover, wh. nearly all males in kingdom were in J. 1,100,000 killed in city, 250,000 in country round. Women ate their children in the famine. 97,000 carried cap of whom 11,000 perished fr. want. Sacred vessels borne as trophies in triumph of Titus, and their forms still seen in bas-relief on Arch of Titus at Rome. Medal struck by order of Vespasian, with legend *Judæa Capta*, and fig. of disconsolate female sit-

**21, 22. tribulation,**[a] "all the calamities of all mankind since the world began are, in my judgment, inferior when comp. with those of the Jews."[b] **was not,** at *one* time in any other *one* nation. **since . . world,** yet what part is there that has not been the scene of sanguinary conflicts? **ever . . be,** as with them wickedness in this world reached a climax in the rejection and crucifixion of the Lord of Life; so with them should Divine justice be signally manifested. **shortened,** by restraints of grace and providence. **no . . saved,** of entire nation. **elect's,** those whom God was pleased to save. Another case in wh. the ungodly were benefited by presence of God's people.

*For the elect's sake.*—I. The world round the Church ignorant of reason of its prolonged probation and deliverance; does not recognise hand of God, or the blessing that comes through the good whom it persecutes; II. The Church in the world—oasis in desert; the good it receives is diffused (*ill.* many charitable efforts reach the unworthy, in hope that some worthy may be aided).

*Definition of tribulation.*—We all know, in a general way, that this word means affliction, sorrow, anguish; but it is worth our while to know *how* it means this. It is derived from the Latin *tribulum*, which was the threshing instrument or roller whereby the Roman husbandman separated the corn from the husks; and *tribulatio*, in its primary significance, was the act of this separation. But some Latin writer of the Christian Church appropriated the word and image for the setting forth of a higher truth; and

sorrow, distress, and adversity being the appointed means for the separating, in men, of their chaff from their wheat, of whatever in them was light and trivial and poor from the solid and the true, therefore he called their sorrows and their griefs *tribulatio*,—threshings; that is, of the inner, spiritual man, without which there could be no fitting him for the heavenly garner.[c]

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ting beneath a palm.

*c Trench*

**23—25. then,** during time of these gt. calamities. **here . . there,** having rejected the true Christ, and now given up to delusions.[a] **false Christs,** whom the people in their sad state will be the more ready to believe, as "drowning men catch at straws." **signs . . wonders,**[b] mock miracles, etc., as those of Mormons and Spiritualists in our own times. **possible,** the grace of God intervening. **elect,**[c] who are kept by His power. **behold,** mark! take note! remember! **told . . before,**[d] do not think an unforeseen and unprovided-for thing has happened. Regard what happens as evidence of my truth, and, being a fulfilment of my words, as proof that I am *the* Christ.

**delusions**

*a* Is. lxvi. 4; 2 Th. ii. 11.

*b* 2 Th. ii. 9, 10; 1 Jo. ii. 18; iv. 1.

*c* Jo. x. 28, 29; Ro. viii. 28—30; 2 Ti. ii. 19.

*d* Jo. xiii. 19; xiv. 29; xvi. 4.

*Forewarned and Forearmed.*—I. Mercy of Christ in caring for the future of His people; II. Uprising of false teachers an additional evidence of the divinity of Christ—the fulfilment of His prediction; III. Folly of men, so warned, who are led astray by impostors; IV. Christ the one teacher of all men for all time.

*Timely warning.*—Warn the boatman before he enters the current; and then, if he is swept down the rapids, he destroys himself. Warn the man before he drinks the cup of poison: tell him it is deadly; and then, if he drinks it, his death lies at his own door. And so, let us warn you before you depart this life; let us preach to you while as yet your bones are full of marrow, and the sinews of your joints are not loosed.[e]

*e Spurgeon.*

"It is too late to be on our guard when we are in the midst of misfortunes." — *Seneca.*

"And the most cautious, even when he thinks he's most upon his guard, is often tricked." — *Plautus.*

**26—28. wherefore,** being thus warned. **they . . say,** the disc. of any false Christ. **desert,** openly collecting followers. **secret chambers,** privately making disciples dealers in mysteries. **believe not,** on no pretence or grounds whatever give them the least credence. **lightning,**[a] unexpected, sudden, indubitable. **coming,** to take vengeance on the adversaries, and also at end of the world. **carcass,** the spiritually and morally dead Jewish people become corrupt through sin. **eagles,**[b] Rom. standards.

*a* 2 Th. i. 7—10; Re. i. 7.

*b* Lu. xvii. 37. The Roman standard was effigy borne on a pole of an eagle, surrounded by a wreath, and having beneath it the letters S.P.Q.R., *i.e.*, the initials of the words *Senatus Populus que Romanus* = the Senate and People of Rome.

*Opportunities for the wicked.*—I. Political death, lifeless patriotism, an opportunity for ambitious conquerors—the carcass and the eagles (Jews and Roms.); II. Moral death an opportunity for cunning impostors; III. Living to God the best safeguard against crafty and greedy vultures. Impostors will not attack a living Church any more than a vulture will a living man.

*Spiritual death.*—There are many dead people in the world who are not yet buried: there are thousands who have been dead many years, and do not know it. When a man's heart is cold and indifferent about religion, when his hands are never employed in doing God's work, when his heart is never familiar with His ways, when his tongue is seldom used in prayer and praise, when his ears are deaf to the voice of Christ in the Gospel, when his eyes are blind to the beauty of heaven, when his mind is full of the world, and has no room or time for spiritual things,—then a man is dead.[c]

*c Ryle.*

"He that always waits upon God, is ready whensoever He calls. He is a happy man who so lives, as that death at all times may find him at leisure to die."—*Feltham.*

**29. immediately after,** the siege of Jerusalem and judgment of Israel just predicted. **sun . . moon . . stars,**[a] symbolical

**destruction of ungodly powers**

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language setting forth mighty political and religious revolutions, **powers . . heavens,** prob. "spiritual wickedness in high places." Is the present disturbance of the temporal power of the Pope, just after the declaration by the Council of 1871 of his infallibility, any part of *this* shaking?

*Rise and fall of great powers.*—I. God raiseth up and casteth down. II. He raiseth up to execute His will; the wicked are His sword; He maketh the wrath of man to praise Him. III. He casteth down, in judgment. IV. Great powers but instruments of providence. V. Safety of the good amid conflicts of nations and parties.

*Sic transit gloria mundi.*—Just before Saladin the Great uttered his last sigh, he called the herald who had carried his banner before him in all his battles, and commanded him to fasten to the top of a lance the shroud in which he was soon to be buried. "Go," said he, "carry the lance, unfurl this banner, and, while you lift up this standard, proclaim: 'This, this is all that remains to Saladin the Great of all his glory.'"

**30, 31. then . . sign,** "answer to the ques. in v. 3."[a] **mourn,** some that they rejected Him; others for their lack of service, and their unreadiness; all that they are so imperfect. **coming,** to judge the world. Personally, visibly.[b] **power . . glory,** *all.* to His royal retinue, magnificent appearance, and judicial authority. **angels,** swift, strong, willing, numerous servants. **trumpet,** whose pealing notes shall be everywhere heard. **elect,** who, alone, will rejoice to hear the summons. **winds . . heavens,** the Gospel must, therefore, previously have been universally proclaimed.

*The coming of the Judge.*—I. Conspicuous: clouds of heaven. Every eye shall see Him; II. Condemning: tribes mourning over sin, lost opportunities, dreadful destiny; III. Overwhelming: power that none can resist, glory that none can deny; IV. Conquering: all shall obey the trumpet's call (*ill.* marshalling of an army).

*Every eye shall see Him.*—Mr. G—— was mayor of the town of Maidenhead not many years after the late Rev. J. Cooke settled in it. One Sabbath evening he attended the meeting-house, and heard Mr. Cooke preach. The text was, "Behold, He cometh with clouds, and every eye shall see Him" (Rev. i. 7). His attention was powerfully arrested: an arrow of conviction entered his heart; he became speedily a changed man, and regularly attended the means of grace. He had been a jovial companion, a good singer, and a most gay and cheerful member of the corporation. The change was soon perceived. His brethren, at one of their social parties, rallied him upon Methodism. But he stood firm by his principles, and said, "Gentlemen, if you will listen patiently, I will tell you why I go to meeting, and do not attend your card-table. I went one Sunday evening to hear Mr. Cooke. He took for his text, 'Behold, He cometh with clouds, and every eye shall see Him.' *Your eye* shall see Him!" In short, he gave them so faithful and powerful an epitome of the sermon, and applied it so closely to them individually, marking the words, "every eye shall see Him," with such emphasis, and pointing to them, said, "Your eye," and "your eye," that they were satisfied with his reasons for going, and never again durst speak to him on the subject.

[a] *Compare* Ge. xxxvii. 9; Is. xiii. 9—13; xxxiv. 3—5; Ez. xxxii. 7, 8; Je. xlvi. 10; Joel ii. 31 (Ma. iv. 5; Ac. ii. 16—21) (Hag ii. 6, 7; He. xii. 26—28). A comp. and study of these passages will throw much light on symbolic meaning of stars, &c.

**the coming of Christ**

[b] Ac. i. 11; *cf.* 1 Th. iv. 16; 2 Th. i. 7—10.

"When a wise man falleth into trouble, he falleth forward, that is, he falleth into those troubles which he did foresee; but when an ungodly man falleth into trouble, he falleth backward; he falleth into those evils which he never thought of, much less feared. Many of the people of God, at this day, do, and may say of the evils which are now come upon them. 'The things which we feared are come; these storms were seen long ago in the clouds; yea, in the sunshine, in fair days, these foul rainy days were foreseen;' and they who have foreseen them with an eye of faith and holy fear, are in the best condition to grapple with them, and will be gainers by them.—*Caryl.*"

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**32—35. fig-tree,** every creature of God will teach one who studies it for instruction.[a] **leaves . . summer,** the sprouting leaf is a *sign* of coming summer. Strange if you saw *that* sign and no summer followed. **know,** that these things of wh. I speak shall as inevitably announce the end as the fig-tree proclaims the summer to be at hand. **all these things,** "the word *these* does not ref. to the whole preceding discourse (for there is a dif. betw. the antecedent signs and the subsequent events wh. they sig.), but to the *beginnings*, wh. are comp. with the fig-tree, in contrast with the *summer* itself."[b] **fulfilled,**[c] *i.e.*, as to destr. of city and temple. Only 40 yrs. aft. this Titus encamped on Mt. Olivet and began the siege. **heaven . . earth,** wh. appear fixed and lasting, are evanescent as comp. with **my words,**[d] whose accomplishment the speaker will provide for.

*Signs in kingdoms of nature and grace.*—I. One God who is King of both; II. He sends signs of natural changes, and of moral events; III. At signs in nature men prepare; much more should they make spiritual preparation for the greater event; IV. The natural sign speaks of the faithfulness of God of nature;[e] so the moral sign speaks of His faithfulness as God of grace and King of glory.

*End of the world.*—During the last two or three centuries, upward of thirteen fixed stars have disappeared. One of them, situated in the northern hemisphere, presented a peculiar brilliancy, and was so bright as to be seen by the naked eye at mid-day. It seemed to be on fire. It appeared at first of a dazzling white, then of a reddish yellow, and lastly of an ashy pale colour. La Place supposes that it was burned up, as it has never been seen since. The conflagration was visible about sixteen months. A whole system on fire,—the great central luminary and its planets, with their plains, mountains, forests, villages, cities, and inhabitants, all in flames consumed; and here we have a presumptive proof of the truth, and a solemn illustration of a singular passage in a very old book: "The heavens shall pass away with a great noise; the elements shall melt with fervent heat; the world also, and the works that are therein, shall be burned up."

**36—39. that . . hour,** of Christ's coming, and end of world. *That* day as opp. to *these*[a] things. **angels,** who might be supp. to know if *any* created intelligences did. **Father,** not even the Son.[b] **Noe,** "it is important to notice the confirmation, by His mouth, who is truth itself, of the *historic reality* of the flood of Noah."[c] **coming,** sudden and unexpected at the last, though not without warnings. **eating,** *etc.*, pursuing their ordinary course of life, and of sin. **until . . day,** and then how great their consternation. **knew not,** neither were willing to know; prob. scoffed at the "preacher of righteousness." **all away,** many crying for mercy when too late. **so . . also,** the same delay, impenitence, and surprise on part of man; and sudden and conclusive results on the part of the Saviour.

*The flood took them all away.*—I. How universal the doom; II. How marvellous the general apathy; III. Safety only in the ark; IV. Christ our ark; are we in Him?

*The unknown hour.*—At a village a few miles from London, a woman was endeavouring to vend some printed trash, which she said contained a prophecy, that on the approaching Whit-

a Pr. vi. 6; xxx. 25; Job xii. 7, 8.

b *Crit. Eng. Test.*

c Ma. xvi. 28.

d Nu. xxiii. 19; Ps. cii. 25—27; Is. xl. 8.

e Ge. viii. 22.

The word of God holds up before mankind two great days,—the first day and the last. The first was when He spake this earth into form; the last, when it shall be dissolved. The world we inhabit had a birth-day; it will have a death-day. As the body we occupy was born, and must die; so this planetary body had its cradle, and will have its grave. As our frames testify to the presence of diseases that can destroy them, so this goodly frame of earth testifies to the presence of diseases that could instantly and easily destroy it.

**ignorance of the time should cause watchfulness**

a "*These*, all wh. concern Jeru., shall come to pass bef. this gener. passes away; but of *that*, remoter and last, day (of judgment) knoweth no one."—*Bengel.*

b Mk. xiii. 32; Ac. i. 7; *cf.* Ma. xxi. 19.

c *Alford.*

"The veil which covers the face of futurity is woven by the hand of mercy."—*Bulwer*

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"God will not suffer man to have the knowledge of things to come: for if he had prescience of his prosperity, he would be careless: and understanding of his adversity, he would be senseless."—*Augustine.*

Monday, the world would be at an end. On hearing this, a girl about seven years of age, standing at the door of her father's house, ran in somewhat alarmed, and, telling her mother what the woman had been saying, asked her whether she believed it. A sister of the little girl, between nine and ten years of age, who had been educated in a Sabbath-school, happening to be present, could not refrain from speaking: "Ann," said she, "you must not mind what the woman has been saying; she, I am sure, cannot know when the world is to be at an end; for, don't you remember what the Word of God says, 'Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only?'"

40—41. **then**, in the very hour of His coming. Fr. statement of fact in relation to world at large, our Lord passes to its relation to individuals. **two**, of opp. characters, yet working side by side. Industrial and other alliances bring very dif. characters into external union. No union of heart and spirit. External similarity, internal difference. **taken**, to eternal safety and glory. **left**, in danger. "As mankind was in the flood."[a] **women . . grinding**,[b] mills[c] worked by hand, two circular stones ab. 2 ft. in diameter. The *nether*, *i.e.*, lower,[d] fixed in floor, and convex; the upper, *i.e.*, the rider,[e] was concave. Corn intro., by a handful at a time, through hole in top. *One* took the handle, wh. was fixed in upper stone, and turned it half-way round, the *other* then completed the revolution.[f]

*The exigencies of the present.*—I. Unequal companionships, friendships, working fellowships; II. Arduous toils—men in the field, women in the house. *Destinies of the future.*—I. Earthly associations broken up—try to form such as will last for ever—endeavour to be of moral service to friends, etc.; II. Earthly toils broken off—rest for the labourer—get to such works as shall bear fruit hereafter.

*Readiness in the performance of duty.*—The 19th of May, 1780, was remarkably dark in Connecticut. Candles were lighted in many houses; the birds were silent, and disappeared; and domestic fowls retired to roost. The people were impressed by the idea that the day of judgment was at hand. This opinion was entertained by the legislature, at that time sitting at Hartford. The House of Representatives adjourned; the council proposed to follow the example. Colonel Davenport objected. "The day of judgment," he said, "is either approaching, or it is not. If it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty. I wish, therefore, that candles may be brought."

**the thief in the night**

42—44. **watch**,[a] not only passing signs, but inward state: not only the world's, but the soul's progress. All's right, if the heart be right. **know not**, one of those things whose concealment makes for God's glory.[b] **know this**, this lesson on watchfulness taught by foil. parable. **goodman**,[c] master. **known**, *not* knowing induces that alertness of mind so useful throughout life. **watch**[d] . . **watched**, through the whole watch. **suffered**, through lack of vigilance. **broken up**, *lit.* dug through. **be . . ready**, always, in heart and life.

*Be ye ready.*—I. Readiness, an important *preparation for all great events.* Little things, better attended to, present better

*a Bengel.*

*b* "It is a tedious fatiguing work, and slaves, or lowest servants, are set at it."—*Thomson*, see cut in *Topics*, ii. 22.

*c Robinson, Bib. Res.* ii. 181.

*d* Job xli. 24.

*e* Ju. ix. 53; 2 S. xi. 21.

*f* Ex xi. 5; Job xxxi. 10, 11; Is. xlvii. 2 (see also De. xxiv. 6; Je. xxv. 10; Re. xviii. 22; Ju. xvi. 21; La. v. 31).

"It is an impressive truth that, sometimes in the verylowest forms of duty, less than which would rank a man as a villain, there is, nevertheless, the sublimest ascent of self-sacrifice. To do less would class you as an object of eternal scorn, to do so much presumes the grandeur of heroism." — *De Quincey.*

*a* Lu. xii. 39, 40; 1 Pe. iv. 7; Ma. xxvi. 41; 1 Th. v. 6; 2 Ti. iv. 5; 1 Pe. v. 8. Watch, *to wake*, or wait. A.-S. *wacian*; Ice. *vakta*—*waka*, to wake; Old Ger. *wahten*. This precept was

enjoyed: death an uncertain, but inevitable event. II. Readiness for death involves *special preparation*: setting house in order, esp. house of soul; must adopt God's idea of this readiness; and what He says constitutes it. III. Readiness, a state to be sought by *every one*, even the best. IV. Readiness, a *present* need.

*Getting ready for heaven.*—"Mamma," said a child, "my Sunday-school teacher tells me that this world is only a place in which God lets us live a little while, that we may prepare for a better world; but, mother, I do not see anybody preparing. I see you preparing to go into the country, and aunt Eliza is preparing to come here; but I do not see any one preparing to go to heaven. If everybody wants to go there, *why don't they try to get ready?*"

45—47. **who . . is**, and will be, of *you*. **faithful**, fidelity to truth, duty, and master's interests. **wise**,[a] in administration of affairs, and watchful readiness for master's return. **made ruler**, confidently advanced him, not to a sinecure, but to give **meat**,[b] *etc.*, to see to the needs of other servants, and the fam. **blessed**, *this* is the one who shall be so advanced, *i.e.*, **whom . . doing**,[c] who is *faithful* and *wise* equally in the absence or presence of the master. **make . . ruler**, *him:* and only such an one shall be promoted.

*The faithful minister.*—I. The work wh. J. C. has committed to the pastors of His flock: 1. To feed it; 2. To exercise discipline and order. II. The qualities required in them: 1. Fidelity; 2. Prudence. III. Their reward here and hereafter: 1. Adequate to the nature of their work; 2. In harmony with its grandeur, beauty, excellence; 3. In keeping with the intimate relation they sustain to the Lord.[d]

*Always ready.*—Mr. Wesley was once asked by a lady, "Suppose that you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied; "why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five to-morrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."

48—51. **If . . evil**, grown careless, or unwatchful. **servant**, in whom the master trusted. **say . . heart**, reflecting there on his own advantage and ease. **delayeth**,[a] beyond the time I have set him, forgetting that the Lord had named no time, and that His return at any moment was part of the bargain, and against wh. the servant should be always ready. **smite . . drink**, a persecutor of honest workers, a friend of the worthless. **not aware**,[b] in the very midst of his sins. **cut . . asunder**,[c] inflict utmost penalty of law. **hypocrites**, whose character and fate are the worst.[d]

*Mercy perverted.*—I. The Lord's delay designed for moral ends: 1. Probationary time; 2. To develope watchfulness; 3. To exercise faith, etc. II. The Lord's delay made a ground for presumption: 1. To the foolish uncertainty means plenty of time; 2. The wicked take their chance of sudden surprises and reprisals.

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most prob. the orig. of certain Christian names once common in early Church. *Gregory*, Gk., and *Vigilantius*, Lat.; both = *watching*.

*b* Pr. xxv. 2.

*c* Pr. vii. 19; Ma. xx. 11.

*d* Ps. xc. 4.

**the faithful and wise servant**

Mk. xiii. 34.

*a* 1 Co. iv. 1; Col. i. 28; 1 Pe. iv. 10.

*b* 1 Pe. v. 2, 3; Ja. iii. 15; 1 Co. iii. 2; 2 Ti. iv. 2.

*c* Ac. xx. 28; 1 Co. iv. 2; Ga. vi. 10; He. iii. 5; Jo. xxi. 15, 16; 2 Ti. ii. 2.

*d Antoine Clarion.*

"Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern." —*Epictetus.*

*a* Ec. viii. 11; 2 Pe. iii. 3, 4.

*b* 1 Th. v. 3; Ps. xi. 6.

*c* 1 S. xv. 33; Da. ii. 5; He. xi. 37

*d* "Hypocrisy the worst kind of unbelief—practical unbelief in God's heart-searching knowledge, and infinite hatred of falsehood."—*Conder.*

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"He who prorogues the honesty of to-day till to-morrow, will probably prorogue his tomorrows to eternity."—*Lavater.*

*Too late.*—One evening a young man was seen hurrying down to the landing-stage at Liverpool, just as the last steamer for Eastham was drawing away. He made a bold spring, thinking that he would reach the side of the paddle-box, but miscalculating the distance, he fell into the river, and was never seen again. Had he been only a few seconds sooner, all would have been well; but he lost his life, as many lose their souls, just because they will not believe in their danger until they find out their fatal mistake when it is too late to rectify it, and however earnestly they might then strive to reach the ark of safety, their efforts are in vain.

## *CHAPTER THE TWENTY-FIFTH.*

**the wise and the foolish virgins**

*a Conder.*

*b* Lu. xii. 35, 36.

*c Cf* Ps. xlv. 15.

*d* Jud. xiv. 10. *De Wette.*

*e Mr. Ward.*

"A right profession aggravates the condemnation of a wrong conduct; and a wrong conduct discredits the very name of a right profession. Indeed, the bare profession of that which is good, carries with it an explicit censure upon everything that is bad."—*Knowles.*

"The desire of appearing clever often prevents our becoming so."—*La Rochefoucald.*

**1. likened,** esp. the end. The time of Christ's coming. **ten,** termed by the Rabbins, "the all-comprehending number." This num. = "*practical completeness*, as seven = *ideal perfection*." [a] **lamps,**[b] hand-lamps, small, oval-shaped, covered, hole at one end of cover for wick, hole in centre of cover to admit oil, handle at other end. **went forth,** fr. their homes at the fit time. **bridegroom,** usually the b. fetched the bride, here, the virgins[c] fetch the bridegroom, and the wedding seems to take place in the house of the bride.[d]

*Eastern marriages.*—"At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting for two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession. Some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved on to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately closed, and guarded by Sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment. *And the door was shut.*" [e]

*a* 2 Ti. iii. 3.
*b* Ro. viii. 8.
*c* 2 Co. i. 22.
"Prudence is that virtue, by which we discern what is proper to be done under the various circumstances of time and place.'—*Milton.*

**2—4. five . . five,** in *this* case folly and wisdom ab. equally divided. **wise,** having forethought. They knew not the exact time, made provision for possible delay. **foolish,** thought more of the going forth, than of the meeting. Of the *start* than the end. **lamps,**[a] wh. burnt well for a time. **no oil,**[b] in additional vessels. **wise . . oil . . lamps,**[c] went forth fully equipped.

*Readiness, apparent and real.*—I. In many points the unready, for a long time, so closely resemble the ready, as to make it diff. to dis. betw. **them. Equally with wise they had: 1. Received an**

invitation; 2. Made a show of willingness in responding. II. The cause of the unreadiness of some: 1. They altogether misapprehended the nature of the duty they so cheerfully undertook; 2. They miscalculated the resources of the future; 3. Did not suff. study the character of bridegroom. III. Results of final unreadiness: 1. Loss of all their pains; 2. Disappointment of their hopes; 3. Realisation of their worst fears.

*True readiness.*—The late Rev. John Griffin, some time before his death, said to a member of his family, "My dear child, how great are our mercies!—*my* mercies. It is a great mercy that I am not in distress of mind. I have no distress in *looking back*, though I have much to humble me. No distress in *looking forward*, for I am trusting to that grace, resting on that foundation where every Christian who enters heaven must rest, whether he be in some respects an ignorant man, or a minister, who may be supposed to know more." His beloved partner asked him once, if he felt any fear at the thought of dying. He said, "No, *not fear*, but I feel the solemnity, the *great solemnity*, of entering into the presence of God." On the doctor's leaving the room, he said, "He thinks me dying. I hope I am. *I am ready*, if it is the Lord's will to take me. The Lord's will be done."

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"Those who, in the confidence of superior capacities or attainments, neglect the common maxims of life, should be reminded that nothing will supply the want of prudence; but that negligence and irregularity, long continued, will make knowledge useless, wit ridiculous, and genius contemptible."—*Johnson.*

**5, 6. tarried,** "a hint that His coming might be delayed longer than the disciples expected."[a] **slumbered,** "the wakefulness of the holiest Christian, comp. with what it should be, is a sort of slumber:—but the while how much dif. was there betw. them."[b] **midnight,** at a time when what was wrong could not be made right. **cry,**[c] of bridegroom's servants, loud, sudden. **go . . out,** at once.

*The sudden cry.*—I. Comes upon a silent world—all shall hear; II. Comes at an unexpected moment; III. Finds all asleep; IV. Arouses all from sleep; V. Stirs all to activity; VI. Fills some with joy, others with perplexity.

*God watches while we sleep.*—A farmer residing on the line of the Atlantic and Great Western Railroad, dreamed that a deep fill near by had been washed away, and that a train with its load of passengers had plunged into it. Early in the morning, he went to the place, and found it all right. During the following night, his dream troubled him so much, that he arose, took a lantern, and went again to the place. He found the fill washed away, and was just in time to signal an approaching train heavily laden with people, who, but for this sleepless man, would have plunged into the yawning gulf. Thus wakeful Christians are giving the signal of danger to sleeping sinners.

Tarry, *to be tardy* or *slow*; W. *tariaw*, to loiter; old E. *targen*; Fr. *tarder*, fr. L. *tardas*, slow. "Studying, preaching, and *tarrying* the pleasure and leisure of God."—*Latimer.*

*a* *Trench.*

*b* *Alford.*

*c* Am. iv. 12; Is. xxv. 9; Jo. v. 28, 29; 1 Th. iv. 16; 1 Co. xv. 52.

"The great end of prudence is to give cheerfulness to those hours which splendour cannot gild, and acclamation cannot exhilarate."—*Johnson.*

**7—10. trimmed,**[a] the wick; and replenished with oil. **to . . wise,** whom they would now applaud for their prudence, having prob. thought before that they "made much ado." **lamps . . out,**[b] and unless they could rekindle them, their joy and hope would be extinguished too. **not so,**[c] times when prudence app. selfishness without being so. **us . . you,** both will be in darkness. **go . . sell,**[d] a right thing to do at a right time. **while,** it took them the longer at this unseasonable hour. **came,** not waiting for their return. **ready,**[e] not their lamps only, but their hearts also lighted up with joy and gladness. **door . . shut,**[f] light and joy inside; sorrow and darkness without.

*Death-bed repentance.*—"The door was shut." I. The Scriptures

*a* Lu. xii. 35; Ro. xiii. 12.

*b* Job, xxi. 17; Pr. iv. 18; Ma. xxiv. 13; Re. iii. 10; Col. i. 23; He. iii. 14.

*c* Ez. xiv. 14; xviii. 20; Ps. xlvii. 9.

*d* Is. lv. 1; Re iii. 18.

*e* Lu. xii. 37; xiii. 24, 25.

*f* Re. xxii. 11; Ps xcv. 11.

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nowhere, and in no way, encourage such a hope of repentance; II. The circumstances ordinarily attending death give no encouragement for such delay; III. The danger of cherishing improper motives in such an hour; IV. The difficulties of a death-bed preparation have been fully and repeatedly acknowledged by the dying themselves.[f]

*Late repentance.*—An American physician stated, that he had known a hundred or more instances in his practice, of persons who, in prospect of death, had been hopefully converted, but had subsequently been restored to health. Out of them all, he did not know of more than three who devoted themselves to the service of Christ after their recovery. An English physician once stated, that he had known some three hundred sick persons, who, soon expecting to die, had been led, as they supposed, to repentance of their sins, and saving faith in Christ, but had eventually been restored to health again. Only ten of all this number, so far as he knew, gave any evidence of being really regenerated. Soon after their recovery, they plunged, as a general thing, into the follies and vices of the world.[h]

[f] *Rev. L. P. Ledoux.*

[h] *Arvine.*

"Late repentance should be carefully distinguished from delayed repentance. True repentance is never too late, but late repentance is seldom true. The penitent thief's was late repentance, but we have no evidence to show that it was deferred repentance."—*Bowes.*

**11—13, afterward,** too late, **door shut, banquet begun came . . virgins,** "looking for mercy, when it was now time for judgment."[a] **open . . us,**[b] as some apologising for their habit of delay would say, "better late than never:" these were *too* late. **know . . not,**[c] they had not truly known Him. **watch, therefore,**[d] this is the great lesson: be always on the alert, and ready.

*Final rejection of the wicked.*—"The door was shut." I. Explain. Door of heaven. Closed by sin, opened by Christ. Will one day be shut again, and with it the door of opportunity, pity, mercy, hope. II. Awfulness of this truth: 1. It is God who shuts the door; 2. No other way of entrance; 3. In some respects once open; 4. Others are shut in; 5. Once shut, for ever shut; 6. Though one door is shut, there is yet *another* open—to another place. III. Improvement: 1. Terror of wicked; 2. Happiness of saints; 3. Distinction betw. saints and sinners will remain when all other distinctions cease.[e]

*One cannot love Christ too soon.*—Mr. Pomfret, who became an eminent Christian minister, was converted at the age of nineteen; yet the remembrance of so large a portion of life spent in impenitence ever after affected his heart, and he used often to repeat the words of Austin, "O Lord, too late I loved Thee!"

[a] Augustine.

[b] Ma. vii. 21—23.

[c] Pr. i. 28; Ps. v. 5; vi. 8; Hab. i. 13; Ps. i. 6; 1 Co. viii. 3; Ga. iv. 9; 2 Ti. ii. 19; Ps. l. 16; Jo. x. 34; Lu. xiii. 25—27.

[d] Mk. xiii. 33, 35—37; Lu. xxi. 34—36; 1 Co. xvi. 13; 1 Th. v. 6; 1 Pe. v. 8.

[e] *B. Beddome.*

"Faith in *to-morrow.* instead of Christ, is Satan's nurse for man's perdition."—*Cheever.*

**parable of the talents.**

In our word "talents," derived from this par. "There is a clear recog. of the responsibilities wh. go along with the poss. of intellect. gifts and endowments whatsoever they may be."—*Trench, Study of Words,* 41.

**14, 15. man,** *i.e.* our Lord. **far country,** *all.* to heaven. **goods,** wh. in his absence they were to care for; as Christians, for the affairs of the Lord. **gave,** in trust, leaving the administration of affairs to their fidelity and discretion. **talents,** see marg. xviii. 24. **ability,**[a] of wh. the master would be the best judge. **journey,** leaving the servants to uncontrolled use of the trust.

*Distribution of trusts.*—I. According to pleasure of the master; II. Yet wisely founded on ability of servant; III. Designed as a test of fidelity, and an exercise of capacity, and the preface of further trust; IV. And to show what men are when left to themselves—the operation of right and wrong principles.

*Divers gifts.*—

"With partial hands the gods their gifts dispense:
Some greatly think, some speak with manly sense;
Here heaven an elegance of form denies,
But wisdom the defect of form supplies:
This man with energy of thought controls,
And steals with modest violence our souls;
He speaks reserv'dly, but he speaks with force,
Nor can one word be changed but for the worse;
In public more than mortal he appears,
And as he moves, the gazing crowd reveres:
While others, beauteous as th' ethereal kind,
The nobler portion want,—a knowing mind.
In outward show heaven gives thee to excel,
But Heaven denies the praise of thinking well."[b]

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[a] Ro. xii. 6; 1 Co. xii. 7, 11, 29; iv. 2

[b] *Homer Odyss* viii. 167.

"The man who knows he has but one talent feels easier about improving it than he who is conscious of possessing many."—*Beecher.*

**16—18. traded,** "the virgins *waited*, the servants *work*, for their Lord; there we have the spiritual rest, here the outward activity of Christians."[a] **gained . . two,** "the increase gained by the two faithful servants was *the full amount of their talents:* of ea. will be req. as much as has been given."[b] **he . . one,** having received as much as the others in prop. to his ability.[c] **went,** not to trade. **lord's money,** being *his lord's*, he should have been the more careful.

*Faithfulness and unfaithfulness contrasted.*—I. The contrast consists in dif. of moral principle—the trust equal, the *ability* of the servants being considered; II. The faithful cheerfully apply themselves, as if in their master's presence, to the administration of affairs. Did what He knew, and they felt, they were able to do; III. The unfaithful, having as much ability as the rest, in proportion to the trust, neglected duty. What would he have done with much, who accomplished nothing with so little?

*An Eastern fable.*—There is an instructive Eastern tale, which, in its deeper meaning, runs remarkably parallel to this parable.

"There went a man from home, and to his neighbours twain
He gave, to keep for him, two sacks of golden grain.
Deep in his cellar one the precious charge concealed,
And forth the other went, and sowed it in his field.
The man returns at last—asks of the first his sack,—
'Here, take it, it is the same; thou hast it safely back.'
Unharmed it shows without; but when he would explore
His sack's recesses, corn there finds he now no more;
One half of all therein proves rotten and decayed,
Upon the other half have worm and mildew preyed.
The putrid heap to him in ire he doth return;
Then of the other asks, 'Where is my sack of corn?'
Who answered, 'Come with me, and see how it has sped'—
And took and showed him fields with waving harvests spread.
Then cheerfully the man laughed out, and cried, 'This one
Had insight to make up for the other that had none;
The letter he observed, but thou the precept's sense;
And thus to me and thee shall profit grow from hence:
In harvest thou shalt fill two sacks of corn for me,
The residue of right remains in full for thee.'"[d]

[a] *Trench.*

[b] *Alford.*

[c] 1 Co. xv. 10; 1 Pe. iv. 10; Ac. ix. 36, 39; Lu. xii. 48; 2 Co. vi. 1; viii. 12; 2 Pet. i. 8.

[d] *Trench, Par.* 276.

"Put it out of the power of truth to give you an ill character; and if anybody reports you not to be an honest man, let your practice give him the lie; and to make all sure, you should resolve to live no longer than you can live honestly; for it is better to be nothing than a knave."—*Antoninus.*

"But what is your duty? The carrying on the affairs of the day that lies before you"—*Goëthe.*

"Consult duty, not events."—*Asnesley.*

'Perish discretion when it interferes with duty."—*H. More.*

**19—23. long time,** time enough for the faithful to double their capital. **reckoneth,**[a] **the reckoning no less certain than**

[a] 1 Th. ii. 19; 2 Co. i. 14; Phi 'v 1.

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the coming. **came,** the faithful come with joy and alacrity in the day of reckoning. **faithful,** "his *faithfulness*, not his success, is rewarded. **joy . . lord,**[b] into fulness of thy lord's favour, and share in his prosperity. **gained two,** he had been as faithful as the first; had gained as much in proportion. **enter thou,** and take thy place with thy faithful fellow-servant.

*The reckoning.*—I. At a fixed time,—not unwisely hastened or deferred; II. After a just method—content with each who had done his best; III. Wisely distributing reward and punishment—praises and reproofs.—*Approval of the faithful.*—I. Bestowment of favour—joy of lord; II. Increase of confidence; III. Fidelity in small things, shows a capacity for, and leads to the administration of weightier concerns.

*Improving time.*—Dr. A. Clarke was always an early riser, he usually began the day at four o'clock in the morning. Much of the time spent by others in sleep he passed in his study. Even when he accepted any invitations to dinner parties, he almost always returned home directly afterwards. Albert Barnes is said to have written the greater part of his commentaries before breakfast time. Early morning is the best time for study, as then the body is refreshed, and the mind most vigorous. Mr. Jos. Alleine rose constantly at four o'clock, and on the Sabbath earlier still. It gave him much trouble to hear any artisans at work before himself, and he would say, "How this noise shames me! Does not my Master deserve more than theirs?" He often used to say, "Give me a Christian that counts his time more precious than gold."

**24, 25. he . . one,** even this a large sum. As large in proportion to ability as the others had. **came,** not cheerfully, as the others. **hard man,** the unfaithful think hardly of their Lord; the faithful of themselves. **reaping,** very little did the lord reap *here*. **sown,** *one* talent was too much for such barren soil. **strawed,** scattered (as in xxi. 8, *q.v.*) **afraid . . hid,** the hiding not the result of fear, but of the dissatisfied proud spirit of this unfaithful man. It was an excuse falsely framed. **thine,** had he not defrauded the master of the profit that should have been made?

*Excuses of slothfulness.*—I. False—the Lord *had* strawed; II. Proud, no confession of his fault; III. Presumptuous, he charged the master with a fault, to exculpate himself; IV. The men who hide their one talent, would hide a dozen if they had them; V. The man who faithfully uses five, would faithfully use one if he had no more.

*Parable of slothfulness.*—Among the disciples of Hillel, the wise teacher of the sons of Israel, was one named Saboth, who gave himself up to idleness. Hillel was grieved, and resolved to cure him of his fault. He took him to the Valley of Hinnom, by Jerusalem, where was a standing pool full of snakes and vermin, and covered with muddy weeds. "Here," said Hillel, "let us rest."—"Not here," said the youth. "Dost thou not perceive what poisonous vapours it exhales?"—"Thou art right, my son; this bog is like the soul of a slothful man." Hillel then took the youth to a waste field producing thorns and thistles. "This," he said, "has good soil to produce all that is good and pleasant; but it is forgotten and neglected. A little while ago, thou didst see the soul: now behold the life of an idle man." Saboth was

[b] Re. iii. 21; Jo. xii. 26; xiv. 3; Ro. viii. 17; Ps. xvi. 11.

"It is but little we can receive here, some drops of joy that enter into *us*; but there we shall enter into *joy*, as vessels put into a sea of happiness."—*Archbp. Leighton.*

"No man's spirits were ever hurt by doing his duty: on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest, *purely for conscience' sake*, will prove a cordial for weak and low spirits far beyond what either indulgence, or diversion, or company, can do for them."—*Paley.*

"Idleness is the mother of many wanton children. They that do nothing are in the ready way to do worse than nothing."—*Mason.*

"Prefer diligence before idleness, unless you esteem rust above brightness."—*Plato.*

"He is not only idle who does nothing, but he is idle who might be better employed."—*Socrates.*

"What a folly is it to dread the thought of throwing away life at once, and yet have no regard to throwing it away by parcels and piecemeal!"—*Howe.*

impressed, that he began to lead a new life. Then Hillel took him into a fertile valley, by the side of a clear brook, which flowed meandering between fruitful trees, flowery meadows, and shady shrubberies, and said, "This is the picture of thy new, industrious life. Nature, which warned thee, will now reward thee. Her beauty and grace can only give joy to him who sees in her life a picture of his own." [a]

**26, 27. answered,** [a] accepting even the false excuse for truth, and replying to *that*. **wicked . . slothful,** this was the true reason, unfaithfulness and idleness. **knewest,** so thou sayest. **oughtest,** even if that be true. **exchangers,** bankers, money-changers. **usury,** interest. Usury prohib. by Mosaic law, except fr. foreigners: Ex. xxii. 25; De. xxiii. 19, 20; Ne. v. 10, 11. This to keep up feeling of *brotherhood* among Jews; and restrain a trading spirit as inconsistent with a people meant to be an agricultural, rather than a commercial community. [b]

*The just reproof.*—I. Condescending to answer at all; II. Went at once to root of matter—"wicked, slothful;" III. The wicked and slothful rob God; will not work themselves, or let others work—the money kept even fr. the exchangers; IV. The man who does not use his talent a mere cumberer and hinderer.

*A town of slothful men.*—In a town of lazy men, I should expect to find crazy houses, shingles and weather-boards knocked off; doors hingeless, and all a-creak; windows stuffed with rags, hats, or pillows. Instead of flowers in summer, and warmth in winter, every side of the house would swarm with vermin in the hot weather, and with starveling pigs in cold. Fences would be curiosities of lazy contrivance; and gates hung with ropes, or lying flat in the mud. Lank cattle would follow every loaded wagon, supplicating a morsel, with famine in their looks. Children would be ragged, dirty, saucy; the schoolhouse empty; the jail full; the church silent; the grog-shops noisy; and the carpenter, the saddler, and the blacksmith would do their principal work at the taverns. [c]

**28—30. take . . give,** "the good shall be raised as high as the wicked are cast low. Dives' measure of good things is taken away fr. him and given to Lazarus." [a] **which hath,** the more one gets by fidelity to duty and truth, the more he shall receive fr. the master's bounty. The exercise of fidelity, qualifies for use and enjoyment of more. **abundance,** what he *gets*, and what is *given*. **which . . hath,** the one talent: despised by the slothful, prized by the diligent. **cast ye,** a contrast to "enter thou" vv. 21, 23. **darkness,** the *faithful* shall have light, joy; the *unfaithful*, misery, hopeless despair.

*The indignant sentence.*—I. The unfaithful shall not be trusted further; II. Shall be cast fr. presence of the true, lest he contaminate them, and as a warning to others; III. The *rest* of the future only to be enjoyed by the faithful toilers of the present.

*True faithfulness.*—In this, men readily deceive themselves; they can do anything well in imagination, better than the real task that is in their hands. They presume that they could do God good service in some place of command, who serve Him not, as becomes them, in that which is by far the easier, the place of obeying wherein He hath set them. They think that if they had the ability and opportunities that some men have, they would do

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a *Krummacher.*

a Job xv. 6; Ps. xviii. 26.

**Usury, money** paid for *use* of money. Now applied to excessive and illegal exactions. L. *usura—utor, usus*, to use.

Usury forbidden 1341. In 1275 the usual rate (2*s.* a week for loan of 20*s.*, or 43*l.* 6*s.* 8*d.* per cent. per an.) was restrained, against the Jews. Till 15th century Jews were the only usurers; hence they were often persecuted and banished. In 1545 interest was fixed at 10 p. c. This law was repealed by Edw. VI., and re-enacted 1570.

b *Michaelis.*

c *Beecher.*

a *Jacobus.*

"Idleness was a criminal offence at Athens; and should be so regarded everywhere, since 'drones suck not eagles' blood, but rob beehives.' Plutarch, in his life of Lycurgus, tells us of a classic 'loafer' who was one day fined for this offence, and who was greatly condoled by a brother-idler as having been *condemned for keeping up his dignity.*"—*K. & Magoon.*

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much more for religion, and for God, than they do; and yet, they do nothing, but spoil a far lower part than that, which is their own, and is given them to study and act aright in. But our folly and self-ignorance abuse us: it is not our part to choose what we should be, but to be what we are, to His glory who gives us to be such. Be thy condition ever so mean, yet, thy "conscience toward God," if it be within thee, will find itself work in that. If it be little that is intrusted to thee, in regard of thy outward condition, or any other way, "be thou faithful in that little," as our Saviour speaks, and thy reward shall not be little: He shall make thee ruler over much.[b]

[b] *Leighton.*

"O Heaven! were man but constant, he were perfect; that one error fills him with faults." — *Shakespeare.*

**the final judgment**

**31—33. glory,**[a] of wh. He had never said so much, until about to suffer. **nations,** hence at His coming Christianity would be universally diffused. **separate,** characters much mingled bef. (tares, wheat, etc.). This, work of angels.[b] **shepherd,** a favourite title of Christ.[c] **divideth,** wh. a true shepherd most *easily* and unerringly does.[d] "So completely do sheep lose their distinctive features in these hot climates, that in seeing them mixed with goats I could never tell them apart. They are never white as with us, and their wool degenerates into hair."[e] **right,** place of honour.[f]

[a] Zec. xiv. 15; Ma. xvi. 27; Ac. i. 11; 1 Th. iv. 16; Jude 14; Re. i. 7; iii. 21.

[b] Ma. xiii. 41; xxiv. 31.

[c] Jo. x. 1—16; Ps. xxiii.; Ez. xxxiv.; Re. vii. 17.

[d] 2 Ti. ii. 19; Jo. x. 3.

[e] *Malcolm.*

[f] Ja. ii. 5. See a remarkable passage in *Plato's Republ.* x. 13. *Boston's Works, fol.* 113.

*Christ the Lord of heaven and hell.*—"Come"—"Depart"—I. Lord of heaven—1. keeps heaven open till all His disc. have entered; 2. excludes all who have no right to enter; 3. will bring all His disc. thither; 4. will minister to every want, and gratify every desire. II. Lord over hell—1. sentences lost souls thither; 2. shuts them up there; 3. inflicts the punishment there—by His power the spirit is sustained, while through memory, and conscience, and remorse, it torments itself.[g]

[g] *L. Martin.*

*Dividing the sheep from the goats.*—A Scripture illustration, by which we were particularly struck, was derived from the flocks of sheep and goats that fed together in the same field, or on the same common. The goats were of a finer breed than I had before seen, and the sheep had long, coarse, hairy wool; so, that in casting your eye over the field, you could hardly say at the first glance which were goats and which were sheep. The shepherd, I perceived, at evening brought the flock home, and separated them into two parts, putting the sheep by themselves, and the goats by themselves. The words of the Saviour never came home to my mind with greater force than after witnessing this arrangement.[h]

[h] *Clarke's "Glimpses of the Old World."*

Goat, the *goer*, or *leaper*. A.S. *gat*; Ger. *geiss, geissen, gehen*, to go. Like Gk. *aix*, a goat—*asso*, to leap.

**34, 35. king,** "Here for the first and only time does the Lord give Himself this name."[a] **come,** those who refuse to *come* into the kingdom of grace will not be invited to come into the k. of glory. **blessed . . Father,**[b] chosen in Christ[c] and given to Him. **inherit,**[d] as rightful heirs through grace. **prepared,** see note on Jo. xiv. 2. Because *prepared*, perfectly adapted for glorified beings. **from . . world,** the grand result of a settled purpose to sanctify and save. **I . . me,** for whose sake ye showed kindness to my suffering followers.[e]

[a] *Alford: cf* Re. xix. 16; Ro. xiv. 9, Jer. xxiii. 5.

[b] Lu. xii. 32; He. xi. 16.

[c] Ep. i. 4; 2 Ti. i. 9.

[d] Re. xxi. 7; Ro. viii. 17; 1 Pe. i. 4.

[e] Is. lviii. 6, 7; De. xv. 7—11; Ja. i. 27; He. xiii. 2; Ga. vi. 10; 1 Pe. iv. 9.

*The exaltation of the righteous.*—I. The invitation is given by the King Himself. II. The glorious distinction of the righteous—right-hand.[f] III. The pleasing and significant character under wh. the righteous are addressed—"blessed;" they are blessed with—1. gift of Christ as their ransom; 2. justifying grace; 3. privilege of adoption; 4. with sanctifying influences and graces

[f] Ep. i. 20; Ps. cx. 1; Ac. ii. 25; *cf.* Ecc. x. 2.

of Holy Spirit; 5. in contradistinction to despite of the world. IV. Future exaltation—1. a gracious welcome; 2. a royal inheritance; 3. a prepared inheritance.[g]

*Christian beneficence.*—In one part of Burmah there is a village of professing Christians, belonging to the Karen race. Years ago, although they had Christian teachers, they had no Bible,—at least, their entire Bible was the Gospel of Matthew, in manuscript. One day, the missionary's wife was reading to a group of them that chapter where Christ speaks of being visited when sick or in prison, as represented in the person of His disciples. They instantly took it home to themselves; like most heathens, they had hitherto been very heartless towards their suffering neighbours. But they were not content with knowing the Lord's will,—they went their way and did it. There was one poor widow who, along with her child, was afflicted with leprosy. They had hitherto left her to pine away, neglected and uncared for; they now hastened to her hovel. Some of them cleared her house: another fetched water; and some brought her rice, and other comforts, till the poor outcast was bewildered with delight. In the same way they dealt with other afflicted neighbours; and it was not a mere spirit of kindness, but was sustained with silent and unostentatious perseverance, none being allowed to lack what they themselves enjoyed.[h]

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[g] *Pulpit Themes.*

[h] *Bible in Many Lands.*

"The mild splendours of the rising sun, the ruddy glowing tints of evening, the moon's calm radiance in a serene night—all these swell our bosoms with pleasure; but sweeter, still sweeter, my son, is the recollection of a benevolent deed."—*Gessner.*

**36—40. answer**, in *thought* if not in words. They do not deny that they have cared for the hungry, etc.; but having done so without an eye to any reward, they will feel that such acts of kindness do not merit so much notice and recompense. **least . . me**,[a] the king will be debtor to no man. He will abundantly discharge all obligation under wh. He regards Himself as laid, in the persons of His saints.[b] Those who do kindness to Christ's people, but not for Christ's sake, will lose the great reward.

*Transcendant importance of beneficence.*—In context Jesus gives the true reason—all our powers, talents; the true rule—acc. to ability; the true inspiration—love. Three things show importance of practical love: I. The vast scope wh. heaven has made in society for its operation; II. The endeared connection of the lowest in the social scale with Christ; III. The decisive influence it has in determining the destinies of eternity. Learn—1. without love no conformity to God; 2. no fitness for heaven; 3. no possibility of happiness.[c]

*Real charity.*—The Rev. Rowland Hill once visited an intimate friend; and having left the house, a member of the family remarked that Mr. Hill had not a shirt on. "That is very strange," said the mistress of the house; "but the next time he calls, I'll ask him about it." On his next visit, the question was asked; and he replied, "It's quite correct. I went to see a poor man who was ill in bed, and as he was without a shirt, I gave him mine." "But would it not have been as well if you had sent him one, on your return home?" inquired the lady. "Oh, I might have changed my mind," said Mr. Hill; "besides, I thought my warm shirt was more fit for him than a cold one."

[a] Pr. xix. 17; Mk. ix. 41; Ep. v. 30.

[b] He. vi. 10.

*Dr. J. W. Alexander, D.D., New York. Christian Faith and Practice*, 223. "No one can estimate the amount of service rendered to Christ in little things."

[c] *Homilist* iv. 416, *first ser.*

"When dying, one said to Thomas Hooker, 'Brother, you are going to receive the reward of your labours.' He humbly replied, 'Brother, I am going to receive mercy.'"—*Bowes.*

**41—43. depart . . me**,[a] separation fr. the righteous, a preface to final and eternal separation fr. Christ—the lowest depth of misery and despair. **cursed**, "not *of my Father* (as v. 34), **because the curse is their own work.**"[b] **prepared, not for man,**

[a] Ma. vii. 23; Ps. vi. 9; Ma. xiii. 40—42.

[b] *De Wette.* See also *Whitby.*

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but for earlier and higher rebels.[c] I . . me, what you did that was good was not done as *unto me;* but fr. human, worldly, selfish considerations; such men have their reward.[d]

*Principles of the final judgment.*—I. The identification of Christ with His people, esp. His poor—1. In sameness of a common nature; 2. In grace; 3. In condition. II. The nature of corresponding duty of attachment to these as representatives of our absent Saviour.[e]

*For Christ's sake.*—In the life of John Falk, the German philanthropist, founder of the "Society of Friends in Need" in Germany, there is an interesting incident related of one of the scholars in the orphan school connected with that society. It was the time of the evening meal, and when one of the boys had said the pious grace, *Come, Lord Jesus, be our guest, and bless what thou hast provided*, a little fellow looked up and said,—"Do tell me why the Lord Jesus never comes. We ask Him every day to sit with us, and He never comes." "Dear child, only believe and you may be sure He will come; for He does not despise our invitation." "I shall set Him a seat," said the little fellow; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome: the chair stood empty for him. Every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking hard all the time. "Jesus could not come, and so He sent this poor man in His place,—is that it?" "Yes, dear child,—that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to Him."[f]

44—46. **answer**, their culpable ignorance speaking for the last time. **when . . thee**, they might truly say they did not see Christ in the persons of suffering saints; not having seen Him at all as *their own* Saviour, and as the Son of God.[a] **did . . not**, but prob. did the opposite—persecuted, oppressed, etc.[b] **everlasting . . eternal**, the same word[c] in ea. case.[d]

*The funeral of the soul.*—I. Various facts implicated in such an event—1. efforts made to prevent it; 2. they have all failed; 3. it is dead; 4. associations of sorrow; 5. spiritual death. II. Various circumstances attending it—1. many have the solemnities performed at same time; 2. immense assembly of witnesses; 3. an exhibition of their characters; 4. consciousness of the condemned; 5. God Himself will execute it; 6. there will be no recovery to eternal life.[e]

*To the law and the testimony.*—A venerable minister at H— preached a sermon on the subject of eternal punishment. On the next day, it was agreed among some thoughtless young men that one of them should go to him, and endeavour to draw him into a dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced into the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, sir, and I thought I would call this morning and try to settle it." "Ha!" said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," an-

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[c] 2 Pe. ii. 4; Jude 6; Jo. viii. 44; 1 Jo. iii. 8; Re. xx. 10, 15.

[d] Ma. v. 16; vi. 1, 2.

[e] *Archer Butler*, ii. 350.

[f] *Stevenson, Praying and Working.*

"I would give nothing for that man's religion whose very dog and cat are not the better for it."—*R. Hill.*

"Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed kindness."—*Bowes.*

[a] Jo. xii. 40; 2 Co. iii. 14; iv. 4; 1 Jo. ii. 11.

[b] Pr. xiv. 31; Zec. ii. 8; Ac. ix. 5.

[c] *αἰώνιον*, an indefinitely long period, or lapse of time; *perpetuity, eternity.*

[d] Da. xii. 2; Jo. v. 28, 29; Ro. ii. 5—9; Re. xiv. 11; Jude 7; Re. xx. 10.

[e] *Rev. H. B. Hooker.*

"Father, what a miserable condition you are in, if there be not another world after this!" "True, my son," replied the anchorite; "but what will thine be, if there be?"

swered the minister, "there is no dispute between you and me. If you turn to Matt. xxv. 46, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."

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## CHAPTER THE TWENTY-SIXTH.

**final prediction of death**

**1, 2. finished . . sayings,** closing His ministry with them in the Temple[a] and on Olivet.[b] "Having fulfilled the office of Prophet and Teacher, He now enters on that of Priest."[c] "Henceforward commences the *narrative of His passion*."[d] **after . . days,** *i.e.* day aft. the morrow. This was prob. the Wednesday, and was spent at Bethany. **passover,** it was meet that the Lamb of God, the true paschal lamb, should be offered at such a time.

*a* Ma. xxi. 23; xxiii. 39.
*b* Ma. xxiv., xxv.
*c Grotius.*
*d Alford.*
*e Lange.*
*f Keble.*

*Our Lord's last passover.*—Christ, in the full anticipation of His judicial glory, is prepared for His death. I. He is *notwithstanding* ready for death; II. He is *on that account* ready for death. *The Divine assurance of the Lord* in contrast with the perfect and helpless uncertainty of His enemies—1. The fact itself; 2. Its explanation.[e]

*The story of the Cross.*—A heathen ruler, who had heard the story of the Cross, and desired to know its power, was sick unto death. To one of his attendants he said, "Make a cross, and lay it down in front of my door." When this was done, he said, "Take me, now, and lay me on the cross. Extend my hands and feet, and let me die." As he lay there dying, he laid hold on the blood of Christ, and said, "*It lifts me up; it lifts me; it lifts me; it lifts me!*"

> "On thee and thine, thy warfare and thine end,
> Even in His hour of agony He thought,
> When, ere the final pang His soul should rend,
> The ransom'd spirits one by one were brought
> To His mind's eye—two silent nights and days
> In calmness for His far-seen hour He stays."[f]

On the 10th of Abib (or Nisan) ea. householder was to select an unblemished male lamb or kid of the first year. If a fam. were too small, another fam. joined. On the 14th the lamb was killed about sunset, or "betw. the two evenings;" *i.e.* twilight, the time just bef. and just aft. sunset.

**consultation of the priests, etc.**

**3–5. assembled,**[a] meeting convened prob. ab. the time our Lord uttered these words. **palace,** where only trusted and exalted persons could enter. **Caiaphas,** *i.e. Joseph* C.[b] Annas,[c] who had been app. by Cyrenius,[d] having held office fifteen yrs., was depos. A.D. 14 by Valerius Gratus, the governor who preceded Pilate. Three others fol. in succession,[e] when C. the s.-in-law of Annas was app. By the *Jews*, Annas was prob. held to be the rightful high-priest; hence Christ was led *first* to him. **subtilty,** fearing the people.[f] **kill,** did they intend a private assassination? **feast-day,** *i.e.* during the feast. The odium of such an act at that time, and the consequences wh. they wished to escape by this postponement, were, however, denied them by the sudden and unexpected offer of Judas.[g]

*a* Mk. xiv. 1; *cf.* Ps. ii. 2; Ac. iv. 27, 28.
*b Josephus Ant.* xviii. 2, 2.
*c* Jo. xviii. 13, 24.
*d* Lu. ii. 2.
*e* "The frequent changes in the high-priesthood at this time formed an irritating feature of the Rom. policy."—*Dr. Smith, M. S.*

*The unpriestly consultation.*—I. A council without counsel, devoted to subtilty; II. A shameless council, devoted to lying and calumniation; III. A profligate council, devoted to hypocrisy; IV. A blind council, devoted to bribery.[h]

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*Cruelty.*—The Spaniards, by their cruelty to the natives of the Island of Cuba, rendered themselves odious, and excited in the minds of the inhabitants the strongest prejudices against their religion. A chief who had been condemned to be burnt, when brought to the stake, was exhorted to embrace Christianity, assured that thereby he would be admitted to heaven. The chief asked if there were any Spaniards in heaven. "Yes," said the priest who attended him; "but they are all good ones." The chief replied, "I cannot bring myself to go to a place where I should meet with but one: therefore do not speak to me any more of your religion, but let me die." [i]

*Hist.* 167; *cf Lightfoot.*

*f* Ma. xxi. 46; Jo. xii. 19.

*g* See v. 14.

*h Lange.*

*i Whitecross.*

**Bethany**

**the anointing**

Mk. xiv. 3—9; Jo. xii. 1—8.

6, 7. **now when,** mark the occupation of Jesus during this plotting against His life. **Bethany,**[a] where He spent the interval betw. His last prediction of death and its accom. with His disc. **Simon . . leper,** whom prob. Jesus had healed. **woman,** Mary,[b] sis. of Lazarus. **alabaster,**[c] so called bec. made at *Alabastron* in Egypt. Whence the name was app. both to the material, a hard and lustrous *stalactite* (carb. of lime), and the narrow-necked cruise itself, though it might sometimes be made of the precious metals. **poured,** having broken off the neck.[d] "Can we suppose one who so closely observed His words as Mary, not to have been possessed with the thought of that wh. was ab. to happen." [e]

*a* Ma. xxi. 17.

*b* Jo. xi. 2. Mary was probably acquainted with a similar but earlier incident. See Lu. vii. 36—50.

*c* See *Herodotus* iii. 20. It was believed that the ointment kept better in these cruises. — *Pliny,* xiii. 3.

*d* Mk. xiv. 3.

*e Alford.*

*The house of Bethany a type of the Church.*—**I.** The church of the Spirit darkened by the church of hypocrisy; II. The church of hypocrisy condemned by the church of the Spirit. *The self-seeking heart in the* church makes balsam into poison—I. It turns a joyous feast into an hour of temptation; II. the purest offering of love into an offence; III. the sacred justification of fidelity into a motive for exasperation; IV. the most gracious warnings against destruction into a doom of death. [f]

*The alabaster box.*—Mark adds, "she brake the box," which circumstance has given rise to some discussion. Dr. A. Clarke translates the clause, "she brake *the seal*;" remarking that this is the best translation he can give of the passage, and that he gives it for these reasons:—First, it is not likely that a box, exceedingly precious in itself, should be broken to get out its contents. Secondly, the broken pieces would be very inconvenient, if not injurious, to the head of our Lord, and to the hands of the woman. Thirdly, it would not be easy effectually to separate the oil from the broken pieces. And fourthly, it was a custom in Eastern countries to *seal* the bottles with *wax* that held the perfumes, so that, to come at their contents, no more was necessary than to *break the seal*, which this woman appears to have done; and when the seal was thus broke, she had no more to do than to *pour out* the liquid ointment, which she could not have done had she broken the bottle. The bottles which contain the otto of roses, which come from the East, he adds, are sealed in this manner.

*f Lange.*

Spikenard. Heb. *nerd;* Gk. *nardos.* The word occurs five times—twice in O. T. and thrice in N. T. S. is so called fr. the *spike*-shaped flowers of the *nardus*, whence it is obtained. Lat. *spica nardi.*

8, 9. **disciples,** esp. Judas.[a] **indignation, with Mary;** and knowing the Lord's simplicity of life and manners, supposing He would not encourage such *waste* on Him.[b] **purpose,** use, or end. **waste,** lit. perdition; he who said so, himself a "son of perdition." Nothing is wasted that is done for Jesus. The *doer* chiefly benefited, as it is more blessed to give than to receive.

*a* Jo. xii. 4.

*b* "Censure infects like the plague."—*Starr.*

*c* Mk. xiv. 5.

*d Rev. T. S. Clarke.*

*e Mrs. Jameson.*

**sold . . much,** 300 pence.[e] **poor,** such was the hypocritical pretence of Judas.

*The pulpit worth more than it costs; hence its cost is not waste.*—I. Bec. it increases the value of every kind of useful property; II. Bec. the vices and crimes it restrains cost more than the restraining influence; III. Bec. it is the pre-requisite and support of civilisation; IV. Bec. it prevents the introduction of a more expensive, as well as a false religion.[d]

*A legend of avarice.*—St. Antonio, being called upon to preach the funeral-sermon of a very rich man who had been remarkable for his avarice and his usury, chose for his text, "Where the treasure is, there will the heart be also," and, instead of praising the dead, denounced him as condemned for his misdeeds to eternal punishment. "His heart," he said, "is buried in his treasure-chest: go seek it there, and you will find it." Whereupon the friends and relations, going to break open the chest, found there the heart of the miser amid a heap of ducats; and this miracle was further established, when, upon opening the breast of the dead man, they found his heart was gone, which extraordinary event occurred in the city of Florence, and is related by the veracious author Lelio Mancini Poliziano.[e]

**10, 11. understood,** what were prob. indistinct whisperings. **trouble,** it troubled *Him* that His friend should be troubled. **good work,** a good act "is oft. greater or less than the doer thinks."[a] "There was neither *waste* as regarded the poor;[b] the disciples;[c] the woman;[d] or the Lord."[e] **poor always,** *f* alas! how true. "*Ordinary* benevolence is to be the habit of our life; but *noble* deeds find rare occasions."[g] **not always,**[h] and yet He is always with us now as our King and Saviour, but *poor* no longer.

*The self-denying disciple's justification.*—I. Christian love prompts to costly offerings; II. What is not outwardly useful, may be highly proper; III. Reason can justify afterwards, what it did not previously enjoin; IV. The remembrance of their goodness by others, is a reward to the good.[i]

*Remembering the poor.*—James Bundy of Bristol was in the habit, on Saturday evenings, of visiting the markets, to do good to the poor. If he beheld a poor person at a butcher's stall inquiring the price of a piece of meat, and then turning away for want of more money, he would call him back, saying, "What can you afford to give?" On being told how much, he would produce the additional sum, and enable the poor man to make the purchase. Besides this, he regularly distributed large quantities of provisions to the poor of his acquaintance.

**12, 13. did . . burial,** a prophetic act, understood by Mary.[a] "Perhaps the thought seized her that the malice of His enemies might deny His disc. the sad consolation of funeral honours—'Now, while yet it is in my power, I will honour Him!'"[b] **wheresoever,** *i.e.* every where. **whole world,** that all men may learn the lesson of her faith and love. **memorial,**[c] the only thing for wh. *we* should wish to be remembered is what *we* have done for Christ, whom we remember for what He did for us.

*The universal memorial.*—I. The deed memorialised; II. Its significance, inscriptions on the memorial—1. Utility, a good work; 2. Greatness, done what she could; 3. Faith; day of my

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"Because men believe not Providence, therefore they do so greedily scrape and hoard. They do not believe any reward for charity, therefore they will part with nothing."—*Barrow.*

"We are at best but stewards of what we falsely call our own; yet avarice is so insatiable, that it is not in the power of liberality to content it."—*Seneca.*

*a Bengel; cf.* xxv. 38, 44; He. xiii. 2.

*b* v. 11.

*c* Mk. xiv. 7.

*d* v. 13.

*e* v. 12; *Crit. Eng. Test.*

*f* Deu. xv. 11; Mk. xiv. 7.

*g Conder.*

*h* Jo. xiii. 33; xiv. 19; xvi. 5, 28.

*i Dr. Godwin.*

"That charity is bad which takes from independence its proper pride, from mendicity its salutary shame."—*Southey.*

*a* Mk. xiv. 8; Jo. xii. 7.

*b Conder.*

*c* Ps. cxii. 6; Pr. x. 7; Jo. v. 44.

"None of all the trumpets of fame sound so long and so loud as the everlasting Gospel."—*M. Henry.*

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burying, etc. III. Its commemoration—1. It is recorded in abiding story; 2. It is published wide as that story of the cross is read. Learn—how precious to Christ is, 1, the love; 2, the memory; 3, the fame; 4, the services of His people.[d]

*Immortality of good deeds.*—There is nothing, no, nothing, innocent or good, that dies and is forgotten: let us hold that faith, or none. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it; and plays its part, through them, in the redeeming actions of the world, though its body be burned to ashes, or drowned in the deepest sea. There is not an angel added to the host of heaven but does its blessed work on earth in those that loved it here. Forgotten!—oh! if the good deeds of human creatures could be traced to their source, how beautiful would even death appear! for how much charity, mercy, and purified affection would be seen to have growth in dusty graves.[e]

[d] *Rev. C. W. Baird.*

[e] *C. Dickens.*

"Posthumous charities are the very essence of selfishness, when bequeathed by those who, when alive, would part with nothing."—*Colton.*

"Defer not charities till death He who does so is rather liberal of another man's substance than his own."—*Stretch.*

**the betrayal**

Mk. xiv. 10, 11.

14–16. **then**, in the night,[a] a fit time for a dark deed.[b] **went**, as was predicted.[c] **give**, covetousness, his ruling passion. **thirty . . silver**, the exact sum fixed by the law as compensation for the life of a slave.[d] **from . . time**, "men seldom leave a crime imperfect."[e]

[a] Jo. xiii. 2, 27, 30.

[b] Jo. iii. 19; 1 Co. iv. 5; Ep. v. 11.

[c] v. 21; Lu. xxii. 3, 4; Jo. xiii. 2, 27, 30; Ac. i. 16, 17, 25.

[d] Ex. xxi. 32; *cf.* Zec. xi. 12, 13; Ma. xxvii. 9.

[e] *Quesnel.*

*Judas,—the truth sold for money.*—What was his prompting principle? 1. Not a divine impulse; 2. Or sense of public duty; 3. Or malicious feeling towards Christ; 4. But avarice. A man, to commit this sin of selling the truth for money, must have—I. Truth at his disposal; II. A tempting offer; III. Deliberately accept the offer. Observe, men may sell the truth for money who—1. Have no dislike to it; 2. Feel themselves under an obligation to it; 3. Have no intention of doing any injury to it.[f]

*Emblem of avarice.*—Gotthold's sons had purchased a savings-box, to keep the little sums of money they occasionally received, and found, that, however easy to drop the pieces in, it was much more difficult to bring them out. He thereupon observed, "That is an emblem of the hearts and coffers of the vast majority of the men of these times. They are very greedy to take, but very backward to give, especially for the glory of God and the relief of the poor. Oh, how long we must shake, and how many arts we must try, before we can extract even a penny, from a hard and penurious man, for the service of God or his neighbours! So long as he lives, he imagines that the business for which he came into the world is to collect and keep money; but when he has to leave the world, and when death breaks the savings-box to pieces, and he must resign his hoard to others, he does it with reluctance and displeasure. I really believe, that, were it not too absurd and useless, many a miser, in making his will, would do what a miser once actually did, appoint himself his own heir. How dreadful a folly to hoard up gold, and to lose heaven."

[f] *Homilist* iii. 50.

"Poverty is in want of much, but avarice of everything."—*Publius Syrus.*

"Study rather to fill your mind, than your coffers; knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them."—*Seneca.*

**preparation for passover**

Mk. xiv. 12–16; Lu. xxii. 7, 8.

17–19. **now**, Judas being on the watch. **first day**, Nisan 14th; by noon of wh. day all leaven was destroyed. **where**, for they knew He *would* observe the law. **go . . city**, "They seem to have been yet in Bethany."[a] **man . . master**, *i.e.* teacher. This *man* was a disc. "As among His friends there was a secret enemy, so among His enemies a secret friend."[b] **made ready**, houses in J. were thrown open, for the great crowd fr. all the land.

[a] *Meyer.*

[b] *Bruno.*

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*The question of the disciples.*—An expression of their feelings and state. I. Of their legal anxiety; II. Of their painful embarrassment and sad presentiments.[c]—"The passover was a type of the sacrifice of Christ. The Jewish deliverance was a type of Christian salvation."[d]

*My time is at hand.*—"When a man believes himself to be near death, he says, 'Go tell the priest I am going on my journey, my time is at hand.' When dead, it is said of him, 'His time has gone, he has fallen.'"[e]

[c] *Lange.*

[d] *Dr. Goderis.*

[e] *Roberts.*

**20—22. even,** the proper time.[a] **sat,** *lit.* lay.[b] **one**[c] **.. betray,** an announcement wh. startled and troubled them. **sorrowful,** they knew how inevitably His words would be fulfilled. **Lord .. I,** ea. one feeling his weakness, and fr. past experience prob. knowing the power of strong and sudden temptation.

*Judas, master of hypocritical dissimulation, unmasked by the Master of Divine simplicity.*—I. The points of development in his hypocrisy—the bag, and the deceiving of the disciples; the pretence of care for the poor; the question, "Is it I?" the kiss. II. His detection in its corresponding points of interest.[d]

*Wickedness of treachery.*—"Of all the vices to which human nature is subject, treachery is the most infamous and detestable; being compounded of fraud, cowardice, and revenge. The greatest wrongs will not justify it, as it destroys those principles of mutual confidence and security by which only society can subsist. The Romans, a brave and generous people, disdained to practise it towards their declared enemies. Christianity teaches us to forgive injuries; but to resent them under the disguise of friendship and benevolence argues a degeneracy at which common humanity and justice must blush."[e]

**the passover**

[a] De. xvi. 6.

[b] "The *first* pas. was eaten in haste (Ex. xii. 11); but rabbinical tradition enjoined *lying* down, in token of freedom and festive leisure."—*Conder.*

[c] Jo. xiii. 18—21.

[d] *Lange.*

[e] *Stretch.*

"Friendship is the only thing in the world concerning the use of which all mankind are agreed."—*Cicero.*

**23—25. said,** both to remove their anxiety, and make the prediction more precise. **dippeth .. dish,**[a] *i.e.* the dish, called *charosheth*, made of vinegar, dates, etc., in wh. it was usual to dip bitter herbs and unleavened bread—a remembrance of poor fare, and *bitter* service of Egypt.[b] **woe,** fulfilment of God's purpose, "in nowise interferes with human responsibility; for it is *will and motive* for wh. we are responsible, not results."[c] **Judas .. I,** the *first* to censure many, the *last* to apply the prediction of treason to himself. He spoke *now*, lest his silence should betray him, as he betrayed his Lord. **said,** prob. Judas *only* heard this; but all *saw* the handing of the sop.

*Men who had better not been born.*—I. Show of whom this may be said: 1. The traitor, who sells his Lord; 2. The infidel, who denies Him; 3. The apostate, who renounces Him; 4. The hypocrite who dishonours Him. II. Take the lamentation over them: 1. How awful their delusions; 2. How bitter will be their reflections; 3. How infatuated are those who do not improve their present opportunity of obtaining mercy.[d]

*Reward of treason.*—"Philip, Duke of Austria, paid the ambassadors of Charles IV. (who had betrayed their trust) in counterfeit coin; whereof when they complained, it was answered, that false coin is good enough for false knaves. James I., King of Scotland, was murdered in Perth by Walter, Earl of Athol, in hope to have the crown; and crowned he was indeed, but with a crown of red-hot iron clapped upon his head, being one of the

[a] Ps. xli. 9; Mk. xiv. 20; Jo. xiii. 26.

[b] Ex. xii. 8; xxxiv. 25; Nu. ix. 11; De. xvi. 3; 1 Co. v. 8.

[c] *Conder.*

That the spilling of salt is unlucky is a very ancient superstition. In Leonardo da Vinci's "Last Supper" (a painting in *fresco* at the convent of Santa Maria della Grazie, at Milan), Judas is represented upsetting the salt-cellar, while asking "*Is it I?*"

[d] *Simeon Her. Hom. Appen.* No. 81.

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[s] *Spencer.*

tortures wherewith he ended at once his wicked days and devices. And Guy Fawkes, that Spanish pioneer, should have received his reward of five hundred pounds at an appointed place in Surrey; but, instead thereof, he had been paid home with a brace of bullets for his good service, if justice had not come in with a halter by way of prevention. Thus traitors have always become odious, though the treason were commodious."[s]

**Institution of the Lord's Supper**

1 Co. xi. 23–25; Mk. xiv. 22–25; Lu. xxiii. 19; Jo. vi. 33–35, 47–58; Ga. iv. 24, 25.

[a] 1 Co. x. 4.

[b] Ma. xiii. 37–39.

[c] Da. viii. 20, 21; *Conder.*

[d] 1 Co. x. 16.

According to the Mishna it was allowed to drink more than the prescribed cups betw. the first and second, but not aft. the third.

[e] Mk. xiv. 23.

[f] He. viii. 6, 7; ix. 19, 20; *cf.* Ex. xxiv. 8.

[g] Le. xvii. 11; He. ix. 22; Ro. iii. 25; Ep. i. 7; Re. vii. 15.

See *Dr. Leifchild, Sabbath-day Bk.* 111.

[h] *Lange.*

**26–28. blessed,** before breaking: wh. is opp. **to doctr. of transubstantiation. body,** *lit.* "this, my body," *i.e.*, this, represents my body. (See other similar declarations in wh. the meaning of symbols is set forth; as—"that rock was Christ"[a]—"the field is the world"[b]—"the rough goat is the King of Grecia."[c]) **cup,** *four* cups were used: 1. At commencement; 2. During supper; 3. "The cup of blessing"[d]—the one *now* drank; 4. At the singing of the hymn. **drink ye all,** wh. they *all* did.[e] **new testament,** or *covenant,* as opp. to the "*old.*"[f] **shed . . remission,** wh. shedding of blood the law demanded.[g]

*The presence of Christ.*—I. Always present, *because* present the first time. He alone can distribute, interpret, and make it effectual. II. Always present, *as* present the first time. Distinguished fr. the sacrament; presenting Himself in it.—*The bread and the wine in their inseparable unity.*—I. With each other; the broken body, the expiating blood; II. One after the other; the assurance of reconciliation, the new life.[h]

*Transubstantiation.*—I look at a map and say, "This is England; that is France." I point to a picture and say, "That is Luther." I show you a bust, and say, "This is Julius Cæsar." These things, you know, are nothing more than representations. "The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches" (Rev. i. 20). "The seven heads are seven mountains" (Rev. xvii. 9). "And the ten horns which thou sawest are ten kings" (ver. 12). These are nothing more than representations. What does Paul say of Ishmael's mother? "For this Agar is Mount Sinai in Arabia" (Gal. iv. 25). He says, too, of the rock that Israel drank from in the wilderness, "And that Rock was Christ" (1 Cor. x. 4). It represented Christ, who was smitten for us. In like manner, how beautifully do the bread and the wine represent His blessed body and blood!

**they sing a hymn**

[a] Lu. xxii. 18; Ac. x. 41; Zec. x. 7; Jo. xvi. 22; Re. iii. 20; Is. xxv. 6.

[b] *Alford.*

Eucharist, *the giving of thanks.* Gk. εὐχαριστ-ία—εν, well; χαρις, grace, thanks.

[c] Ps. cxv.—cxviii.

[d] Jo. xiv.; *cf.* v. 31.

[e] *Lange.*

Sing, to utter musically. A.-S.

**29, 30. until that day**[a] "these words *carry on the meaning and continuance of* this Eucharistic ordinance, even into the new heavens and the new earth."[b] **hymn,** prob. the "Great Hallel."[c] This the conclu. of the ceremony. **Olives,** commencing, bef. He went out, His farewell address.[d]

*The Eucharist the great feast of the Church.*—I. A true feast—for the nourishment of the spiritual life; II. A sacred feast—sanctifying fr. all carnal enjoyment; III. A covenant feast—sealing redemption; IV. A love feast—uniting the redeemed; V. A supper feast—fore-festival of death, of the end of all things, of the coming of Christ.[e]

*They sang a hymn.*—At a gathering of children on Christmas Day, a gentleman present related a very interesting incident:—A little girl, but three years of age, was very curious to know why Christmas evergreens were so much used, and what they were intended to signify. So Mr. L—— told her the story of the

babe of Bethlehem—of the child whose name was Jesus. The little questioner was just beginning to give voice to the music that was in her heart; and after Mr. L—— concluded the narrative, she looked up in his face and asked, "Did Jesus sing?" Who had ever thought of that? If you look at Matt. xxvi. 30, you will find almost conclusive proof that Jesus sang with His disciples. Is not that encouragement for us to sing—not with the understanding only, but with the heart also?

**31, 32. then,** ab. that time. Prob. aft. Judas had left and when the other disc. had begun to denounce the traitor. **all . . offended,** your faith will be tested, and shaken. **this night,**[a] He even then saw the traitor at work, and His enemies making ready for their night attack. **written,**[b] and shall also be fulfilled.[c] **go before,** *i.e.*, bef. His flock, as a shepherd.[d] **Galilee,**[e] whither they would go to their homes.

*Desertion of Christ by His friends.*—I. The great events of time developed acc. to Divine prediction; II. The loneliness of Jesus Christ in the final scene, an incidental proof of His Divine mediation; III. Christ's Divine power of looking beyond the process to the great result; IV. Though Jesus was deserted by His disciples, yet the disciples were not deserted by Him.[f]

*Faithful and true.*—Christ, the true friend, going before His disc. to Galilee.—"Doctor, what shall I do?" asked a patient of her medical adviser: "my friends are all out of town." "You may have one Friend," was the answer, "who is never out of the way, but ever near, and ever true. Jesus is the best friend for earth or heaven." Pres. Edwards, when he came to die, his last words, after bidding his relations good-bye, were, "Now, where is Jesus of Nazareth, my true and never-failing friend?" And, so saying, he fell asleep.—Col. Byrd of Virginia fell into the hands of the Cherokees, and was condemned to death. In the tribe was a chief that had before been his friend. At the approach of the executioners, he threw himself upon the intended victim, saying, "This man is my friend: before you can get at him, you must kill me;" which saved him.

**33—35. Peter,**[a] always forward to speak. **though all,** a thing that judging fr. himself he thought barely possible. **I never,** the Gk. is intensive, and "is used of that wh. in no way is or can be."[b] **Jesus said,** comp. accs. of other Evang. **this night,** boastful Peter is not sure of his heart for an hour. **cock crow,** = day-break, called *cock-crowing*;[c] the crowing of the cock at midnight will acc. for the "*twice*" Mk. and Lu. **thrice,** wh. was *lit.* the case. **deny,** P. evidently regarded *denial,* as a great sin. **said all,** and although they did not *deny,* they forsook and fled.

*Impulsiveness of Peter.*—Dangers of impulsiveness: I. Its proneness to over-estimation of self, and under-estimation of others, "though all men—yet not I;" II. Natural instability—frequent reactions—can *do,* but not *wait*; III. Violence and rapidity of its changes; IV. The readiness with wh. it takes its character fr. immediately surrounding circumstances. Learn—1. Let the cool and prudent be gentle in judging of the more fiery; 2. Let the impulsive take warning fr. this example; 3. Let the man who repents some sin of haste, take encouragement and hope.[d]

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*singan*; Ger. *singen*; Goth. *siggvan*; Gael. *seinn*, to sing; Ice. *sangra*, to murmur; Sans. *çinj*, to tinkle; prob. fr. the sound.

*a* Jo. xvi. 32.

*b* Zec. xiii. 7. See *Stier* vii. 185 *ff.*

*c* See v. 56; Mk. xiv. 50.

*d* Jo. x. 4.

*e* Ma. xxviii. 16, 17; Mk. xvi. 7.

*f Dr. Parker.*

"If my father should stand before me, my mother should hang upon me, my brethren should press about me, I would break through my brethren, throw down my mother, tread under feet my father, that I might the faster cleave unto Christ Jesus my Saviour. *Jerome*

**Peter's denial foretold**

Mk. xiv. 27—31; Lu. xxii. 31—38.

*a* 1 Co. x. 12.

*b Winer.*

*c* Mk. xiii. 35.

Richard Denton, an English blacksmith who apostatised to avoid martyrdom, perished, shortly after, in the flames of his own dwelling

*d H. in Analyst* i. 377.

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*Danger of apostacy.*—A person who suspected that a minister of his acquaintance was not truly orthodox, went to him and said, "Sir, I am told that you are against the perseverance of the saints." "Not I, indeed," answered he: "it is the perseverance of sinners that I oppose." The other replied, "But that is not a satisfactory answer. Do you think that a child of God cannot fall very low, and yet be restored?" The minister answered, "I think it will be very dangerous to make the experiment."

**the agony in Gethsemane**

Mk. xiv. 32—42; Lu. xxii. 40—46.

**36. Gethsemane,** word = *oil-press*, a small grove of olive trees, beyond Kedron,[a] on slopes of Olivet,[b] well known and oft resorted to.[c] **pray,** "Jesus, priest and victim, lays Himself on the altar, with Abraham's faith and Isaac's resignation."[d]

*Gethsemane—or the twofold direction of the soul in sorrow.*—I. Manward. Social instincts. Man made to help man: 1. The great frailty of man as a helper—asleep; 2. The necessary qualification for man as a helper—watch, pray; 3. Consideration due to man as a helper—"spirit willing," etc. II. Godward. Religious instincts: 1. A definite object; 2. A true spirit—earnest (three times), submissive; 3. A strengthening influence.—Gethsemane, the place of sorrow, bef. us all. Let us not expect too much fr. dearest friends. Let us turn Godward.[e]

*Gethsemane.*—"We descend the steep broken path into the valley of the Kedron, and, crossing its dry bed by a small arch, reach a group of singular and venerable objects. First, on our right, is a stony plot of ground, surrounded by a low wall, and enclosing eight olive trees of very great antiquity . . . supposed to be those of the garden of Gethsemane, a tradition we would not willingly disturb."[f]—"I am inclined to place the garden of G. in the secluded vale several hundred yards to the NE. of the present G."[g] With this view, Dr. Bonar seems to coincide.

**37, 38. Peter,** this witness of His agony denied Him! **sorrowful,** how great *this* sorrow, of Him who was always "a man of sorrows," to be in this way specially noted! **soul,**[a] the sorrow deep and poignant. **death,** but for prayer, His humanity would have sunk under this great agony. **watch,** all He asked; they had promised to *die* with Him.[b]

*The sleep of the disciples;* or, the death-like collapse which follows overstrained self-confidence.—*Christ, in His great conflict of prayer*, teaches us to pray; makes our prayer acceptable, and becomes its Mediator. *The two divisions of the disciples:* a watch company towards the world, and a watch company around the Lord.[c]

*Watch and pray.*—A converted and emancipated slave in the vicinity of Philadelphia, accosted a person thus:—"Massa, me hear you are going to study to be a minister." "Yes." "Will you let poor Tom say one thing to you?" "Yes." "Well, you know the good Master says, 'Watch and pray.' Now you may watch all the time, and if you no pray, the devil will get in. You may pray all the time, and if you no watch too, the devil will get in. But if you watch and pray all the time, the devil will no get in; for it is just like the sword of God put into the hand of the angel at the entering of the garden—it turns every way. If the devil come before, it turn there; if the devil come behind, it turn there. Yes, massa, it turn every way."

[a] Jo. xviii. 1.
[b] Mk. xiv. 26; Lu. xxii. 39.
[c] Mk. xiv. 32; Jo. xviii. 2.
[d] *Stier.* See Ge. xxii. 5.
[e] *Homilist, first ser.* ii. 336.
[f] *Bartlett, Walks ab. J.*, 98.
[g] *Thomson, L. and B.*, 634; *Land of Promise*, 129. See also *Stanley, S. & P.*, 455.

[a] Jo. xii. 27; Ps. cxvi. 3; lxix. 20; Is. liii. 3, 4.
[b] See *Stier.* See sermon by *Dr. Huntingford*, Bp. of Hereford, *Sunday Lib.* vi. 49.
[c] *Lange.*

"Walden, a merchant of Lyons, seeing one drop down dead in the streets, went home and repented, changed his life, and became a preacher, and was the father and the founder of the people called Waldenses. 'Tis good to take warning by others' harms, and, by the sight of their death, to look after our own life."—*Venning.*

**39. farther,** a stone's cast.[a] He would save them the sight of His deepest agony. **possible,** He might have escaped these sufferings.[b] **cup,** a com. expr. = portion.[c] **pass . . Me,** if it had, it would have passed to us. **not . . I,** with My human nature shrinking from the ordeal. **Thou wilt,**[d] who knowest what is best *for Me* on My way to My glory; and *for others*, for whom I am now tasting death.

*The agony and its lessons.*—I. Sympathy and solitude are both desirable in severe trials; II. Prayer is the only sufficient preparation for all suffering; III. All things are possible to God, but all are not proper; IV. What seems to us desirable, should be sought conditionally; V. Suffering should be received as the appointment of our Father; VI. Prayer secures strength for suffering, or deliverance fr. it; VII. We have not a High Priest who cannot sympathise with our sorrows.[e]

*Resignation to the will of God.*—A most remarkable instance of Christian resignation was discovered on one particular occasion, in the conduct of Archbishop Fénélon. When his illustrious and hopeful pupil, the Duke of Burgundy, lay dead in his coffin, and the nobles of his court, in all the pomp of silent sadness, stood round, the Archbishop came into the apartment, and having fixed his eyes for some time on the corpse, broke out at length in words to this effect: "There lies my beloved prince, for whom my affections were equal to the tenderest regard of the tenderest parents. Nor were my affections lost; he loved me in return with all the ardour of a son. There he lies; and all my worldly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw in opposition to the will of God."

**40, 41. disciples,** whom He had told to watch. **asleep,** overcome by sorrow.[a] If *witnessing* His sorrow was too much for them, how would the enduring of that, wh. He suffered for us, have affected us? **watch . . hour,** think of what I endured through My whole life. **watch**[b] **. . pray,**[c] for notwithstanding your protestations and My commands, see how weak you are. **spirit . . willing,** yours to stand by Me, Mine to suffer for you. **flesh . . weak,** Mine is, much more yours.

*Preservatives from sin.*—I. The advice given, "watch and pray." The Christian in danger: 1. Fr. the world—its spirit, frowns, smiles; 2. Fr. the devil—as a person, his influence, subtilty; 3. Fr. the flesh—both reason (deification and degradation), and passion (constitutional sin[d]). II. The reason on wh. it is founded, "enter not," etc.: 1. Poss. to be overcome—David, Peter; 2. Deprives of spiritual enjoyment; 3. Endangers eternal interests;[e] 4. Not watch alone; or, 5. Prayer alone; 6. Watch and prayer *conjointly*, invulnerable.

*Tempted by degrees.*—Satan seldom comes to Christians with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together, and they are very safe neighbours; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a

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*a* Lu. xxii. 41.
*b* See v. 53.
*c* Ps. xl. 6; xvi. 5; xxiii. 5; lxxiii. 10; cxvi. 13; Is. li. 17; Jer. xvi. 7; xxv. 15; Ha. ii. 16; Zec. xii. 2
*d* Is. liii. 10.
*e Dr. Godwin.* "Just beyond the bridge which crosses the dry bed of the 'brook' below St. Stephen's gate and betw. the paths that lead up the Mount of Olives, is a little square enclosure encompassed by a high white wall. This is the reputed Gethsemane. Admission is easily obtained from the Latin monk who keeps it. Within are eight venerable olives, their decayed trunks supported by stones, and their sparse branches still flourishing."—*Porter.*

**the disciples asleep**

*a* Lu. xxii. 45.
*b* 1 Pe. v. 8.
*c* Ep. vi. 18; Mk. xiii. 33.
*d* He. xii. 1.
*e* He. x. 38.

See *Foster's Lectures*, i. 41.

*f Rev. J. Newton.* "'Oh, such beautiful flowers, just within the railings.' A theme for children at school to write upon. 'Every good farmer will take care of his fences,' else his own cattle would wander out and his neighbour's wander in. 'Set double guard upon that point to-night,' was an officer's com-

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mand, when an attack was expected."—*Bowes.*

[a] Lu. xxii. 43.
[b] Mk. xiv. 40.
[c] He. v. 7.
[d] *Lange.*
[e] *Dr. Parker.*
[f] *Flavel.*
[g] *Gotthold.*

"I thank God that every blessing of worldly comfort that I prayed for, the longer has He kept it from me, and the more I prayed for it, I found it the greater comfort in the end."—*Taylor.*

little temptation, and leaves you to indulge yourself. "There is no great harm in this," "no great peril in that;" and so by these little chips we are first easily lighted up, and at last the green log is burned.[f]

**42—44. prayed,** com. *first* prayer with *this*, and note how the *former* was answered by the entire submission in the latter. **second time,** and now the angel strengthened Him.[a] **heavy,** and their senses confused.[b] **same words,** not *vain* repetition: earnest wrestling.[c]

*The severest suffering is but a cup.*—I. Rigorously measured; II. Prepared, presented, and blessed of the Father.[d] "We may obtain by a second prayer, what was not obtained by a first."[e] "None of the damned had ever so large a capacity to take in a full sense of the wrath of God as Christ had. The larger any one's capacity is to understand and weigh his troubles fully, the more grievous and heavy is his burden. . . . Christ was a large vessel indeed; as He is capable of more glory, so of **more** sense and misery than any other person in the world."[f]

*Prayer of resignation.*—"From my cross, my burden, my adversity, I will not ask to be relieved until it please Thee to relieve me. Nay, I have no desire even to be in heaven, so long as it is Thy pleasure that I should serve Thee and Thy Church in this life of misery and toil. Let Thy will be my heaven; Thy counsel, my wisdom; Thy good pleasure, my satisfaction!"[g]

[a] *Bengel.*
[b] *Jacobus.*
[c] *Lange.*
[d] *Dr. Trench.*

"Let your sleep be necessary and healthful, not idle and expensive of time beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes when he is coming forth from his chambers of the east!"—*Jeremy Taylor.*

**45, 46. sleep . . now,** "if you can."[a] "He could dispense with their watchings with Him, for He felt not alone as before."[b] **hour . . hand,** wh. He had foreseen; and was now, by prayer, fully prepared for, and would no longer, though it were *possible*, avoid. **going,** to meet the enemy, not to escape.

*The Lord's three words to the disciples.*—I. Watch with Me; II. Watch for yourselves; III. Sleep on now—whether waking or sleeping, ye will sleep till the awakening of My resurrection. *Watch and pray,* because of temptation and weakness. The three witnesses of His transfiguration and His humiliation—of the glorious beams and the bloody sweat.[c]

*Sleep on now.*—"This 'sleep on now' does not mean that Christ was now approving or allowing that drowsiness of spirit in which they were holden still; far from it. But the import of the words we may take to have been this: The opportunity is passed and gone. Even if you should at length shake off this clinging sloth, yet now it would profit nothing in this matter. Other opportunities of service may indeed occur, but this one is gone, and forever; the moment, with all its rich possibilities of service, the golden moment, has fled; the battle has been fought without you; the victory has been won without you. You may sleep on now, and take your rest, for the time when your watching and waking would have profited has passed away."[d]

**the arrest of Jesus**

Mk. xiv. 43—52
Lu. xxii. 47—53;
Jo. xviii. 2—12.

[a] Jo. viii. 59; *cf.* v. 53.

**47. multitude,** needless and useless; yet admission of His power, or proof of their ignorance of His character and mission. He *could* have overcome a greater multitude,[a] He would have yielded Himself a prisoner to one person. **swords . . staves,** evidence of their weakness and fear. **priests . . elders, hence** this band was prob. some of the levitical guard of temple.[b]

*The followers of Judas.*—I. Many,—how **many would have**

followed Judas to do a *good* work? II. Armed,—doers of evil are ever cowards at heart—carnal men armed with carnal weapons—the world's fashion; III. In the night—would have been ashamed of even Judas—the man who sold his friend—in the day; IV. Against One—of whom in their consciences they were afraid.

*Julian the Apostate.*—"Julian the Apostate figures in sacred romances not merely as a tyrant and persecutor, but as a terrible and potent necromancer, who had sold himself to the devil, had put his officer Mercurius to death, because of his adhesion to the Christian faith. The story then relates, that, when Julian led his army against the Persians, and on the eve of the battle in which he perished, St. Basil the Great was favoured by a miraculous vision. He beheld a woman of resplendent beauty seated on a throne, and around her a great multitude of angels; and she commanded one of them, saying, 'Go, forthwith, and awaken Mercurius, who sleepeth in the sepulchre, that he may slay Julian the Apostate, that proud blasphemer against me and against my Son!' And when Basil awoke, he went to the tomb in which Mercurius had been laid not long before, with his armour and weapons by his side; and, to his great astonishment, he found neither the body nor the weapons. But on returning to the place the next day, and again looking into the tomb, he found there the body of Mercurius lying as before; but the lance was stained with blood; 'for, on the day of battle, when the wicked emperor was at the head of his army, an unknown warrior, bare-headed, and of a pale and ghastly countenance, was seen mounted on a white charger, which he spurred forward; and, brandishing his lance, he pierced Julian through the body, and then vanished as suddenly as he had appeared. And Julian being carried to his tent, he took a handful of the blood which flowed from his wound, and flung it into the air, exclaiming with his last breath, "Thou hast conquered, Galilean! thou hast conquered!" Then the demons received his parting spirit. But Mercurius, having performed the behest of the blessed Virgin, re-entered his tomb, and laid himself down to sleep till the day of judgment.'"[c]

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[b] Lu. xxii. 52; but see Jo. xviii. 3, 12.

[c] *Mrs. Jameson.*

"The historian Ammianus Marcellinus, who was in the army of Julian, states that when he was wounded his admirers compared the scene that foll. in his tent to that wh. Plato has drawn in the prison of Socrates; not without the confession that it was an affected imitation. This testimony is preferable to the imaginary pictures of Christian orators of the Apostate clutching the sand and crying, 'O Galilean, thou hast conquered.' The real triumph of Christianity needs no such melodramatic inventions, conceived in the spirit of an age of ornate rhetoric." — *Smith's Un. Hist.* iii. 717.

**48—50. betrayed,** "the son of perdition."[a] **sign,** lest the wrong person being taken he should forfeit his reward. **kiss,**[b] usual sign of friendship,[c] and reverence.[d] **hold . . fast,** lest He escape as bef. How little Judas knew the Lord! **hail** = health to Thee! whose very *life* he was seeking. **friend,**[e] the word must have pierced his heart had not Satan entered into him. Yet in one sense he was, though unintentionally, His friend: since he precipitated those sufferings which finished His work, and introduced Him to His glory. **came they,** "As they advance, Jesus steps forward to meet them; Judas slinks back, his infamous task accomplished; and it is seen that even now they cannot lay a finger on Jesus until He freely surrenders Himself to them."[f]

[a] Jo. xviii. 3; Ac. i. 16.

[b] Pr. xxvii. 6.

[c] 2 S. xv. 5; xx. 9.

[d] 1 S. x. 1; Pr. xxiv. 26; Lu. vii. 45; Ps. ii. 12.

[e] Ps. lv. 12—14.

[f] *Conder.*

*The traitor's kiss.*—I. Holy things may be prostituted to basest uses. II. Symbols of friendship may become signals of treason. III. Deeds receive their moral worth from underlying motives. IV. Men betray Christ with a kiss, when they mask a hatred of His disciples beneath false shows of friendship; V. When they mingle with His disciples, to make themselves familiar with, and then laugh over their defects.

[g] *Buck.*

"If a man does not make new acquaintances as he advances in life, he will soon find himself left alone. A man should keep his friendship in constant repair." —*Johnson.*

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"Let him that is wretched and beggared try everybody, and then his friends."—*Italian.*

*False friends.*—"'Friends!' said Socrates, 'there is no friend.' Another says, 'A friend is a changeable creature, like the colours of the peacock.' Many friends are not more fickle than false; like deep ponds, clear at the top, and muddy at the bottom. Try before you trust, and, when you have tried, trust not over far, less you cry out as Queen Elizabeth, 'In trust, I have found treason;' or as Julius Cæsar, when stabbed by Brutus, 'What! thou, Brutus!' He received twenty-three wounds, mostly at the hands of those whose lives he had spared."[g]

**Peter's sword**

*a* Jo. xviii. 10.
*b* Ecc. iii. 7.
*c* Lu. xxii. 36, 38.
*d* Lu. xxii. 51.
*e Alford*; see *Bengel.*
*f* 1 Pe. ii. 23; Ge. ix. 6; Ro. xii. 19; 2 Co. x. 4.
*g Conder.*
*h Lange.*
*i Dr. Godwin.*
*k Osiander.*

"The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre from the number of the saved, not of the slain."—*Colton.*

**51, 52. one,** Peter.[a] When Mat. and Mk. wrote prob. both Peter and Malchus were living, hence they are not named till later by John. Note the tenderness of the Holy Spirit—the Comforter—in suppressing the name for the present. There is a time to be silent, as well as a time to speak.[b] **sword,**[c] whence did he obtain it, and why? **ear,** which Jesus at once healed.[d] **place,** "the sheath is the place for the Christian's sword."[e] **take . . sword,**[f] as a general principle. "The great empires which have been cemented by blood have been dissolved in blood."[g]

*Worldly swords-men.*—"All who take the sword," etc.: I. A sacred law; II. A half-fulfilled prediction.[h]—"Force is not a fit means for the advancement of His kingdom."[i]—"Provocation to anger and vengeance the most deadly temptations of Satan in the time of external tribulation. Young and rash preachers are too apt to brandish Peter's sword bef. they have learned to use the sword of the Spirit. When our carnal zeal smites wrongly, the injury is done to the ear, wh. should hear the Word of God."[k]

*Sir Walter Raleigh on War.*—Sir Walter Raleigh, a scholar, a statesman, and a soldier, delares "there is no profession more unpropitious than that of warriors. Besides the envy and jealousy of men, the spoils, rapes, famine, slaughter of the innocent, devastations and burnings, with a world of miseries laid on the labouring man, they are so hateful to God, as with good reason did Monluc, the marshal of France, confess, 'that, were not the mercies of God infinite, it were in vain for those of his profession to hope for any portion of them, seeing the cruelties by them permitted and perpetrated are also infinite.'"

*a* Jo. xi. 42.
*b* Ps. ciii. 20.
*c* 2 K. xix. 35; *cf.* Ma. iv. 11; 2 K. vi. 17; Da. vii. 10.
*d* Jo. x. 35; xviii. 11.
*e Homilist* vii. 289, *first ser.*
*f Simeon, Hor. Hom.* vii. 322.
*g Spencer.*

"They are called the chariots of God, *i.e.* they are the chariots of His will, they bear His will

**53, 54. pray.** note his trust in the Father, and power of prayer.[a] **legions,** a Rom. legion=6,000 infantry, besides cavalry. **angels,**[b] *one* sufficed to destr. a vast army.[c] **fulfilled,** will of God the highest law.[d]

*Trials of the good.*—I. God continues His fatherly character toward the good in trial. This is in harmony with 1. Reason; 2. Revelation; 3. Experience. II. Amidst the utmost material destitution of the good, there are immense invisible resources for their relief—1. The invisible is greater than the visible; 2. Invisible resources of the good, greater than the visible. III. Prayer is the settled condition by wh. relief is obtained in trial. IV. Considerations of personal convenience should always be held subordinate to those of the Divine Will.[e] *Christ's apprehension.*—I. How easily our Lord could have rescued Himself: 1. God pleased to work by ministry of angels; 2. Our Lord might have had any number. II. Why He forbore to rescue Himself—that the Scriptures might be fulfilled. III. Practical observations

1. Prayer will extricate us fr. trouble; 2. Be contented to go to heaven in God's way; 3. Christ's solicitude for fulfilment of Scripture, a pledge of His anxiety for their accom. in all that relates to our salvation.*f*

*Ministry of angels.*—In the ecclesiastical history of Socrates, there is mention made of one Theodorus, a martyr put to extreme torments by Julian the Apostate, and dismissed again by him when he saw him unconquerable. Rufinus, in his history, saith, that he met with this martyr a long time after his trial, and asked him whether the pains he felt were not insufferable. He answered, that at first it was somewhat grievous; but, after awhile, there seemed to stand by him a young man in white, who, with a soft and comfortable handkerchief, wiped off the sweat from his body (which through extreme anguish was little less than blood), and bade him be of good cheer, insomuch as then it was rather a punishment than a pleasure to him to be taken off the rack: when the tormentors had done, the angel was gone. Thus it is that the blessed angels of God have ministered from time to time to His people, in the days of their distress. They pity our human frailties, and secretly suggest comfort, when we perceive it not; they are as ready to help us as the bad angels are to tempt us; always they stand looking on the face of God to receive orders, which they no sooner have than they readily despatch.*g*

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about to every part of the universe. This is their delight. They bless God, who vouchsafes thus to employ them. But when they have fulfilled God's message, then they return back to Him by whom they were sent forth. They return back to Him, and stand before Him, drinking in fresh streams of life, and strength, and purity, and joy from His presence."—*Hare.*

address to the multitude

**55, 56. thief,** a man of violence, who would resist arrest, or try to escape. **no hold,**[a] not being able. A reminder of their weakness. **but . . this,** etc., query, are these the words of Jesus continued fr. *v.* 55, or words of Mat.? **disciples . . fled,**[b] after all their indignation at Judas, and all they had promised on their own behalf.

*Apostasy.*—Herein we see four things:—I. Base ingratitude: 1. They had received special favours fr. Him; 2. Were under the greater obligation; 3. Tendency of gratitude to bind to benefactor. II. Rash impulsiveness, prob. roused by, 1. Disappointment; 2. Alarm. III. Involuntary influence. One fled, then all fled. This should, 1. Act as incentive to become thoroughly sound in character; 2. Make us cautious as to associations we form. IV. False policy. Doing wrong to save the body, 1. Injures the soul; 2. Endangers it. Learn—1. Importance of cherishing a practical impression of our obligations to Christ; 2. Of cultivating the habit of acting fr. intelligent conviction; 3. Of habitually realising the principle, that the path of duty is the path of safety.*c*

*Fickle friends.*—The bees were haunting the flowering trees in crowds, humming among the branches, and gathering honey in the flowers. Said Gotthold, "Here is an image of temporal prosperity. So long as there is blossom on the trees, and honey in the blossom, the bees will frequent them in crowds, and fill the place with their music; but when the blossom is over, and the honey gone, they, too, will disappear. The same happens in the world, among men. In the abodes of fortune and pleasure, friends will be found in plenty; but, when fortune flies away, they depart along with it. Temporal gain is the world's honey and the allurement with which you may entice it whithersoever you will; but where the gain terminates, there, likewise, do the love and friendship of the world stop. For this reason, let all good men

*a* Lu. xxii. 53.
*b* Jo. xviii. 16.
"What is wrong in principle can never be expedient in action What is really right is for ever politic."—*Dr Thomas.*
*c Homilist*, vii. 205 *first ser.*
*Proverbs on Friendship:*—He that is absent will not be the heir.—*Latin.* The dead and the absent have no friends.—*Spanish.* The absent are always in the wrong.—*French.* Friends agree best at a distance.—*English.* Love your neighbour, but do not pull down the hedge. Let the guest go before the storm bursts.—*German.* Better be unmannerly than troublesome. Too much familiarity breeds contempt—*English.*

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be advised to fly to Christ crucified, who never forsakes in their distress those who truly seek Him."

trial of Jesus. Sanhedrim

Caiaphas

Mk. xiv. 53—65; Lu. xxii. 54, 55, 63—65.

57, 58. Caiaphas (see on *v.* 3), they led Him first to Annas,[a] who sent Him to C. **afar off,** this was a denying spirit.[b] **palace,** where the Sanhedrim had assembled. **sat . . servants,** the society he chose led to the sin he committed.[c]

*A distant following of Christ.*—I. The symptoms. Many gradations: 1. Self-confidence; 2. Ignorant zeal and use of carnal weapons; 3. Abandonment of cause he had espoused. II. The sad consequences: 1. Grows worse and worse; 2. Brings its own punishment; 3. Unspeakably offensive to Christ. III. The remedy: 1. Consider whom you profess to follow; 2. The obligation to follow the Lord closely; 3. Advantages to be derived; 4. The promise of help. Learn: If the consequences of following Christ afar off be so dreadful, what must be the consequences of not following Him at all![d]

*Following afar off.*—During a revival, a proud-spirited young man was convicted; but pride and the fear of his associates prevented his yielding to Christ. A few years later, when on his bed of death, he saw his folly, and exclaimed, "Oh! if I could be raised up, I would not be ashamed to be a Christian!"

a Jo. xviii. 13, 24.

b Pr. xxix. 25.

c Ma. vi. 13.

"Fear sometimes adds wings to the heels, and sometimes nails them to the ground, and fetters them from moving."—*Montaigne.*

d *Rev. J. Sherman.*

false witnesses

59—61. **council,** the Sanhedrim, or great ecclesiastical court of the Jews, consist. of ab. seventy members, inclu. (1) chief priests, (2) elders, (3) scribes. The orig. of the S. is involved in obscurity. Moses' council of seventy,[a] which Michaelis[b] thinks a temporary court, Lightfoot regards as the orig. of S. **false witness,**[c] a court, whose duty it was to punish those who witnessed falsely, seeking false witnesses! **none,** *i.e.* none whose false statements agreed.[d] **last . . two,** whose evidence agreed in part.[e] **destroy . . build,** even here the truth was misrep.[f]

*The judgment of the world upon the Judge of the world.*—I. The false witnesses and the Faithful Witness of God; II. The criminal occupying the seat of the high priest, and the High Priest standing in the criminal's place; III. Blasphemy in the garb of zeal for God, and the loftiest praise of God designated as blasphemy; IV. The suicide of the world in the sentence pronounced upon the Prince of Life, and the life of the world in the readiness of Christ to submit unto death; V. The picture of hell and the picture of heaven in the insults heaped upon the Lord.[g]

*Bearing false witness.*—The minister of the seminary at Clermont, France, having been seized at Autun by the populace, the mayor, who wished to save him, advised him not to take the oath, but to allow him to tell the people that he had taken it. "I would myself make known your falsehood to the people," replied the clergyman: "it is not permitted me to ransom my life by a lie. The God who prohibits my taking this oath will not allow me to make it believed that I have taken it." The mayor was silent, and the minister was martyred.

a Nu. xi. 16; *cf.* Ex. xxiv. 1, 9.

Sanhedrim, lit. *a sitting together.* Heb. *sanhedrin,* borrowed fr. Jewish writers. Gk. *sunedrion*—*sun,* together; *hedria,* a seat.

b *Laws of M.* ii. 6, 6.

c Ex. xx. 16; De. v. 20; Ma. xix. 18; De. xix. 16, 18.

d Mk. xiv. 56; De. xvii. 6.

e Mk. xiv. 58, 59.

f Jo. ii. 19—21.

g *Lange.*

"When truth is revealed, let custom give place; let no man prefer custom before reason and truth."—*Augustine.*

*Buxtorf* cites Rabbinical testimony, wh. admits the subornation of false witnesses against Christ, and wh. vindi-

62, 63. **arose,** with indignation, to add force to his words. **held . . peace,** not *in silent contempt,* behind wh. phrase men may sometimes conceal their inability to reply; but bec. (1) they disagreed; (2) He knew that no reply would avail against His death wh. they had already determined to compass. **adjure thee, I require of Thee on oath.** Usual form of administering

an oath, it was called the *oath of adjuration.*[a] Christ, the Messiah; (1) if He said "*yes*," then the charge would be *blasphemy*;[b] (2) if "*no*," it would be *imposition.*[c]

*The judgment of man on the Saviour—a judgment of God.*—I. The world given up to complete and full blindness and guilt unto death; II. The Son of God given up to complete and full suffering unto redemption.—*The holy silence of the Lord a most solemn utterance*—I. Concerning the guilt of the world and His own innocence; II. Concerning its implacableness and His gracious compassion.[d]

*Wisdom of silence.*—A courtier in the retinue of Alexander the Great paid a visit to the studio of Apelles, the celebrated painter, and was received with the consideration due to his rank. This excited his vanity and talkativeness, which, unhappily, sallied forth upon the fine art in question, exposing his ignorance in a variety of questions and criticisms. Apelles interrupted him at length in an undertone: "Do you see those boys that are grinding my colours? While you were silent, they admired you, dazzled with the splendour of the purple and gold with which your habit glitters; but ever since you began to talk about what you do not understand, they have done nothing but laugh at you."

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cates it by law, on the ground of His intro. *a new* worship (*i.e., of Himself as divine*) wh. they counted *idolatry.*

*a* Nu. v. 19, 21; Josh. vii. 19; 1 K. xxii. 16.

Adjure, to charge *on oath.* L. *ad*, to; *juro, juratum*, to swear.

*b* Le. xxiv. 16.

*c Cf.* Lu. xxii. 67, 68.

*d Lange.*

**64. Thou .. said,**[a] *i.e.* it is so as thou hast said. "Jesus, in reply to the question of Caiaphas, declares Himself to be the Christ, as if the question had assumed the fact."[b] **nevertheless,** although the Son of God appears in this lowly guise. "As the passion advances, its amazing *contrasts* grow in affecting interest. The Deliverer in bonds; the Judge attainted; the Prince of Glory scorned; the Holy One condemned for sin; the Son of God as a blasphemer; the Resurrection and the Life sentenced to die! The High Priest for ever condemned by the high priest of that one year."[c] **power .. heaven,**[d] in contrast to what thou now seest.

*The holy utterance of the Lord after His holy silence.*—His oath: in taking it, Jesus, the Eternal One, swore by Himself.[e]—The oath of Jesus, the seal of truth.—The Faithful Witness,[f] who seals and confirms all that God has said.[g]—"There are times when accusations should not be answered.—There are times when truth should be declared, though death follow."[h]

*Superiority of Christ.*—Everything in Christ astonishes me. His spirit overawes me, and His will confounds me. His ideas and His sentiments, the truths which He announces, His manner of convincing, are not explained either by human observation, or the nature of things. His birth, and the history of His life; the profundity of His doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; His gospel, His apparition, His empire, His march across the ages and the realms,—everything is for me a prodigy, a mystery insoluble, which plunges me into a reverie from which I cannot escape—a mystery which is there before my eyes, a mystery which I can neither deny nor explain. Here I see nothing human. The nearer I approach, the more carefully I examine. Everything is above me. Everything remains grand, —of a grandeur which overpowers. His religion is a revelation from an intelligence which certainly is not that of man.[i]

*a* "We are informed by the traveller Aryda, that this is the prevailing mode of a person's expressing his assent or affirmation to this day in the vicinity of Mt. Lebanon, esp where he does not wish to assert anything in express terms."—*Jahn, Bib. Ant.* I. xi. 180.

*b Camerarius.*

*c Stier.*

*d* Ps. cx. 1; Lu. xxii. 69; He. i. 3; 1 Th. iv. 16; Re. i. 7.

*e* Is. xlv. 13.

*f* 2 Co. i. 20; Re. iii. 14.

*g Lange.*

*h Godwin.*

*i Napoleon I.*

"Silence is a trick when it imposes. Pedants and scholars, churchmen and physicians, abound in silent pride."—*Zimmerman.*

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65, 63. **rent . . clothes.** "It was customary for a person to rend his clothes when he heard blasphemy. This was done by the h. priest himself,[a] who was forbidden by law[b] to indulge in the usual expressions of grief, even for the dead."[c] **blasphemy,** see note on ix. 3. **need . . we,** he meant that they *all* were witnesses. **what think,** give your opinion. **guilty,** *i.e.* deserving.[d]

*Unrighteous zeal.*—The assumed appearance of zeal, and genuine holy indignation—"What further need?" etc.; or, how malice always betrays itself. Christ's abiding consciousness of His royal rank as appearing in, and standing the test of, the hour of His severest trial. The appeal of Christ to His own judgment-seat, as unto the tribunal of God.[e] "He was unjustly condemned, who will be the righteous Judge of all."[f]

*False zeal.*—A false zeal in religion is always, in some respect or other, a misdirected zeal, or a zeal not according to knowledge; a zeal seeking some false end, or, while proposing to itself a good end, seeking its promotion in some unauthorised way. Jehu had a good zeal, which he called zeal for the Lord of Hosts. His fault was not that he was too zealous, but that his zeal was really directed to his own advancement. The Jews, in the days of Christ, had a zeal for God; but it was so misdirected as to fire them with a frenzy to destroy the Son of God, and extinguish the Light of the world. There are countless forms of false zeal now at work; but, in all cases, they sin not by excess, but by misdirection. Some are flaming with a zeal to spread some of the corruptions of Christianity, and to carry men away from its great and cardinal truths. Some are equally zealous to build up a sect or a party on other foundations than those which God has laid in Zion; and that which taints their zeal is the purpose to which they employ it, and not any excessive fervour of their zeal itself.[g]

[a] Lu. xxii 63; see *Alford.*
[b] De. xxv. 9; Is. l. 6.
[c] *Chrysostom.*
[d] Lu. xxii. 64.
[e] *Lange.*
[f] *Godwin.*
[g] *Bonar.*

"To what amazing heights of piety may some be thought to mount, raised on the wings of flaming zeal, and distinguished by uncommon preciseness and severity about little things, who all the while, perhaps, cannot govern one passion, and appear yet ignorant of, and slaves to, their darling iniquity!"—*Mason.*

**buffeted and spit upon**

Buffet, a *buff, or* dull, heavy blow. Old Fr. *buffet*—*buffe*, a blow; Ger. *puff*. fr. *buff*, formed fr. the sound of a blow.

67, 68. **they,** the guards.[a] **spit . . face,** an expression of loathing and contempt;[b] a direct insult. **buffeted,** struck with clenched fist. **smote . . hands,** on face, adding insult to injury, "No blow more disgraceful can be inflicted."[c] **prophesy . . who,** tell us the smiter's name. He was blindfolded,[d] they were strangers. If He was the Son of God, He would know notwithstanding. He *would not* answer, they assumed that He *could not.*

*The insults offered to the Lord,* so the bitter mocking of Satan in the fury of man. How hell seeks to scoff at the King of Heaven. *The dark* shadows wh. ever follow hypocritical religiosity. I. It is always connected with coarseness and rudeness. II. It seems to take pleasure in Satanic malice and love of mischief.[e]—"He receiveth the grossest dishonour, who will receive the highest honour."[f]

*Bearing insults.*—A person having behaved very rudely to Mr. Boswell, he went to Dr. Johnson, and talked of it as a serious distress. Dr. Johnson laughed, and said, "*Consider, sir, how insignificant this will appear twelve months hence.*"—"Were this consideration (says Mr. Boswell) applied to most of the little vexations of life, by which our quiet is too often disturbed, it would prevent many painful sensations. I have tried it frequently, and with good effect."

[a] Lu. xxii 63; see *Alford.*
[b] De. xxv. 9; Is. l. 6.
[c] *Chrysostom.*
[d] Lu. xxii. 64.
"A man bound with cords even a child can beat."—*Old Prov.*
[e] *Lange.*
[f] *Godwin.*

**69, 70. sat without,** warming himself by the fire;[a] caring for creature comforts while his master was buffeted, etc. **damsel,** the porteress who had admitted him.[b] **saying,** "in fear lest she should have given admittance to a member of Jesus's party."[c] **denied,** this the *first* denial. **know not,** he professed also not to *understand*:[d] tried to pass himself off for one of the multitude who had come to keep the feast.

*The fall of Peter.*—Four admonitory circumstances:—I. He was the oldest of the disciples. II. He uttered the most emphatic declarations of constancy. III. He was surprised into this denial of his Master. IV. He was deeply penitential. Note also, 1. The rapidity of descent in Peter's case; 2. The sudden quickening of memory wh. marks the spiritual life.[e]

*The crime of apostasy.*—Disheartened by the extraordinary dangers and difficulties of their enterprise, a Roman army lost courage, and resolved on a retreat. The general reasoned with his soldiers. Expostulating with them, he appealed to their love of country, to their honour, and to their oaths. By all that could revive a fainting heart he sought to animate their courage and shake their resolution. Much they trusted, they admired, they loved him; but his appeals were all in vain. They were not to be moved; and, carried away, as by a panic, they faced round to retreat. At this juncture they were forcing a mountain-pass, and had just cleared a gorge where the road, between two stupendous rocks on one side and the foaming river on the other, was but a footpath, broad enough for the step of a single man. As a last resort, he laid himself down there, saying, "If you will retreat, it is over this body you go, trampling me to death beneath your feet." No foot advanced. The flight was arrested. His soldiers could face the foe, but not mangle beneath their feet one who loved them, and had often led their ranks to victory, sharing like a common soldier all the hardships of the campaign, and ever foremost in the fight. The sight was one to inspire them with decision. Hesitating no longer to advance, they wheeled round to resume their march; deeming it better to meet sufferings, and endure even death itself, than to trample under foot their devoted and patriotic leader. Their hearts recoiled from such an outrage. But for such as have named the name of Christ not to depart from iniquity, for such as have enlisted under His banner to go back to the world, for such as have renounced sin to return to its pleasures, involves a greater crime. A more touching spectacle bars our return. Jesus, as it were, lays Himself down on our path; nor can any become backsliders, and return to the practice and pleasure of sin, without trampling Him under their feet.[f]

**71, 72. gone out,** prob. meditating flight: moved by doubt and fear. **another,** her attention having prob. been called to him by the former one[a] (and also another, a *male* attendant.[b]) "The denial given under one impulse to the repeated questions of diff. persons, forms, in fact, a single denial, though Peter repeated it thrice."[c] **again . . denied,** this the *second* denial. At this time a cock crew[d] (the *first* time); it would be soon after midnight **oath,** force of an old evil habit. **man,** professing that he does not know even the name of Jesus.

*Fall and rise of Peter.*—I. Peter's fall: 1. Is very intelligible, (*a*) self-sufficiency, (*b*) partial knowledge, (*c*) spiritual negligence,

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**the first denial of Peter**

Mk xiv. 66—72. Lu. xxii. 54—62; Jo. xviii. 15—18, 25—27.

*a* Mk. xiv. 67; Lu. xxii. 55, 56.

*b* Jo. xviii. 15—18.

*c Bengel.*

*d* Mk. xiv. 68.

*e Dr. Parker.*

*f Dr. Guthrie.*

"It is a just matter of lamentation when souls which have been clad with zeal as with scarlet, constantly forward for the glory of God, fall to such apostasy as with Demas to embrace the dunghill of this world, and with an avorous hausture to lick up the mud of corruption."—*T. Adams.*

*Cause of Backsliding:* — "The cares of the world; improper connections; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations."—*C. Buck.*

**the second denial of Peter**

*a* Mk. xiv. 69; Lu. xxii. 58.

*b* Lu. xxii. 58, where the "*another*" is masculine.

*c Crit. Eng. Test.*

*d* Mk. xiv. 68.

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*e Dr. Thomas.*

*f Dr. T. Fuller.*

"That which pains us much to endure, glads us much to enjoy and to remember; for there is nothing glorious or sweet in the fruition, that is not difficult or painful in the acquisition. Nor can we taste the kernel of pleasure, unless we crack the hard shell of danger." —*Guicciardini.*

"The more eminent men are in quality, the more foul is the quality of their offence." —*Ibid.*

(*d*) fear of man; 2. It is very heinous, (*a*) it succeeded great advantages, (*b*) after deprecating its impossibility, (*c*) thrice repeated, (*d*) ea. time with increased wickedness. II. Peter's rise: 1. An incidental occurrence; 2. An action of memory; 3. A Divine manifestation; 4. A repentant effect.[e]

*Bishop Jewel's humiliating subscription.*—"Bishop Jewel being, by the violence of Popish inquisitors, assaulted on a sudden to *subscribe*, he took a pen in his hand, and said, smiling, 'Have you a mind to see how well I can write?' and thereupon underwrit their opinions. Jewel, however, by his cowardly compliance, made his foes no fewer without, and one the more, a guilty conscience, within him. His life being way-laid for, with great difficulty he got over into Germany. Having arrived at Frankfort, by the advice of some friends, he made a solemn and affecting recantation of his subscription, in a full congregation of English Protestants, on a Sabbath morning, after having preached a most tender, penitential sermon. 'It was,' said he, 'my abject and cowardly mind, and faint heart, that made my weak hand commit this wickedness.' He bitterly bewailed his fall; and with sighs and tears, supplicated forgiveness of the God whose truth he had denied, and of the Church of Christ, which he had so grievously offended. The congregation were melted into tears, and 'all embraced him as a brother in Christ; yea, as an angel of God. Whoever seriously considers the high parts of Mr. Jewel will conclude, that his *fall* was necessary for his *humiliation*."[f]

**the third denial of Peter**

*a* Lu. xxii. 59.

*b* Lu. xx. 59.

*c* Jo. xviii. 26.

*d Kitto*

*e* Jud. xii. 4—6.

"The Galileans did not pronounce the gutterals well, and changed the *sh* into *th*."—*Meyer.*

*f* Mk. xiv. 72.

*g* Mk. xiv. 30.

*h* Lu. xxii. 61; 1 Co. x. 12.

*i Lightfoot*, ii. 73, quoted and condensed in *Kitto.*

*k Kitto.*

"Patient endurance will soften every misfortune that befalls us, when not aggravated by self reproach; but remorse is of all others the most

**73, 74. after . . while,** ab. an hour after.[a] **they . . by,** one in particular,[b] a servant of the h. priest and relative of Malchus.[c] **speech bewrayeth,** as a Galilean he did not pronounce Heb. correctly. "It appears fr. the Talmudists that the dialect of Galilee was considered very barbarous and corrupt by the people of Judea."[d] (Thus the Ephraimites were detected by their pronunciation of Shibboleth.[e]) **know not,** this the *third* denial. **cock crew,**[f] (the *second* time[g]) towards daybreak, the ordinary "cock-crowing." It was now that Jesus turned and looked upon Peter.[h]

*Treacherous words.*—"Thy speech," etc., varieties of moral character, as well as country, betrayed by speech: I. The babbling fool; II. The censorious fault-finder; III. The malicious slanderer; IV. The oily flatterer; V. The ingenious liar; VI. The profane swearer; VII. The timid apostate; VIII. The bold confessor.

*Barbarisms of Galilean dialect.*—"A certain Galilean said, 'whose is (*immar*) this lamb?' But he pronounced the first letter of the word *immar* so confusedly and uncertainly, that his hearers could not tell whether he meant *chamar*, 'an ass;' or *chamar*, 'wine;' or *amar*, 'wool;' or *immar*, 'a lamb.' Another case is mentioned of a Galilean woman who said to her neighbour *tai doclic chaluba*—'Come, and I will feed you with milk:' she pronounced the last two words as '*toclic labe*,' words that imply a curse, 'Let a lion devour thee.' Another case is that of a woman who intended to say before a judge, 'My Lord, I had a picture, which they stole, and it was so large, that had you been placed in it, your feet would not have touched the ground;' but she so managed the pronunciation, that she was understood

to say, 'Sir slave, I had a beam, and they stole thee away, and it was so large that if they had hung thee in it, thy feet would not have touched the ground.' 'Even in the small island of Malta, where the vernacular language is a kind of barbarous Arabic, the dialects are so marked, that there was a knight of Malta who acquired some credit for being so well versed in them that he was able, from hearing them spoken, to discover from what casals (*villages*) the peasantry who frequented the market of Valetta came.' This may also be *ill.* by the dialects of any country; wh.—as our own—differ greatly fr. one another, and all fr. the metropolitan district."[4]

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afflictive stroke the heart can feel."—*Feltham*

**75. remembered . . word,** it was brought to mind both by the voice of the bird, and the look of the Saviour.[a] **went out,** fr. the scene of his sin; fr. the presence of his Master; into solitude, perh. to hide his confessing tears fr. those who had heard his denying words. **wept,**[b] the day was just breaking. Another day was breaking in the soul of Peter. With his repentance the dawn of a new life commenced. "All his former forwardness ended here."[c] **bitterly,** his grief was of long duration.[d]

**repentance of Peter**

*a* Lu. xxii. 61.

*b* Jo. xxi. 17; Ps. li. 17; 2 Co. vii. 9, 10.

*c Bengel.*

*d* Mk. xvi. 7.

*Smitten by a look.*—By association of ideas small things effect great moral revolutions. I. Past glances of Jesus: 1. Of welcome when Andrew brought P. to Christ; 2. Of gentle reproof when he was sinking in the water; 3. Of searching examination when He asked, "whom say ye that I am?" etc., etc. II. Present glance of Jesus full of tenderness, compassion, identification. III. Future glances of Jesus: 1. Of confidence, asking, "lovest thou Me?" 2. Of reflected glory when He ascended; 3. Of royal dignity on His throne; 4. Of indignation when sentencing His foes; 5. Infinite love when dwelling among His saints.

*Hale's "Golden Remains,"* 90; ed. 1673.

"Remorse is the echo of a lost virtue."—*Bulwer Lytton.*

"One of those terrible moments when the wheel of passion stands suddenly still."—*Ibid.*

*An incident in the Crimean war.*—A sergeant of the guards, who once was addicted to swearing, had been enabled to vanquish this and other evil habits, and for many years had been looked up to by his comrades as a man of exemplary character. At the battle of Alma, he with his company was charging up the heights, when, being nearly surrounded by the enemy, after severe loss, they were obliged to retreat. In vain did the poor sergeant endeavour to rally his men, and he was borne along with the current. Overpowered with *shame* and *rage*, he gave way to a sort of madness, and swore such fearful oaths, that it was awful to hear him. But when the battle was over, and he had returned to his tent, he spent most of the night in prayer, and was often heard *sobbing like a child.* He never spoke of the strange outburst of that day to any of his comrades; and they had the delicacy to avoid all allusion to the subject: but it was observed that he was *more humble*, *kind*, and *considerate* in his bearing towards them than he had been before. He survived the war, and returned to England, where he enjoyed the respect of all who knew him, and was never known to indulge in swearing again.

"Sin and hedgehogs are born without spikes, but how they prick and wound after their birth we all know. The most unhappy being is he who feels remorse before the (sinful) deed, and brings forth a sin already furnished with teeth in its birth, the bite of which is soon prolonged into an incurable wound of the conscience."—*Richter*

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## CHAPTER THE TWENTY-SEVENTH.

**Jesus delivered to Pilate**

Mk xv. 1 *etc* Lu xxii. 66 *etc.* Jo. xviii. 28.

1, 2. **morning**, aft. that memorable night marked by treason, insult, denial. **counsel**, opening the court in a formal manner: the midnight meeting being irregular, and tumultuous. Lu.[a] seems to summarise the night and the morning sittings. **death**, pronouncing a sentence wh. they had no power to execute. **Pontius Pilate**,[b] the 6th (acc. to *Josephus* 5th) Rom. procurator of Judæa. He succ. Valerius Gratus at end of 25 or beg. of 26 A.D. in reign of Tiberius. Held it ab. ten yrs. Deposed and cited to Rome for mis-government,[c] 36 A.D. Bef. he arr. in R. Tiberius had died (March 16, 37). Caligula is said to have banished him to Vienne in Gaul; where, acc. to Eusebius,[d] he committed suicide.

*Moral desolation accompanying spurious zeal for religion.*—I. It falsifies and perverts testimony; II. Applies the law contrary to truth and righteousness; III. Perverts and prostitutes judgment; IV. Transforms ministers of justice and the people into lawless murderers; V. Involves even the secular power in its guilt and ruin.[e]

*Character of Pilate.*—"He was a thorough and complete type of the later-Roman man of the world. Stern, but not relentless, shrewd and world-worn, prompt and practical, haughtily just, and yet . . . self-seeking and cowardly, able to perceive what was right, but without moral strength to follow it out, the sixth procurator of Judæa stands forth a terrible instance of a man whom the fear of endangered self-interest drove not only to act against the deliberate convictions of his heart and his conscience, but further to commit an act of the utmost cruelty and injustice, even after those convictions had been deepened by warnings and strengthened by presentiments."[f]

a Lu. xxiii. 66—71. b *Tacitus Annal*, xv. 44. c *Jos. Ant.* xviii. 3. 1. *Wars*, ii. 9, 2; *cf.* Lu. xiii. 1. d *Hist. Eccles.* ii. 7. e *Lange.* f *Ellicott, Hist. Lect.* 350; *cf.* also *Winer, Bibl. R. W. B. Pilatus.*

**Suicide of Judas**

3—5. **condemned**, what else could he have expected? **repented**,[a] remorse, despair; not a godly sorrow. Even Judas has his apologists.[b] **innocent**, testimony to the guilelessness of Jesus fr. one who was a shrewd worldly man, and who knew Him well; testimony, too, at the risk of his own life. **what . . that**, so much for the friendship of the wicked. Yet having this testimony, their sin was the greater. **cast down**, "remorse makes hateful, what pleasure made attractive."[c] He sold his Lord for that money, but could not, with it, buy peace of mind.[d] **hanged himself**,[e] added sin to sin: hurried his departure to his *own* place.

*Remorse of Judas.*—I. Reaction of the moral nature: II. Retributive force of outraged right. *Confession of Judas.*—Valuable: I. As a testimony to the life wh. Christ had lived among His disc.; II. As illus. of the relative strength of conscience and selfishness; III. As showing the uselessness of money as a compensation for moral loss. *Awful possibilities.*—I. Of being *nominally* a disc.; II. Of being an *unworthy officer* in Christ's kingdom; III. Of repenting *too late*.[f]

*A modern Judas.*—John Diazius, a native of Spain, having embraced the Protestant faith, came afterwards to Germany,

a Lu. vi. 16; Jo. xvii. 12. b For summary of supposed motives see *Class and Desk, N.T.* 189. c *Godwin.* d "The very fate which ensnared him causes the sinner the deepest sorrow." — *Bengel.* e Ac. i. 18, 19. f *Dr. Parker.*

"The least fault in the conduct of Christ, could he have recollected it, would have relieved the agonies of his

where he visited Malvinda, the Pope's agent there. Having attempted in vain to bring him back to the Church of Rome, Malvinda sent to Rome for his brother Alphonsus Diazius, who, hearing that his brother was become a Protestant, came into Germany with an assassin, resolving either to draw him back to Popery, or to destroy him. Alphonsus, finding his brother so steadfast in his belief of the truths of the Gospel, that neither the promises nor threats of the Pope's agent, nor his own pretensions of brotherly love, could prevail on him to return to Popery, feigned to take a most friendly and affectionate farewell, and then departed. Having soon returned, he sent in the ruffian who accompanied him, with letters to his brother, himself following behind, and while his brother was reading them, the assassin cleft his head with a hatchet which they had purchased on the way from a carpenter; and, taking horse, they both rode off. Alphonsus, though highly applauded by the Papists, became the prey of a guilty conscience. His horror and dread of mind were so insupportable, that, being at Trent during the general council, like another Judas, he put an end to his life by hanging himself.

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conscience, and justified, or at least palliated, his treason; he put an end to his own life, because he could not endure the misery springing from a sense of his guilt In this gross and dreadful act he gave, therefore, the strongest testimony which is possible to the perfect innocence of the Redeemer."—*Dwight.*

**6—8. lawful,**[a] "Fearful of defiling the temple with blood-money; yet, having no conscience against defiling their consciences with the blood of the innocent."[b] **potter's field,**[c] the site of a form. pottery, or a disused clay pit. **strangers,**[d] foreign Jews, such as came to Jerusalem and died there during the feasts. **field . . blood,** the very spot, it is said, where Judas destroyed himself.

the potter's field

*a* Ma. xxiii. 24; De. xxiii. 18.

*b Quesnel. Olshausen.*

*The conscientious scruples of the unconscientious.*—The charitable institutions of a hardness of heart wh. cloaked itself under piety: I. Their occasion—the committal of a crime; II. Their spring—superstition and selfishness; III. Their form—monuments of a proud unloving nature.[e]

*Aceldama.*—The "field of blood" is now shown on the steep S. face of the valley or ravine of Hinnom, nr. its E. end, on a narrow plateau, more than half way up the hill side. Its mod. name is Hak-ed-damne. It is separated by no inclosure; a few venerable olive trees occupy part of it, and the rest is covered by a ruined square edifice—half built, half excavated—wh. perhaps, orig. a church, was in Maundrell's time in use as a charnel-house. It was believed in the middle ages that the soil of this place had the power of very rapidly consuming bodies buried in it, and in consequence either of this or of the sanctity of the spot, great quantities of the earth were taken away; amongst others by the Pisan Crusaders, in 1218, for their *Campo Santo* at Pisa, and by the Empress Helena for that at Rome. Besides the charnel-house, there are several large hollows in the ground wh. may have been caused by such excavations. The formation of the hill is cretaceous, and it is well-known that chalk is always favourable to the rapid decay of animal matter.[f]

*c* Je. xix. 1.

*d* Ac. ii. 5.

*e Lange.*

*f Dr. Smith, N. T. Hist.* 276.

"Directly opposite the Pool of Siloam is the reputed site of Aceldama. The tradition identifying it is as old as the time of Jerome; and is referred to by almost every pilgrim and traveller from that age to the present day."—*Porter.*

**9, 10. Jeremy,** if ever *written* by him as well as *spoken*, the writing has been lost. Zechariah's writings[a] contain the same prophecy in substance, but not in words. Many exp. of the dif. have been proposed; as that the word *Jeremy* "is a gloss;"[b] or that the bk. of Jeremiah anc. stood first, and may have given its name to all prophetic scrip.,[c] or that Zec. quoted a prophecy of Jer.[d]

*a* Zec. xi. 12, 13

*b Bengel.*

*c Lightfoot.*

*d Davidson's Sac. Herm.* 463 *f.*

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*e Lange.*

*f Bloomfield.* "What is now shown as Aceldama is a long vaulted building of massive masonry, in front of a precipice of rock, in which is apparently a natural cave. The interior is excavated to the depth of some 20-ft. thus forming an immense charnel house."—*Porter.*

*Potter's field.*—The price at wh. the world valued Christ sufficed to purchase an old, exhausted clay pit. The burying-ground of pious pilgrims; *i.e.* of believers, bought with the purchase-money of Jesus.—The field of blood of despairing Judaism, converted into a burial field (*lit.* into a field of peace) for the believing Gentile world.—They who handed Christ over to the Gentiles have had to yield their land likewise to the Gentiles.[e]

*The potter's field.*—"The article τοῦ expresses a *particular* field, known by that name; so called fr. having been used by a potter, no doubt to dig clay for his wares. Thus several villages in England have the prefix *Potter*, prob. fr. part of the ground having been form. occupied for potteries; for exam. Pottersbury Northamptonshire. So the field at Athens, appropriated as a cemetery for those who fell in the service of their country, was called Ceramicus, fr. having been form. used for brickmaking. This, of course, would make a field unfit for tillage, though good enough for a burying-ground, and thus the smallness of the price may be accounted for."[f]

**Pilate's examination of Jesus**

*a* Jo. xviii. 28.

*b* Lu. xxiii. 2.

*c* Jo. xix. 7.

*d* Mk. xv. 2; Lu. xxiii. 3; 1 Ti. vi. 13.

*e Napoleon I.*

"Many think by cruelty to fulfil the duties of justice, but their wisdom is nought for justice has to dwell with pity, and to be with truth; it always grieves to proceed to execution."—*Lopez.*

**11.** **stood,** in the hall of judgment.[a] **governor,** Pilate, who had been furnished with the accusation.[b] **art . . king,** this being *part* of the charge. There was the addition of blasphemy,[c] wh. being a question of Jewish law, was not preferred against Him in the civil court, until a miscarriage of the proceedings was apprehended. **sayest,**[d] see on xxvi. 64. A declaration—public and sacred—without note, comment, or qualification. To the Jews He had declared Himself to be the Christ: to the Roms. a king.

*Christ before the representative of Gentile power.*—I. The Gentile's question, "Art . . king," etc. 1. Put suggestively—Kings of Gentiles exercise lordship—tyrants—conquerors—bloodthirsty; 2. Put ironically—Thou, bound, alone, no followers, no pretensions, no recognised royal lineage. II. The King's reply, affirmative; 1. A King *de jure* then; 2. A King *de facto* now.

*Christ an everlasting King.*—"I shall soon be in my grave. Such is the fate of great men. So it was with the Cæsars and Alexander. And I, too, am forgotten; and the Marengo conqueror is a college theme. My exploits are tasks given to pupils by their tutor, who sits in judgment over me. I die before my time; and my dead body, too, must return to the earth and become food for worms. Behold the destiny now at hand of him who has been called the great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, and adored, and whose kingdom is extending over all the earth!"[e]

**silence of Jesus**

*a* Is. liii. 7.

*b* Jo. xviii. 28.

*c* Lu. xxiii. 6—12.

*d Lange.*

*e Ambrose.*

"We should not lend an easy ear to accusations."—*P. Syrus.*

**12—14.** **accused,** either of blasphemy or rebellion, prob. both. **nothing,**[a] He had answered already, both them and the governor. **then . . Pilate,** another private interrogation. The accusers remaining outside the hall;[b] Pilate going and returning. **many things,** not only distinct charges, but statements of false witnesses. **marvelled,** he had been accustomed to see persons accused of small offences anxious to exculpate themselves, here was one in peril of his life—silent. It was at this point that Pilate sent Jesus to Herod.[c]

*Silence of Jesus before His Accusers.*—I. A fulfilment of prophecy; II. A worthy reply to slanderous and malicious accusations; III. A contrast to the frantic appeals for mercy, and vehement protestations of innocence, and prevaricating extenuations of the

ordinary criminal; IV. A solemn prelude to the loud voice of Jesus—the everlasting Gospel—now sounding through the world. He was silent then that He might speak now.—"*The threefold silence of Christ a testimony:* I. To the eternal discourse of His life; II. To the weakness of His enemies' replies; III. To His certainty of a different judgment from God."[a]

*A time to be silent.*—Most men speak when they do not know how to be silent. Seldom do you see any one silent, when to speak is of no profit. He is wise who knows when to hold his peace. Tie your tongue, lest it be wanton and luxuriate; keep it *within* the banks; a rapidly flowing river soon collects mud.[c]

A.D. 30.

"One of the praiseworthy acts wh. marked the beginning of Caligula's reign was Pilate's banishment to Vienne (*Vienna*)."—*Smith's Univ. Hist.* iii. 549.

**15—18. wont,**[c] an old custom, prob. a remembrance of their deliverance from Egypt. The liberation of prisoners on an occas. of rejoicing still frequent. **prisoner,** and manifestly notorious criminal was selected. **notable,** on acc. of his crimes. **Barabbas,** Heb. = "*father's son.*" "He had been longed for, loved, spoiled by his father."[b] **gathered,** Jesus having been sent back fr. Herod to Pilate. It was prob. betw. seven and eight o'clock, A.M. **release,** set free fr. punishment. **knew . . envy,** Pilate, a shrewd man, saw through their motives. **delivered,** not to be tried and perh. acquitted, but to be put to death.

*Not Christ, but Barabbas.*—I. The world will love its own; II. Will restore Barabbas as a harmonious member of its own society; III. The world's inconsistency in believing Christ to be the greatest offender, and yet liberating the less. The greater the criminal the more emphatical the symbol; IV. Barabbas liberated, an ill. of Christ's work to save even the worst; V. Christ's condemnation ill. the need of His death to save the worst. But for it, Barabbas had been crucified.

*Jesus Christ, and Jesus Barabbas.*—The name *Barabbas* signifies "Son of the Father." According to some of the best MSS. and the oldest translations, the reading of the passage should be, "Whom will ye that I release unto you? Jesus Barabbas, or Jesus which is called Christ?" The two, presented by Pilate for selection to the nation, bore the name of Jesus. The one was Jesus, who called himself Bar-Abbas—the Son of the Father, thus expressly claiming Divine authority—the other Jesus, who was called Christ. From Luke xxiii. 19, we gather that Jesus Barabbas was one of those pretenders to the Messianic dignity, who sought to realise the Jewish ideal by an armed rising against the Roman power. According to the accusation of the priests, Jesus the Christ was guilty of the same opposition to Cæsar, though not in the same manner, as Jesus Bar-Abbas. From personal examination of the Christ, Pilate knew this charge to be untrue; and so he placed the two in mockery before the people, the Messiah of an invisible kingdom, for which His servants would not fight, and the Messiah of an earthly kingdom, who had been taken red-handed in sedition and murder. By one of those curious coincidences, so frequent and striking, they stood now side by side, of the same name, of the same claim;—the caricature by the side of the reality, Jesus the pretended, and Jesus the *real* Bar-Abbas, the Messiah of Jewish ideas and hopes, and the Messiah of God's appointment; the one attempting to realise the picture of the Messiah, as drawn by the tempter in

**Barabbas**

*a* Mk. xv. 6—15; Lu. xxiii. 17; Jo. xviii. 39.

*b Bengel.*

**Wont,** accustomed. Participle of old word "to *wone*." A.-S. *wunian*, Ger. *wohnen*, to dwell; whence A.-S. *wune*, habit, custom. "In wh. they whilom *woned* in rest and pees."—*Chaucer.*

"Eusebius has preserved a tradition, that Pilate killed himself, wearied with his misfortunes. The wild legend, wh. relates that, after wandering about as a vagabond, like Cain, he plunged into the dismal lake on the summit of Mount Pilatus, above Lucerne, over which his shade hovers when a storm is near, has been made famous by Sir Walter Scott in *Anne of Geierstein*. The report of Pilate to Tiberius on the death of Christ, and the other documents entitled *Acta Pilati*, have as little connection with him as the Swiss mountain."—*Smith's Us. Hist.* iii. 549 *n.*; and see "*Sentence of Jesus*," *Bib. Mus.* i. 221.

A.D. 30.

**Pilate's wife's dream**

*a Tacitus Annal.* iii. 33, 34; *Horne's Intro* iii. 109.

*b* Ma. ii. 12; Job xxxiii. 14—18.

*c Godwin.*

Pilate's wife "called *Procla*, by trad. canonised in the Grecian Church."—*Meyer.*

*d Homilist, first ser.* i. 154.

"Dreams alarm me that pourtray my real misfortunes, and my waking senses are ever alive to my sorrows."—*Ovid.*

**popular demand for crucifixion of Jesus**

*a* Mk. xv. 8.

*b* Ac. iii. 14.

*c Crit. Eng. Test.*

*d* Lu. xxiii. 18; Jo. xviii. 40.

*e Dr. Thomas.*

*f T. Watson.*

*g Cawdray.*

*h Dr. J. Hamilton.*

"Malice is a subtle and deceitful engine to work mischief."—*Cicero.*

"Is it to be believed or told, that there is such malice in men as to rejoice in misfortunes, and from another's woes to draw delight?"—*Terence.*

**Pilate yields, protesting his own innocence**

the wilderness, but rejected by the world, the other fulfilling the prophetic Scriptures.

**19. set . . seat,** see on Jo. xix. 13. **wife,** in spite of endeavours to check the practice, procurators took their wives with them into their provinces.[a] **dream,**[b] it was early morn. She had just awaked, and heard that the trial of that "just man" was then proceeding. "This may have been occas. by what she had heard of the character of Jesus, and by what she knew of her husband's character."[c] Note that P. calls Him *just* in v. 24, perh. in ref. to her words.

*The dream of Pilate's wife.*—It developes a few facts in man's spiritual hist. that can never be too frequently mentioned, nor too seriously pondered: I. The capacity of the soul for involuntary action—a dream implies this. II. The susceptibility of the soul to spiritual impressions—"I have suffered," etc. These impressions were—1. Moral; 2. Painful. III. The tendency of the soul, when morally excited, to rectitude.[d]

*Warnings in dreams.*—It is said that St. Cyprian, in a dream, heard the proconsul give order that he should be beheaded, and that the clerk of the court made this known to Cyprian; when he desired a delay of the execution, that he might set his house in order, which was granted. The dream was fulfilled in all its particulars. Twelve months after it, his head was struck off.

**20—23. priests . . elders,** His most inveterate foes. **persuaded,** so they had to *persuade!* **multitude,** clamouring for their accus. privilege,[a] and perh. ignorant of Pilate's proposal. **Barabbas,**[b] who may have survived a long time as a memorial of the hist. of Jesus.[c] **crucified,** *i.e.*, let Him be put to death. They knew it *would* be crucifixion, that being a *Rom.* punishment reserved for *other* than Rom. citizens. **what evil,** Pilate having to answer to *his* masters. **cried . . more,**[d] demanding the punishment, but not stating the crime.

*Christ at Pilate's tribunal.*—I. The nature of the accusation; II. The bearing of the prisoner; III. The character of His accusers; IV. The strange message of Pilate's wife; V. The conduct of Pilate throughout.[e]

*Malice of Christ's accusers.*—"Malice is the devil's picture. Lust makes men brutish; and malice makes them devilish. Malice is mental murder: you may kill a man, and never touch him. 'Whosoever hateth his brother is a murderer.'"[f]—"As we account him a mad and foolish man that would set his own house on fire; so may we think of him that sets his own heart on fire, and burns himself through anger, malice, and revenge."[g]—"Malevolence is misery. It is the mind of Satan. He is the great enemy, an outcast from all joy, and opponent of all goodness and all blessedness. His mind is enmity against God; enmity against angels, fallen and unfallen; enmity against man, both redeemed and reprobate; and, because thus hateful and hating, utterly unhappy. And the carnal mind is so far Satanic because it is enmity against God; just as the misanthrope is so far Satanic because he is enmity against his fellows."[h]

**24, 25. prevail nothing,** Christ's death was a foregone conclusion. **tumult . . made,** provoked by the priests, favoured by popular clamour, and increased by his delay. **washed . .**

**hands,** appealing to the Jews by a custom of their own.[a] **I . . innocent,** he *permitted*, what he might have prevented. **see . . it,** the formula of rejection.[b] **us . . children,**[c] they take the guilt upon themselves, without releasing Pilate fr. it. It is poss. in a single instant to incur a guilt, wh. not a life-time, not eternity itself can purge away. And some men hesitate much less than Pilate.[d]

*Unwelcomeness of personal responsibility to the wicked.*—I. Proof of this found in practices to wh. men resort to keep their consciences quiet: 1. Ready attempt to criminate others; 2. Excusing self, bec. another happens to stand nearer to the final issue of the sin; 3. Frequent ref. of wickedness to a Divine constitution; 4. Repugnance when the pressure of responsibility is made. II. Avoiding of personal responsibility is impossible: 1. Fr. integrity of Divine government; 2. Immutable law of conscience; 3. Wrong acts leave impressions on the wrong-doer.[e]

*Fearful imprecation.* "*His blood be on us,*" *etc.*—The Lord hath been most exact in answering this cry, even in the very place where they made it. The history of the Jews reports that, about thirty-eight years after this dreadful curse upon themselves, Herod called the Jews together, and demanded a sum of money of them for making a watercourse, which they refusing to give, he sent for soldiers to come secretly armed, who slew great multitudes of them in that place, where they cried, "Let His blood be upon us," etc. At another time, Florus, who was general of the common soldiers, made a second—and that a more bloody—massacre of them there. And when Jerusalem was taken by Vespasian, the blood of Christ was poured upon the heads of many hundred thousands, who were slain by fire and sword, famine and pestilence, besides more than seven thousand of them who were led captive. And the story informs us further that Cæsar sold the younger and more common sort of those captives at that contemptible rate of thirty a penny, as they or their fathers sold Christ for thirty pence; so by the just judgment of God thirty of them were sold for a penny. There was never any people in the world who tasted more justly or more deeply of that cup of self-cursing than the Jews have done; yet many persons have tasted deeply of it, too, besides the Jews.

A.D. 30.

*a* De. xxi. 6—9.

"It is the common expedient of weakness to stifle conscience by throwing the blame on others."—*Conder.*

*b* Ma. xxvii. 4; Ac. xviii. 15.

*c* De. xxviii. 18; Ps. lxix. 24; cix. 17.

*d Bengel.*

*e Dr. L. P. Hickok.*

"Pilate thought, possibly, by this avowal of his resolution to have no hand in the death of Christ, to have terrified the populace; for one of his understanding and education could not but be sensible that all the water in the universe was not able to wash away the guilt of an unrighteous sentence."—*Dodd.*

**26, 27. scourged,**[a] *lit.* "having scourged." **common hall,** palace,[b] prætorium,[c] called also "hall of judgment,"[d] head quarters of Rom. military gov. Usually one of best buildings was selected. This of Pilate was the palace of Herod, or citadel of Antonia, nr. the temple.[e] **whole band,** "This was the climax of our Saviour's abandonment to the sin-burdened heathen."[f]

*Scourging of Jesus.*—I. Who? The glorious body, the pure soul, the Divine spirit. II. By whom? By barbarism—barbarous, nameless soldiers; by worldly culture, civil power; by sin—of the world and all sinners. *Its twofold meaning.*—I. It was to have saved Him; II. It was the introduction of His death, not only in a literal, but also spiritual sense.[g]

*Sentence of Jesus.*—"Sentence pronounced by Pontius Pilate, intendant of the Lower Province of Galilee, that Jesus of

the sentence

*a* Jo. xix. 1—4; Lu. xxiii. 16, 22; Mk. x. 34.

*b* Phil. i. 13.

*c* Mk. xv. 16

*d* Jo. xviii. 28

*e Smith's N. Tes. Hist.*

*f Bengel.*

*g Lange.*

*h Kolidsche Zeitung;* but see *Bib. Mus.* 219, *marg.*

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Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the twenty-fourth day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendant of the Province of Lower Galilee, sitting to judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross between robbers, as the numerous and notorious testimonies of the people prove: 1. Jesus is a misleader; 2. He has excited the people to sedition; 3. He is an enemy to the laws; 4. He calls Himself the Son of God; 5. He calls Himself falsely the King of Israel; 6. He went into the temple followed by a multitude carrying palms in their hands. Orders from the first centurion, Quirrillis Cornelius, to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution of Jesus are: 1. Daniel Robani, Pharisee; 2. John Zorababel; 3. Raphael Robani; 4. Capet. Jesus to be taken out of Jerusalem through the Gate of Tournes." This sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquilla, in the kingdom of Naples, by a search made for the Roman antiquities, and remained there until it was found by the Commission of Arts in the French army of Italy. Up to the time of the campaign of Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then, the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac simile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seem to be no historical doubts as to the authenticity of this. The reasons of the sentence correspond exactly with those in the Gospel.[h]

"The office of Procurator was chiefly financial. Under the Empire, the Procurators were intrusted, in Cæsar's provinces, with the functions discharged by the Quæstor in those of the Senate. Where a country was annexed to another province, as Judæa was to Syria, the general functions of government fell under the Procurator. Such was the office held by Pontius Pilate."—*Smith's Un. Hist.* iii. 179.

"Acc. to the Rom. laws, they who were to be crucified were first scourged. Jesus was deliv. to the soldiers, and thus that most holy body was torn by the scourge. But this was done, that 'by His stripes we might be healed' (Is. liii. 5)"—*Jerome.*

scarlet robe and crown of thorns

*a* Mk. xv. 17; Jo. xix. 2.

*b* Lu. xxiii. 11.

*c* "*Woven*," Gk. πλέξαντες, hence could not have been the *Rhamnus* or *Spina Christi*.

*d* *Hasselquist Trav.* 260.

*e* *Crit. Eng. Test.*

*f* Is. l. 6; liii. 5; Ha. xii. 2.

"Infamy thou, to treat thus ruffianly a mutestruck sorrow."—*Legend of Florence.*

**28—30. scarlet robe,**[a] mocking His kingship; prob. the robe in wh. Herod had sent Him back to Pilate.[b] **crown . . thorns,** prob. the *cappares spinosæ*, or the Arab. *nabk.*, "it was very suitable for their purpose, as it has many sharp thorns wh. inflict painful wounds; and its flexible, pliant, and round branches might be easily plaited[c] in the form of a crown.[d] **réed . . hand,** for a sceptre. **mocked,** "treated Jesus as a man of unsettled intellect, who imagined Himself a king."[e] **king . . Jews,** Rom. soldiers insulting the Jews as well as Jesus. **spit,**[f] in contempt.

*The Royalty of Christ's sorrow.*—I. How sorrow crowned Christ a king. As a crown it recognised the kingdom of Jesus; and as a crown of thorns it recognised that kingliness as born in sorrow. There is no perfection of kingship but wh. pain conferred on Christ: 1. Power and dominion—He acquired it through suffering; 2. Beauty and glory; 3. Riches and happiness. II. How we may convert our crown of thorns into a crown of glory. We must suffer: 1. In the service; 2. In the strength; 3. In the spirit of Jesus—wh. was one of submission, dependence, trustfulness.[g]

*The crown of thorns.*—When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head the triple crown of paper, with painted devils on it. On seeing it, he said, "My Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I then, for His sake, wear this light crown, be it ever so ignominious? Truly, I will do it, and that willingly." When it was set upon his head, the bishops said, "Now we commit thy soul to the devil." "But I," said Huss, lifting up his eyes towards heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ; to Thee I commend my spirit, which Thou hast redeemed."

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"A dethroned king is but a man; a bold word before tyranny becomes cowardice in the presence of a reverse of fortune."—*Lamartine.*

*g W. L. Watkinson.*

**31—33. robe off,** wh. having served its turn became their perquisite. **came out,** of Jerusalem.[a] **Cyrene,**[b] city of Libya, founded ab. 632 B.C., named aft. the fountain, Cyre, wh. was nr. capital of Cyrenaica. Jews fr. C. numerous in Jerusalem, hence they had a synagogue there.[c] Some early Christian teachers natives of C.[d] **bear . . cross,** Jesus, Himself, *first* bore it;[e] but His bodily strength may have given way. "As the whole cross, or even the upright beam, would be too heavy for one person to carry, it is supposed that the criminal carried the *cross-beam;* or, as some suppose, a *smaller cross*, as an emblem of His punishment."[f] **Golgotha,**[g] fr. Heb. *gulgoleth*=a skull (for *Calvary*, see Luke.[h]) Reason of name uncertain, unless that it was the place of public execution.

**on the way to Golgotha**

*a* He. xiii. 11—13

*b* Mk. xv. 21; Lu. xxiii. 26.

*c* Ac. ii. 10; vi. 9.

*d* Ac. xi. 20; xiii. 1.

*e* Jo. xix. 17.

*f* See *Kitto* on Mk xv. 21.

Lipsius says that the upright beam *stipes* was fixed in the ground before, and that the condemned person carried the transverse beam only.

*g* Gk. *κρανιον.*

*h* Lu. xxiii. 33.

*i Lange.*

*k Origen.*

*l Jerome.*

"There is no evidence that the Golgotha ref. to by Origen was the rock now included under that name within the church of the Sepulchre. Cyril, who was elected Bishop of Jerusalem in A.D. 351, frequently speaks of it as enclosed within a building."—*Porter.*

*Christ treated as the slave of mankind.*—I. By the Jews, estimated at a slave's price; II. By the Gentiles, executed like a slave.—*Robe of mock royalty.*—The view of Christ clothed in shame, the cure for all the vanity and pride of the world. The brightness of heaven, with which Christ emerges from all this world's scorn. Christ the true King, in the realm of suffering. So perfected as the King of glory.—*Christ led to the Cross.*—I. The way to the Cross,—the falling cross-bearer,—weariness and oppression; II. The place of the Cross,—the heaviest ban and curse; III. The endurance of the Cross,—agony and shame; IV. Companions in Crucifixion,—mockery and derision.[i]

*Golgotha.*—"There came unto me a certain tradition, that the body of *Adam*, the first man, was buried there, where Christ was crucified, that as in Adam all die, so in Christ all should be made alive, and in that place wh. is said to be the place of an head, the head of all mankind, Adam, might find the resurrection."[k]—"I have heard some interpreting this, and saying, that Adam was buried here, and by reason that his skull lay in this place it was thus called; a favourable interpretation, and pleasing to popular ears, but untrue. For out of the city without the gate, persons condemned were beheaded, and fr. this, doubtless, the place had the name; and Christ was here crucified, that where the place of execution for evil deeds had been, there should be the beginning of martyrdom; in Him cometh deliverance to those who have done evil."[l]

**34. vinegar,**[a] "cheap poor wine wh., mixed with water, constituted a common drink, esp. for the poorer classes and soldiers."[b] **gall,** = anything *bitter*, and "myrrh,"[c] as a soporific ingredient. "Mingled with myrrh or bitter herbs, it was given to persons ab. to be executed in order to stupefy them."[d]

**vinegar and gall offered**

*a* Ps. lxix. 21; Mk. xv. 23; Lu. xxiii 36.

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not drink, at this time.[e] He *tasted* death to the full; and would retain His faculties undisturbed.

*The honours prepared by Israel for their King.*—I. Procession of honour—bending beneath weight of cross; II. Wine of honour—vinegar and gall; III. Guard of honour—gambling over the booty, His clothes; IV. Seat of honour—the cross; V. Title of honour—king of thieves.[f]

*Vinegar to drink.*—A poor, but pious man in a workhouse, said to a visitor, "I am as full of pain as my poor body can bear, but I find the truth of the promise, 'As thy day is, so shall thy strength be.'" Then pointing to an orange which was near his bed, he said,—"I, a poor man, have an orange to refresh me, while my Saviour had only vinegar mixed with gall to quench His thirst."

[b] *Robinson's Lex.*, see ὄξος; also *John*, 144.

[c] Mk. xv. 23.

[d] *Robinson's Lex.* and *Babyl. Tr.*

[e] Jo. xix 30.

[f] *Lange.*

**the crucifixion**

**35. crucified,**[a] (at 9 A.M.; see Mk.) So infamous and cruel a punishment as not allowed to be inflicted on Roman citizens; reserved for slaves, vanquished rebels, to strike terror. "Thus Darius crucified 3,000 captives on taking Babylon; Alexander 2,000 on taking Tyre;"[b] and the Roms. such a multitude of Jews under the city walls, during the siege of Jerusalem, "that there was neither space enough for the crosses, nor crosses enough for the bodies."[c] **garments,** perquisites of the executioners. **cast lots,** this for the coat alone.[d]

*Our Lord's bequests.*—I. The visible inheritance—a booty of Gentile soldiers, an inheritance for wh. they gamble, cast lots, and squander their time. II. The spiritual inheritance—His righteousness, His peace, His Word and sacrament.[e]

"*The death of the cross.*—Arrived at the place of execu.. the condemned were stripped and fastened to the c., wh. was usually of the form familiar to us under the name of the Rom. c.; but not nearly so high as is com. represented. The feet of the sufferer were only a foot or two above the ground—a fact of some weight, as showing that Jesus suffered in the midst of His persecutors, and not looking down fr. above their heads. The body was either nailed or bound by cords to the c., or in both ways. Our Lord was nailed, both by the hands and feet, as the prophets had foretold;[f] a method more exquisitely painful at first, though tending to shorten the torture. When the c. was already standing, the sufferer was raised up and affixed to it; but otherwise as in our Saviour's case, He was fastened to it as it lay upon the ground, and the shock when it was dropped into the hole or socket must have been terrible."[g]

[a] Ps. xxii. 18; Ga. iii. 13; Phi. ii. 8; Col. i. 20; 1 Pe ii. 24.

[b] *Conder.*

[c] *Jos. Ant.* v. 11, 1.

[d] Jo. xix. 23, 24; *cf.* Act. iii. 17, 18; xiii. 29.

[e] *Lange.*

[f] Ps. xxii. 16; Zec. xii 10; Jo. xx. 25, 27, etc. *cf.* Re. i. 7.

[g] *Dr. Smith's N. Test. Hist.* 277.

"Death shot his last arrow at Christ upon the cross, and it went straight through the heart, and fixed upon the cross; but when he tried to pull it out, he left the sting behind."—*Evans.*

**the Roman guard**

**36. sitting down,** as used to such matters, to cast lots, etc. the tumultuous crowd around. **they,** the four soldiers.[a] **watched,** to prevent a rescue, and carry out the sentence. **there,** "crucifixion was com. a very prolonged torture, the sufferers lingering for thirty-six to forty-eight hours, and in some cases three or four days, or even longer. Death at length ensued, not fr. loss of blood, but fr. exhaustion, fever thirst, and the inflammation and mortification of the wounds."[b]

*The Roman guard.*—See how the duty of mounting guard changes beneath the cross into a camp of rest, through the spirit of peace, which proceeds from Christ.[c]—*The scene at the foot of the dying Saviour a picture of the world without a living Christ*—I. Sitting down,—inertness, moral stupefaction; II. Casting lots

[a] Jo. xix. 23.

[b] *Conder;* see *Stroud* on the *Death of Christ*, 34, 47.

[c] "The garments of righteousness do not require to be divided, every one employs them whole, and all together."—*Luther.*

—each for himself, eager to win in a game of hazard; III. Watching—unconcerned about the sufferings of others.

*Heathen testimony to the fact of the crucifixion.*—Some of the early heathen writers mention the crucifixion of Christ. Thus, Lucian, who flourished about A.D. 175, and ridiculed the Christians, says: "They still worship that great man who was crucified in Palestine because he introduced into the world this new religion" (*Peregrinus*, Sec. 11). Still earlier, Tacitus, the Roman historian, who was born A.D. 61 or 62, when reporting Nero's persecution of the Christians, says: "They had their denomination from Christ, who in the reign of Tiberius was put to death as a criminal by the procurator Pontius Pilate" (*Annals*, Bk. 15, ch. 44). If any doubt had existed respecting the actual crucifixion of Christ as related in the Gospels, these writers would have known it.

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"Christ's poverty our wealth; His nakedness our covering."—*Heddinger.*

*c Lange.*

"Nothing but the cross of Christ can set other crosses straight."—*Mylne.*

**37. accusation,**[a] acc. to custom it was usually graven on a metal plate, with black characters on a white ground. "This cust. gave Pilate another opportunity of mortifying the Jews, while bearing unconscious witness of the truth."[b] **written,** without ambiguity in *three* languages,[c] wh. may acc. for the dif. wording in the four Gospels. "It may, therefore, be conjectured that Mark's[d] acc. corresp. with the *Lat.*; Luke's[e] with the *Gk.*; and that of John,[f] who was an eye-witness, standing close to the cross, with the *Heb.*; while Matthew gives the general tenor of the three.[g] **king . . Jews,** Pilate's shaft struck home.[h]

the accusation

*a* See *Duns. Bib. Nat. Sci.* ii. 574.

*b Dr. Smith.*

*c* Jo. xix. 19, *q.v.*

*d* Mk. xv. 26.

*e* Lu. xxiii. 38

*f* Jo. xix. 19.

*g Conder.*

*h* Jo. xix. 20—22.

*The accusation.*—I. Posted over the head of Jesus,—now beneath His feet; II. Published in three languages—Gk., language of art and learning; Lat., of power and conquest; Heb., of the covenant race: two of the three representative tongues now proclaim His praise. Speech of nations most renowned for art, power, etc., loud in His praise. The Jews yet remain to be subdued to the cross. Some are gathered as the first-fruits of the harvest of Israel; III. Written in scorn, it is becoming the world's rallying cry.

"The three tongues that were written upon the cross—Greek, Latin, and Hebrew—to witness Christ to be the King of the Jews, do each of them in their several idioms avouch this singular axiom, that Christ is an all-sufficient Saviour; and a threefold cord is not easily broken."—*T. Brooks.*

*Sufferings of crucifixion.*—Of all the devices of cruel imaginations, crucifixion is the masterpiece. Other pains are sharper for a time, but none are at once so agonising and so long. One aggravation, however, was wanting, which, owing to the want of knowledge in painters, is still, we believe, commonly supposed to have belonged to the punishment. The weight of the body was borne by a ledge which projected from the middle of the upright beam, and not by the hands and feet, which were probably found unequal to the strain. The frailty of man's frame comes at last to be its own defence; but enough remained to preserve the pre-eminence of torture to the cross. The process of nailing was exquisite torment, and yet worse in what ensued than in the actual infliction. The spikes rankled, the wounds inflamed, the local injury produced a general fever, the fever a most intolerable thirst; but the misery of miseries to the sufferer was, while racked with agony, to be fastened in a position which did not permit him even to writhe. Every attempt to relieve the muscles, every instinctive movement of anguish, only served to drag the lacerated flesh and wake up new and acuter pangs; and this torture, which must have been continually aggravated until advancing death began to lay it to sleep, lasted on an average two or three days. With these harrowing details in the

"The light of the sun is always the same, but it shines brightest to us at noon; the Cross of Christ was the noontide of everlasting love—the meridian splendour of eternal mercy."—*J. Maclaurin.*

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mind's eye, a painting of the crucifixion is sometimes viewed as a representation of physical suffering; but the Christian regards it as "the universal frame of nature giving testimony to Christ's divinity."[e]

[e] *Tholuck.*

**Christ derided**

**38—40. thieves,**[a] robbers, highwaymen, of wh. there were at that time many in Judæa. **with Him,** thus classing Him with the vilest. **passed by,**[b] not even deigning to stop. **wagging . . heads,**[c] malicious triumph.[d] **save thyself, to** save *them* He submitted to all this, and did *not* come down. **if . . Son . . God,** like their father, the devil, whose works they do, they dispute His Divinity.[e] **come . . cross,** oft. well for men that their wishes are not granted.

*The scoffing wayfarers.*—"Passers-by," representative men. I. Reason of their conduct: 1. Christ was unpopular—they went with the stream; 2. It gratified their vanity—we are wise, open-eyed men; 3. They felt the bitterest hatred—practical Christianity always repulsive. II. The heinousness of their conduct: 1. They misrepresented His words; 2. They derided His claims; 3. They jested at His agonies. III. Show the folly of their conduct: 1. Thought there was force in their argument; 2. Imagined themselves secure; 3. What did they gain? IV. Treatment their conduct received—silence: 1. The disciples did not denounce them; 2. Nor did the crowd protest; 3. Nor did Jesus speak—His public sayings were ended; He is silent, but observant. "I say unto you, that for every idle word that men shall speak, they shall give account thereof."[f]

*Ungenerous revilings.*—"It was the basest of the populace, in Gibbon's words, that so inhumanly exulted in torturing the unfortunate Emperor Andronicus, rejoicing to trample on the fallen majesty of their prince. In that long and painful agony, his last, 'Lord, have pity upon me' (to heaven), and 'Why will ye bruise a broken reed?' (with another address) were the only words that escaped from his mouth. Even Robespierre condemned the 'senseless brutality' with which Hébert had conducted the proceedings against the 'Austrian woman,' and at a celebrated 'regale' given by Barère, became so excited in talking on the subject, that he broke his plate at table, in the violence of his gesticulation."[g]

[a] Mk. xv. 27; Lu. xxiii. 32; Jo. xix. 18; *cf.* Is. liii. 12. See *Lowth's Trans. of Isa.* liii. 9.

[b] Lam. i. 12.

[c] Ps. cix. 25.

[d] *Meyer; cf.* Ps. xxii. 6 *ff.*

[e] Ma. iv. 3—6.

"God most peculiarly and directly hates such an arrogant disposition as is apt to crow and insult over the failings and lapses of others."—*South.*

[f] *Stems and Twigs.*

[g] *Francis Jacox.*

"What would the nightingale care if the toad despised her singing? She would still sing on, and leave the cold toad to his dank shadows. And what care I for the sneers of men who grovel upon earth? I will still sing on in the ear and bosom of God."—*Beecher.*

**41—43. priests,** official servants of the *merciful* God. **mocking,**[a] was there no word of comfort that such men might speak? **saved others,** spoken ironically, truer than they intended.[b] **himself . . save,** what was there of Himself that needed saving, that that death did not save.—His official, representative character, &c. **come down,** this He might have done. But where would our salvation have been? **believe,** yet He did a greater thing, even rose fr. the dead, and they believed not.[c] **trusted**[d] **. . God,** also ironical, but an unconscious truth. In consequence of this trust He was willing to die.[e]

*Priestly scoffers.*—Observe: I. What they fearlessly imperilled—*i.e.* their reputation for dignity and sanctity: 1. As men;—mocking is child's play; 2. As rulers—partisan judges; 3. As ministers of religion—*sin* should evoke sorrow, and *grief* sympathy. II. What they unintentionally attested: 1. He saved others; 2. He trusted in God; 3. He said, "I am the Son of God." III. What they inadvertently proved: 1. They affected

"We should never strike one unnecessary blow at a victim over whom Providence holds the scourge of his resentment."—*Goldsmith.*

[a] Job xiii. 9; Ps. xxxv. 15, 16; lix. 9; Is. xxviii. 22; Ro. xv. 3.

[b] Mk. v. 41; Lu. viii. 14; Jo. xi. 43.

[c] Ma. xxviii. 11—15.

[d] Ps. xxii. 7, 8.

[e] Ma. xxvi. 39, 42, 53, 54.

jealousy for Jehovah—the phrase, "let him deliver," etc., betokens infidelity; 2. They professed sincerity—(*a*) They demand a display of superhuman power; (*b*) when it was displayed they did not believe. Learn—1. Men may occupy exalted positions in the church, and be destitute of true piety; 2. What do these scoffers now think of their folly? what will those who scoff now, think presently?

*Reproach in excess.*—"When the allied princes entered the castle of their defeated foe, the renowned Sickengen, and found that intrepid soldier in a vault, mortally wounded, they spared not to overwhelm him with objurgations and reproaches. His only answer was, 'Leave me at peace, for I must now prepare to answer to a greater Lord than you.' It impeaches the greatness of Trivulzio, known in Milanese history as the Great, *il Magno*, that when his prisoner Ludovico Sforza was brought before him he treated him ungenerously, and 'loaded him with reproaches.' All that is known of the last moments of the so-called last of the Crusaders, Cardinal Julian (Cæsarini), on the battle-field of Varna, is that they were haunted by the pitiless presence of a Polish bishop, who had protested against the fatal breach of treaty with the Turks. 'There rode up to his side in this moment' of agonising conflict one whose cruel reproaches sank deep into the ears of the dying man, whom he reviled for his breach of faith, and charged with all the misery and slaughter of that fatal day. Having outpoured to the bitter dregs the cup of his fury and vindictive insult, Bishop Gregory left Cardinal Julian to die." *f*

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*f Francis Jacox.*

"If ye were not strangers here, the dogs of the world would not bark at you. The world is one of the enemies that we have to fight with, but a vanquished and overcome enemy, and like a beaten and forlorn soldier; for our Jesus hath taken the armour from it. You shall not be free from the scourge of the tongue, nor of disgraces, even if it were buffeting and spitting upon the face, as was our Saviour's case, if you follow Christ."—*Rutherford.*

**44. thieves,** *a both,* **at first, reviled Him.** One was aft. penitent and reproved the other. "Nor are examples wanting of men who, while enduring slow agonies, have first blasphemed, and aft. been converted." *b* **cast . . teeth,** Gk. "reproached Him." Apt scholars of the priests. Perh. angry bec. their death may have been precipitated by that of Jesus.

*Demands of sinners not complied with.*—I. Bec. compliance with them would defeat the Divine plan of redemption; II. Bec. they themselves create the diffs. wh. they claim to have removed; III. Bec. suff. evidence of the importance of religion has been already given; IV. Bec. you have not yet improved what God has already done in your behalf; V. Bec. demands already acceded to have not been improved; VI. Bec. in the very act of making them, you admit what justifies your condemnation; VII. Bec. by them you lay the blame of your continued impenitence on God. *c*

*a* Mk. xv. 32; Lu. xxiii. 39—43.

*b Crit. Eng. Test.*

*c Rev. S. Harris.*

"Ridicule is not the test of truth, because truth must always be the test of ridicule."—*Bp. Horne.*

**45. sixth hour,** *a* noon. **darkness,** *b* supernatural. No eclipse of sun, bec. it was full moon. "Those whose belief leads them to reflect *who* it was then suffering, will have no dif. in accounting for these signs of sympathy in nature, nor in seeing their applicability." *c* **land,** *d* prob. Judæa only is meant. **ninth hour,** three o'clock p.m. Time of evening sacrifice.

*Nature's testimony to Christ.*—I. Creation is dependent upon Christ's consciousness; II. Nature is entirely dependent upon spirit; III. Fate of the earth is entirely dependent upon the fate of the kingdom of God. *e*

*The sun veiled his brightness.*—Whitefield, preaching to a crowd that had assembled to witness an execution, observing that some turned their heads aside and wept, exclaimed, "Those tears

supernatural darkness

*a Kitto* on Ac. iii. 1.

*b* Mk. xv. 33; Lu. xxiii. 44.

*c Alford,* who refs. to early Fathers as appealing to profane testimony for its truth (*Tertull. Apol.* c. 21, *Origen, c. Cels.* ii. 33; *Euseb. in Chronicon*). "*Phlegon,* a

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from astronomer speaking of this very time, testifies of this."—*Jacobus.*

*d* See *Watson's Reply to Gibbon, Let.* 5.

*e Lange.*

are precious, and will be held in remembrance. How different it was when the Saviour of mankind was extended on the Cross! The Jews, instead of sympathising in His sorrows, triumphed in them. They reviled Him with bitter expressions, with words more bitter than the gall and vinegar which they handed Him to drink. Not one, of all that witnessed His pains, turned his head aside, even in the last pang. Yes, my friends, there was one: that glorious luminary," pointing to the sun, "veiled his brightness, and travelled on his course in tenfold night."

**Eli, Eli, lama Sabachthani**

*a* Mk. xv. 34; Ps xxii. 1; He. v. 7, 8.

*b* Jo. xvi. 32. *Conder.* See *Dr. Spencer's* "*Banqueting House,*" 50.

*c Stems and Twigs.*

"Phocian, an Athenian captain, being condemned to death, and seeing one Enippus condemned to the same death, but very fearful, he comforts him with these words: 'Is it not enough to thee that thou art to die with Phocion?' Should it not comfort us in suffering, that we die with Christ?" — *S. Coley.*

**46. Eli . . Sabachthani,**[a] Chaldee, not Heb. words. Evidently the Ps. was present in the thoughts of Christ. These words "express, I cannot doubt, mental anguish and an inward sense of bereavement. The *possibility* of the sense of His Father's presence and favour being interrupted, as far as the human consciousness of Jesus was concerned, follows fr. the fact of His being truly and completely man; and is implied in the very expression of comfort wh. that sense of His Father's presence supplied."[b]

*The exceeding bitter cry.*—I. Strive to explain the difficulty sugg. by it. (See above). II. Admire the great excellences of it: 1. The depth of His love to His Father; 2. The strength of His faith—"*my* God;" III. Draw some inferences fr. it: 1. The reality of His sufferings; 2. Their substitutionary character Learn: how exceedingly bitter must be the wailing of lost souls, souls unblessed with faith, or hope, or love, or conscious innocence.[c]

*Forsaken of God.*—Mr. Job Throgmorton, a puritan divine, who was described by his contemporaries as being "as holy and as choice a preacher as any in England," is said to have lived thirty-seven years without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable Mr. Dod in the following words, "What will you say of him who is going out of the world, and can find no comfort?" "What will you say of him," replied Mr. Dod, "who, when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast Thou forsaken me?" This prompt reply administered consolation to the troubled spirit of his dying friend, who departed an hour after, rejoicing in the Lord.

*a* Jo. xviii. 28, 29.

"It is still believed that drinking causes the death of impaled persons, and water is withheld to prolong their sufferings."—*Dr. Smith.*

*b* Mk. xv. 36; Jo. xix. 28, 29.

*c Lange.*

*a* "But tears in mortal miseries are vain."—*Horne.*

**47–49. some,** most likely of the soldiers. **there,** near the Cross. **this man,** spoken contemptuously—*this.* **Elias,** wh. the word Eli (pron. "*Aylee*") would somewhat resemble to Rom. soldiers whose knowledge of Heb. was very slight. **straightway,** Jesus having said "I thirst."[a] **vinegar,** the thin wine com. used by the Rom. soldiers called *acetum,* or *posca,* when mixed with water. **reed,**[b] stalk of hyssop. **let be,** it is sufficient.

*Christ's thirst slaked by His foes.*—A sign of His repose after the fight: I. In the wilderness, He hungered aft. He had fought and fully vanquished, and angels ministered unto Him; II. Here, He thirsted aft. the victorious struggle, and His enemies are compelled to minister unto Him. Jesus receives His last refreshing draught out of the hands of His enemies in token of peace,—in token that His love has vanquished the world's hate.[c]

*Not forsaken.*—The most extraordinary fact connected with the late awful visitation at New York in 1835, is, that only one life was lost. One of the papers described the rescue of a child, in

very affecting terms. A young midshipman, the son of a merchant, passing near one of the houses on fire, heard the shrieks of a female—he ran into the house—her distress was not for herself, but for her child, who was in a higher room, then on fire. He was warned not to go, as his life would be in danger, but he heeded not; and having got to the room, he found the little child playing on the bed, and (unconscious of its danger) delighted with the blaze around it. He snatched it up, escaped in safety, and delivered it to the agonised mother, who, frantic with joy, threw her arms around the neck of the benevolent hero, and exclaimed—"My God, my God, Thou hast not forsaken me!"

**50—53. loud voice**, saying, "*it is finished.*"[a] **yielded . . ghost**, *lit.* "let go his spirit." **veil**,[b] curtain divid. the Holy place fr. Holy of Holies. **rent . . bottom**, *manifesting* that Christ is the way into God's presence.[c] **earth . . quake**, it was on the ground that the old original curse fell.[d] **graves . . opened**, by the earthquake. **bodies . . arose**, prob. this was aft. the resurrection of Christ.[e] Mat. anticipates. **appeared**, no doubt at first alarming, but aft. greatly confirming the faith of the disc. in the resurrection etc. of Jesus.

*Purposes of the prodigies attending the crucifixion.*—I. In attestation of the personal dignity and character of Christ; II. To attest the importance and magnitude of the event itself; III. To portend the destruction of the temple, abolition of Mosaic ritual, and downfall of Jewish state; IV. To exhibit what should be the principal effect produced by the death of Christ; V. Impossible not to see here a sign and exemplification of the future resurrection of the body.[f]

*An infidel's view of the death of Christ.*—"The death of Socrates, peacefully philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonising pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of his tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."[g]

**54—56. centurion**,[a] this officer would be needed, since each condemned person had a guard of four soldiers.[b] **truly . . God**, at first they were convinced that He was a good man:[c] but as these prodigies increased they felt that He was more than a man; and their hearts verified the words of Jesus.[d] **many**,[e] the names of only a *few* are given. **M. Magdalene**, *i.e.*, of Magdala.[f] **Mary . . Joses**,[g] wife of Alpheus or Clopas.[h] **mother . . children**, Salome.[i]

*Prodigies and portents.*—I. Believing suppliants have become priests—the rent vail; II. The dead arise—power of Christ over realm of king of terrors; III. Gentile soldiers fear God and confess Christ—firstfruits in the Gentile world; IV. Women stand beneath the Cross, and beside the grave—God's heroines; V. The earthquake a type of—1. The end of the old world; 2. The beginning of the new.

*The crucifixion realised.*—Col. Gardiner was won from a life of worldly pleasure by a dream, in which he saw the Saviour hang-

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"To our own sorrows, serious heed we give;
But for another's woe soon cease to grieve."—
*Pindar.*

**death of Jesus**

*a* Jo. xix. 30.

*b* Ex. xxvi. 31—33; 2 Ch. iii. 14; Le. xvi. 2, 51; xxi. 23.

*c* He. ix. 7—22; Ep. ii. 14.

*d* Ge. iii. 17.

*e* Ac. xxvi. 23; 1 Co. xv. 20—23; Ho. xiii. 14; 1 Th. iv. 14.

Besides traces of this e.-quake in Judæa, heathen writers speak of one wh. destroyed twelve cities of Asia in time of Tiberius. *Macrobius; Tacitus Annal.* ii. 47; *Suetonius Tib.* 48.

*f* *Preacher's Portfolio*, ii. 165; *T. Adams's Works*, ii. 98; *Belfrage Sac. Add.* 125—129.

*g* *Rousseau.*

**centurion**

*a* Ma. viii. 5.

*b* Ac. xii. 4.

*c* Lu. xxiii. 47.

*d* Jo. xix. 7.

*e* Lu. viii. 2, 3.

*f* Ma. xv. 39.

*g* Ma. x. 3.

*h* Jo. xix. 25, *marg.*

*i* Ma. iv. 21.

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"God often lays the sum of His amazing Providences in very dismal afflictions; as the limner first puts on the dusky colours, on which he intends to draw the portraiture of some illustrious beauty. The Church grows by tears and withers by smiles."—*Charnock.*

**the burial of Jesus**

Mk. xv. 43; Lu. xxiii. 50; Jo. xix. 38.

ing on the cross, and saying, "I have suffered this for thee, and is this thy return?" The deep conviction of his ingratitude led him to repentance and a life of piety.—A little girl in a mission-school sat on the front seat; and, when the superintendent was telling about how they hanged Jesus on the cross, the tears came to her eyes, and she had to get up and go out. In the afternoon, she came back, smiling; and the superintendent asked her, "Mary, where did you go this morning?" And she said, "Oh, teacher! I could not stand it when you spoke to us about Jesus being nailed on the cross; for I felt just as if I helped to pound the nails in; and I went off a little piece from the school, and got down on my knees, and told Jesus that my sins helped to hang Him on the cross; and I asked Him to please forgive me for helping to kill Him; that I was so sorry! but now I feel so happy!"

57, 58. **rich man,** a very exceptional case.[a] **Arimathæa,** (= heights) = Ramah,[b] whose site is supp. to be marked by the mod. vill. of *Renthieh.* **disciple,** a secret one, like Nicodemus.[c] **went . . Pilate,** men of wealth and position would have a ready access and more influence. **begged . . body,** how, if a day sooner some few *such* men had been as anxious to save His life? **delivered,** but first was assured of His death.[d]

*The rich disciple.*—I. Cared more about the sepulchre for the dead Christ, than service to the living Saviour,—nothing heard of Him till now. Rich Christians often more careful about ceremonies, than true work and the true spirit; II. Cared more about the silent body, than the speaking lips of Jesus—hence did not confess and follow the living Redeemer; III. Though late in the field as a public confessor, His influence was exerted most usefully for the Church—a poor and influential suppliant would have been spurned by Pilate. The wealth of Joseph was his shield. The rich man's well-constructed tomb furnished opportunities to both foes and friends for testing the reality of the resurrection. IV. Rich Christians have their uses—their influence often protective, and their wealth sustaining to Christian institutions, etc. *Plain questions for rich professors.*—I. How much are you worth?—think of the poor; II. How did you get your money?—will the mode bear reflection? III. What are you now doing with your money?—what *could* you, and *ought* you to do? IV. How do you think your accounts will look in the light of the coming judgment? See to it that you be not described as "one who laid up treasure for himself, and was not rich towards God."

*A fable.*—A young man once picked up a sovereign lying in the road. Ever afterwards, as he walked along, he kept his eye steadfastly on the ground, in hopes of finding another. And, in the course of his long life, he did pick up at different times a good amount of gold and silver. But all these days as he was looking for them, he saw not that heaven was bright above him, and nature beautiful around. He never once allowed his eyes to look up from the filth in which he sought the treasure, and when he died a rich old man, he only knew this fair earth of ours as a dirty road to pick up money as you walk along.

59, 60. **linen cloth,** along with the myrrh and aloes brought by Nicodemus,[e] and the spices brought by the women[f] (the Jewish kings were usually buried in spices), the approaching

Is. liii. 9 (see *Lowth's trans.*); Ma. xiii. 22; xix. 23.
1 S. i. 1; vii. 17.
Jo. xix. 38, 39.
Mk. xv. 44, 45.
Arimathea = dual of *Ramah,* with the art. *Haramathaim.*—*Stanley, Sin. and Pal.* 224.
"Riches and a high position are undoubtedly accompanied with danger (1 Co. i. 26) yet God has His own among the noble and wealthy (1 K. xviii. 12, 13)."—*Canstein.*
"Riches and prosperity either kill with care or surfeit with delight."—*Mason.*
"Be not proud of riches, but afraid of them, lest they be a *silver bar* to cross the way to heaven. You must answer for riches, but riches cannot answer for you."—*Mason.*

Jo. xix. 39, 40.
Mk. xvi. 1.
Jo. xix. 41, 42.

Sabbath leaving no time for completing the funeral ceremonies. **new tomb**, in a garden nr. Golgotha,[c] undefiled by any previous interment.[d] **rolled . . door**, "This tomb, like that of Lazarus,[e] was a chamber excavated in the rock, with a low doorway, but large enough for persons to enter into it;[f] and no doubt having separate niches hewn for the bodies.[g]

*Through Christ's death secret disciples gain power to confess Him.*—For it teaches them—I. Their full guilt; II. The world's full condemnation; III. The perfect vanity and wretchedness of the fear of man; IV. The perfect glory of the vicarious death of Christ.—Joseph of Arimathea; or, the wonder how, in spite of all, the rich enter into the kingdom of heaven.[h]

*The Holy Sepulchre.*—"Its site has been the subject of much and fruitless controversy. Its discov. by Constantine is related by Eusebius,[i] who tells us that cert. impious persons had heaped earth upon the sacred cave and erected a temple of Venus upon the site; that Constantine caused the Temple to be demol. and the earth to be removed; and that as soon as this was done, there appeared immediately beneath the covering of earth the cave in wh. our Saviour had been buried.—The principal views are these: 1. That the present church of the H. Sepulchre marks the true site. The arguments in fav. of this are summed up and defended by Rev. G. Williams[k] and Prof. Willis. Korte, a German printer, was one of the first to question its genuineness.[l] 2. Prof. Robinson 'comes to the conclusion that the true site is now, and must in all prob. ever remain, a mystery.' 3. Mr. Fergusson asserts that the building now known as the Mosque of Omar, called by Moslems 'The Dome of the Rock,' is the identical church wh. Constantine erected over the rock wh. contained the Tomb of Christ."[m]

**61. other Mary, the mother of James and Joses;**[a] **John**, her new-found son, having led home the mother of Jesus.[b] **sitting . . against**, observing. Thus, with others, being witnesses of the fact that He was buried there. When the interment was over and the stone was fixed, they returned to prepare the spices, etc. to complete the embalming aft. the Sabbath, during wh. they rested.[c]

*The quiet Sabbath;* or, the death-rest of Jesus in its twofold efficacy—I. It institutes the Sabbath of redemption in the disciples' hearts; II. It institutes the godless labour of wicked fear in the enemies' camp. *Gethsemane, and the holy sepulchre;* or, the garden of struggle converted into the garden of rest. *Paradise and the accursed field of Golgotha;* or, the garden of the grave and the resurrection; or, the old and the new world.[d] *The sacred evening*—I. The quiet rest of the perfected Endurer; II. The quiet repentance of the convulsed world; III. The quiet labour of the loving friends; IV. The quiet peace of the holy grave.[e] *The Burial of Jesus manifests*—I. The believer's courage; II. Love's power; III. Truth's seal; IV. The mourner's consolation.[f]

*The colour of mourning.*—It is singular to observe the different colours different countries have adopted for mourning. In Europe, *black* is generally used, as representing darkness, which death is like to. In China, *white*, because they hope that the dead are in heaven, the place of purity. In Egypt, *yellow*, representing the

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*d* Ps. xvi. 10; cf Ac. ii. 25—31.

*e* Jo. xi. 38.

*f* Jo. xx. 5—8.

*g* *Conder*; see also *Kitto Pict. Com.* Jo. xi. and xix.

The piece of rock used to close a sepulchre is called in the Talmud "*a roller.*"

*h* *Lange.*

*i* *Vit. Const.* iii. 25—28.

*k* See his *Holy City.*

*l* In 1728.

*m* *Smith's N. Test. Hist.* 290.

"The ancients erected no altars to death, because it is inexorable, and no way to be prevailed upon or to be escaped by any of us."—*Wanley.*

*a* v. 56; Mk. xv. 47.

*b* Jo. xix. 38—42.

*c* Lu. xxiii. 56.

"As God watched over His Son, and revealed His care visibly, so will He guard and take care of Christ's members in death."—*Starke.*

*d* *Lange.*

*e* *Gerok.*

*f* *Kuntze.*

"The origin of the Turk's turban is supposed by many to have been the wearing of the winding-sheet to remind the wearer of his own mortality."—*Bonar.*

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decay of trees and flowers. In Ethiopia, *brown*, the colour of the earth from whence man is taken, and to which he returns. In some parts of Turkey, *blue*, representing the sky, where they hope the dead are gone; but in other parts, *purple*, or *violet*, because being a kind of mixture of black and blue, it represents, as it were, sorrow on one side and hope on the other.[g]

62—64. **next day**, *i.e.* the Sabbath (*Nisan* 16th), called "a high day."[a] **chief priests**, *etc.*, who prof. to be such punctilious observers of the Sabbath, yet thus violated, acc. to their view, the great Sabbath of the Passover week. **came . . Pilate**, who, doomed to repeated visits fr. Jews whom he despised, *ill.* the penalties and perplexities of office. **rise again**, so they did rightly interpret the words of the witnesses concerning the temple![b] Conscience sharpened *their* memory, and sorrow clouded that of the disciples. **made sure**, as if it were in man to make it sure against "the power of His resurrection." **lest . . say**, being deceivers themselves, they cannot believe in the honesty or sincerity of others. A common failing; men judge others, unconsciously, by themselves. **last . . worse . . first**, what was the first? prob. they ref. to the disc. being allowed so far to dispose of the dead body of their friend and Lord. **Their malice, coupled with fear, pursues Jesus to the tomb.**

*The guarded sepulchre.*—I. The precautions used to secure the tomb; II. The advantages derived thence to the cause of Christ. III. Some general deductions fr. the subject—1. How vain the counsels of the ungodly; 2. How happy are they who have God on their side.[c]—*Priests and Pharisees in their ever-abiding dread of Christ.*—I. Cunning pretences; II. Antiquated seals of authority; III. Borrowed guards.

*The resurrection.*—In each of the three great periods of the church was exhibited an instance of one taken up into heaven, body and spirit, as an encouragement to the hope of believers of attaining the same felicity. Enoch before the law was given; Elijah under the legal economy; and Jesus Christ under the evangelical dispensation. And God, in conducting these events, has gradually disclosed life and immortality from the dawning of the morning light to the full glory of meridian splendour.[d]

65, 66. **Pilate said**, peevishly; annoyed by these repeated solicitations of friends and foes of a crucified person. **ye . . watch**, let it be as you wish; take a watch or guard. He desires to please all, that He may seem impartial and offend none. **so . . went**, little dreaming that they were about to add additional testimony to the resurrection, and involve themselves in other perplexities and crimes.[a] **sealing**[b] **. . watch**, making "surety doubly sure." They therefore knew that Jesus was in that tomb. So the moonlight night closed in, the stone door cemented in its place, and four stalwart Rom. soldiers watching "the place where they laid Him."

*The vicissitudes of truth.*—I. Here we have truth suppressed by wicked men. "Command . . sure." Why?—(1) not because He was an alien—He was a Jew; or (2) bec. of His mir.—they were liked; or (3) bec. of defective moral character; or (4) anything peculiarly repulsive in His bodily person; but *because of the truths He represented*—1. Because they clashed with their

[g] *Ency. Brit.*

[a] Jo. xix. 31.
[b] Ma. xxvi. 61.
"I see no greater diff. in believing the resurrection of the dead, or the conception of the Virgin, than the creation of the world. Is it less easy to reproduce a human body than it was to produce it at first?"—*Pascal.*
"The Jews call their synagogues Beth Chayim, the house of the living, showing how they believe in the resurrection."—*Bowes.*
"A Christian, seeing a painter painting death, as usual, as a skeleton with a scythe, remarked, 'For my part, I should paint death as an angel with a golden key.'"—*Bowes.*
"Death stung himself to death when he stung Christ."—*Romaine.*
[c] *Rev. C. Simeon, M.A.*
[d] *Hunter.*

[a] Ma. xxviii. 11—15.
[b] Da. vi. 17.
The poet Tennyson has the following motto in incrusted tiles on the pavement of his entrance-hall: *Y Gwyr yn Erbyn y byd*; *i.e.* "the truth against the world."
"It takes a good many shovelfuls of earth to bury the truth."—*Swiss Proverb.*
"Truth for a time may be obscured, but not in the end. It is like a piece

prejudices, pride, and interests; 2. Bec. they had no confidence in their own principles. II. Here we have the truth emancipated by the great God. This *ill.*—1. The shortsightedness and helplessness of the opponents of truth; 2. The tremendous phenomena wh. are sometimes connec. with the emancipation of truth; 3. The certain and punctual fulfilment of the Divine Word. III. Here we have truth sought, discovered, and proclaimed, by true disc. (see xxviii. 1—).[c]

## *CHAPTER THE TWENTY-EIGHTH.*

**1. end . . Sabbath,**[a] when the S. was over; *lit.* "late of the Sabbath." By strict Jewish reckoning it ended the even. bef. **first . . week,** Nisan 17th—Apr. 8th—First Lord's day—"Easter day." **came . . see,** preparatory to coming to finish the embalming.

> "Not she with trait'rous kiss her Master stung,
> Not she denied Him with unfaithful tongue;
> She, when Apostles fled, could danger brave,
> Last at His Cross, and earliest at His grave."[b]

*Truth sought, discovered, and proclaimed by true disciples.*—I. Truth sought: 1. They sought with loving hearts; 2. They were supernaturally directed. II. Truth discovered (v. 9). III. Truth proclaimed (v. 10).[c]—*The morning of the resurrection.*—I. Dawn; or the victory of light over darkness. II. Sunrise; Christ's manifestation; the greeting; the adoration; the commission.—*First to Mary Magdalene;* or Christ risen for the pardoned sinner. The grave of Christ transforms our graves.[d]

*Searching for the truth.*—"Truth, indeed, came once into the world with her divine Master, and was a perfect shape most glorious to look on; but when He ascended, and His Apostles after Him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon, with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, nor ever shall do, till her Master's second coming: He shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection."[e]

**2–4. was,** had been bef. arrival of the women. **angel,**[a] ready to serve the Lord of Angels when the proper time had come. **rolled,** where now were the *seal* and the *watch?* **stone,** wh. was very great.[b] **door,** He who came to preach deliverance to the captives,[c] and proclaim the glorious liberty of the sons of God, cannot be detained a prisoner Himself by the conquered king of terrors. **sat . . it,** who now, of the guards, can roll it back? **countenance . . raiment,** their appearance and "their garb was suited to their message."[d] **fear,** "not even military boldness can endure celestial power."[e]

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of sound timber, hurled into the water. By force it may be driven out of sight, but as soon as the violence is removed, the timber will again appear. Its nature is to rise." *c Homilist* v. 51, *first ser.*

**the resurrection**

*a* Mk. xvi. 1; Lu. xxiv. 1; Jo. xx. 1. For crit. discus. of hist. of resurrection see *Dr. Robinson Bibliotheca Sacra*, 1845, 162 *ff.*

"There is a great difference betw. having truth on our side, and being on the side of truth."

*b Eliz. Barrett.*

*c Homilist* v. 52, *first ser.*

*d Lange.*

*e Milton.*

"Truth, when not sought after, sometimes comes to light." — *Menander.*

"'What is Truth?'—In the Vulgate, these words are 'Quid est veritas'? A striking anagram has been made out of these letters—Est 'vir qui adest.' (It is the man who stands before thee)."—*Bowes.*

*a* Ma. xxvi. 53.

*b* Mk. xvi. 4, 5.

*c* Is. lxi. 1; Lu. iv. 16, 19.

*d Bengel.*

*e Crit. Eng. Test.*

"The German designation of their burying-place also—

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"God's Acre"—brings out another aspect of resurrection truth (Lu. xx. 38)."—*Bowes.*

*f Homilist* v. 47, *first ser.*

*g Horne*

"The grave was never intended to be a sanctuary to defend sinners from the hand of justice, but a close prison to reserve them against the day of trial, that they may be forthcoming." — *Gurnall.*

*The resurrection of Christ* may be looked upon (1) as a confirmation of the truth of Christianity; (2) as a pattern and pledge of the resurrection of the good; (3) as a symbol of man's true spiritual elevation.[f]

"*The Holy Sepulchre*" is a sarcophagus of white marble, destitute of ornament, and slightly tinged with blue; 6-ft. 1¼-in. long, 3-ft. 0¾-in. broad, and 2-ft. 1¼-in. deep, measured on the outside. It is but indifferently polished, and appears as if it had at one time been exposed to the pelting of the storm and the changes of the seasons, by which it has been considerably disintegrated. Over it are suspended twelve massy splendid silver lamps, the gifts of monarchs and princes: these are kept continually burning, in honour of the twelve Apostles. The sarcophagus occupies about one half of the sepulchral chamber, and extends from one end of it to the other. A space, not exceeding three feet wide, in front of it, is all that remains for the reception of visitors, so that not more than three or four persons can be conveniently admitted at a time. Over the sarcophagus is a large painting, representing Christ bursting the bonds of the tomb, and his triumphant ascent out of the grave on the morning of the resurrection. A Greek or Latin priest always stands here with a silver vase of incense, which he waves over the pilgrims."[g]

**words of the angel**

*a* Lu. xxiv. 23.

*b* Ma. xvi. 21; xvii 23; xx. 19; xxvi. 32.

*c* 1 Th. iv. 13, 14; Ro. viii. 10, 11.

Firstfruits offered the day after the Passo. Sabbath as the pledge of the whole harvest (Le. xxiii. 9—14). "The very first employment of Israel in Canaan was preparing the type of the Saviour's resurrection, and their first religious act was holding up that type of a risen Saviour."—*Bonar.*

*d Rev. C. Simeon, M.A.*

"The anc. salutation of the Christians when they first met on Easter morning, was, 'Christ is risen;' to wh. the answer was, 'Christ is risen indeed;' or else, 'and hath ap-

**5, 6. angel . . said,**[a] strong both to do great deeds and speak kind words. **women,** leaving the soldiers in their "death-like swoon." **fear not,** for they, too, were doubtless alarmed by the glorious vision. **know . . seek,** what else could they want in that sad place; sugg. also of angelic knowledge and insight. **not here,** the tomb is no fit place for the Lord of life. **risen,** not stolen away and hidden by the enemy. **as . . said,** more than once, that His friends might be prepared.[b] **come,** be not afraid, here is no dead body to look upon. **see . . lay,** now empty. The picture of the future sepulchre of every one who falls asleep in Jesus.

*The empty sepulchre.*—I. A witness: 1. For the truth of His mission; 2. For the sufficiency of His mediation. II. A pledge: 1. Of Christ's power to raise us to a spiritual life; 2. Of His determination to raise us to eternal life. Application—1. To the unbelieving rejector of the Gospel salvation; 2. To the humble seeker of a crucified Saviour.[d]

*The Church of the Holy Sepulchre,* with the *Sepulchre* itself, is a prominent object of attention to the devout pilgrim. The *Holy Sepulchre,* in which, according to ancient tradition, the body of the Redeemer was deposited by Nicodemus, after he had taken it down from the Cross (John xix. 39—42), stands a little north of the centre of this church, and is covered by a small oblong quadrilateral building of marble, crowned with a tiny cupola standing upon pillars, and divided into three compartments. Over the entrance to this edifice, the reader will observe a temporary covering of canvass extended by means of cords, the object of which is to prevent the voice of the preacher, who lectures from the door of the Sepulchre during Passion week, from being dissipated in the dome above and rendered inaudible. The first compartment is an antechamber, which may contain six or eight persons: here the pilgrims put off their shoes from their feet, before they enter upon the holy ground within; where

occupying half of the second part of the building, is "the place where the Lord lay" (Matt. xxviii. 6). The third compartment is a small chapel appropriated to the Copts, which is entered from behind, and which has no internal communication with the others.

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peared unto Simon.'"—*Bowes.*

**7, 8. quickly,** good news cannot be too soon told to sad hearts.[a] **risen,** that they, remembering what "he said," may have their faith strengthened, as well as their grief removed. Christ's thoughtful regard for afflicted disc. **Galilee,** the appointed place.[b] **fear,** naturally caused by the presence of the A.[c] **joy,** at what they had seen and heard. **run . . word,**[d] would that all Christians were as obed., and as anxious to impart comfort to the sad.

*The way to and from the sepulchre.*—I. The road thither—1. Visible grief—to anoint the Lord; 2. Secret hope—to see the grave; 3. The great experience—stone, angel, etc. II. The road thence—1. Fear and joy; 2. The salutation of Jesus; 3. The commission.[e]

*Sorrow ministering to joy.*—It is said, that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands, dropping one fading leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, often, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul.[f]

a Ps. xxv. 25; Mk. xvi. 10.

"Evil news rides post, while good news baits."—*Milton, Sam. Ag.* 1538.

b Ma. xxvi. 32; Mk. xvi. 7; Lu. xxiv. 6; Jo. xxi. 1.

c Da. x. 7, 8; Lu. i. 12.

d Mk. xvi. 8.

e *Lange.*

f *Mrs. H. B. Stowe.*

"In this world full often our joys are only the tender shadows which our sorrows cast."—*Beecher.*

**Jesus appears to the women**

Jo. xx. 14, *ff.*

**9, 10. Jesus,** rewarded their obedience, and love, by giving them this proof of His resurrection. **all hail,** the first record. words of the risen Saviour, a desire for that health or wholeness wh. He had previously by His mir. symbolised, and now ever lives to promote. **held . . feet,** kissing hand, feet, hem of garment, oft. mentioned in Scripture as marks of respect.[a] **brethren,**[b] neither His death, nor their abandonment, nor Peter's denial had dissolved their relationship. **that . . go,** He will test their faith. **see me,** He will reward their faith.

*The appearance of the risen Lord.*—I. What is presupposed—"and as they went;" II. How it anticipates itself—a meeting, a greeting; III. What it effects—"and they came," etc.; IV. What it enjoins—"go tell one." *The relation of the Risen One to His people.*—I. The old—they search and find Me another, in faith and love; II. A new—they worship Him; He names them brethren.—Joseph's hist. is in this case fulfilled; he was sold by the sons of Israel, and yet revealed himself in his princely majesty to *his* brethren.[c]

*Effects of telling news, good and bad.*—For the messenger of painful tidings, the shortest and simplest way of communicating the facts is the best. When the tidings were brought to Achilles, of Patroclus' death, it is simply, "Patroclus is down: they are fighting around his naked corpse; and his armour is held by the plume-waving Hector." When Gen. Burgoyne surrendered at Saratoga, the rumour one morning had reached the House of Commons. Every one was alert to hear; when Lord North arose slowly in his place, and with a solemn voice said, "Gen.

a Job xxxi 27; Lu. vii. 45; viii. 44.

b Ps. xxii. 22; Ma. xii. 50; Ro. viii. 29; He. ii. 11.

The practice ref. to (*v.* 9) still continues in the East. A Hindoo disciple, meeting his religious guide in the public street, prostrates himself before him and rubs the dust from his feet.

c *Lange.*

"When ill news comes too late to be serviceable to your neighbour, keep it to yourself."—*Zimmerman.*

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**the soldiers are bribed**

[a] 1 Ti. iii. 3; vi. 10. "A lie always needs a truth for a handle to it. The worst lies are those whose handle is true and whose blade is false.' When Aristotle was asked what a man could gain by telling a falsehood, he replied, "Never to be credited when he speaks the truth." [b] *Lange.*

"Falsehood is fire in stubble: it likewise turns all the light stuff around it into its own substance for a moment,—one crackling, blazing moment,—and then dies; and all its contents are scattered in the wind, without place, or evidence of their existence,—as viewless as the wind which scatters them."—*Coleridge.*

[c] Ac. xii. 19.

[d] Ma. xxvii. 4.

What astounding fictions must a man believe bef. he can disbelieve the simple truth.

"For words are wise men's counters, they do but reckon by them; but they are the money of fools."—*Hobbes Lev.* i. 4.

"Manifest lies require no refutation, they refute themselves."

[e] *Lange.*

[f] 1 Ti. vi. 10; 2 Pe. ii. 13—15.

[g] *Starke.*

Burgoyne and his whole army are prisoners to the Americans," dead silence of several minutes followed.

**11—13, they,** the women. **some,** having recovered fr. their swoon, and finding the tomb open and empty, and knowing not what to do, they prob. agree that while two remain on guard, the rest shall return to their employers and narrate these startling occurrences. **assembled,** meeting of Sanhedrim hastily convened. **counsel,** imagine their wonder, fear, and perplexity. **large money,**[a] a large bribe for ea. of the four to warrant them in running the risk, and secure fidelity; thirty pieces of silver enough to secure the living Christ: how much more to prove that He was dead. **stole . . slept,** a most improbable story: for if they were asleep how should they know the robbers were disciples? How could they hope to persuade men that they slept on through the noise that was made by the rolling back of the stone, etc.? So the story invented for the soldiers has *falsehood* on the very surface of it.

*Concealed self-contradictions by the enemies of truth.*—I. They imagine the most absurd fables, to destroy the glorious miracle; II. They imagine the most senseless absurdity, to destroy what is full of meaning and clear to the soul; III. They imagine what is mean, wicked, diabolical, to destroy what is sacred.[b]

*Lies to be accounted for.*—A little newsboy, to sell his paper, told a lie. The matter came up in Sabbath-school. "Would *you* tell a lie for three cents?" asked a teacher of one of the boys. "No, ma'am!" answered Dick, very decidedly. "For a dollar?"—"No, ma'am!"—"For a thousand dollars?" Dick was staggered. A thousand dollars looked big. Oh! would it not buy lots of things? While he was thinking, another boy behind him roared out, "No, ma'am!"—"Why not?" asked the teacher. "Because, when the thousand dollars is all gone, and all the things they have got with them are gone too, the lie is there all the same," answered the boy.

**14, 15. this,** story wh. we pay you for telling; or fact **that** we pay you for concealing. **governor's,** Pilate, hence these were Rom. soldiers. **persuade,** how? with more "large money?" or did they take encouragement fr. their former persuasion in the case of Jesus? **secure you,** they would need securing, since sleeping on guard was a great offence.[c] Prob. in such a case the priests would have treated the soldiers, who thus served their turn, as pitilessly as they treated Judas.[d] **took . . money,** mere mercenaries. **taught,** apt pupils of teachers who professed to be servants of a God of truth and justice. **commonly,** and willingly; not only bec. "truth is stranger than fiction;" but also bec. it is so easy to believe what one desires to be true. **Jews,** and no one else but rationalists of all nations. Marvellous is the gullibility of the incredulous wise man! **unto . . day,** hence this Gospel was written some time after.

*Sneaking slander.*—Slander sneaks along in its impotent path, in pursuit of the Gospel rushing along its winged course—I. Slander of Christ; II. Of the disciples; III. Of early Christendom; IV. Of the Reformation—*and so forth.* Judaism and heathenism unite to oppose Christianity; the hierarchy leagues with the dissolute to battle against the faith. It shall be discovered in hell that heaven has been benefited through the devices of hell.[e]

The world takes money, and acts as she is taught, against her better knowledge[d] and her conscience.[e]

A.D. 33.

Jesus appears to the disciples in Galilee

Jo. xx. 25; Mk. xvi. 11; Lu. xxiv. 11.

16—18. **eleven,** the twelfth—Judas—having gone "to his own place." **went,** under the impulse of faith, love, hope. **Galilee,** this distr. selected prob. bec. of the num. of disc. there. **appointed,** not only the distr. but the precise spot had been indicated.[a] **they saw,** the Apostles and others.[b] **worshipped,** the majority of them. **doubted,** they were not rash, impetuous, fanatical enthusiasts (*ill.* Thomas). "The slowness of the disc. to believe adds immensely to the value of that bold and unfaltering faith with wh. thenceforward, 'gave the Apostles witness of the resurr. of the Lord.'"[c] **power,** authority. To some who once, when the time was not yet, would by force make Him a king,[d] He now proclaims the setting up of His kingdom.[e]

*The gentleness and the energy of Christianity.*—"The sons of thunder." "The beloved disciple." I. Consider some things in Christianity adapted to give *gentleness* to the character: 1. The view it gives to a person of himself; 2. The view it gives of God and eternity; 3. The character of Jesus—"Lamb of God." II. Some things in Christianity adapted to give *energy* to the character: 1. The objects of effort it presents—our own, and others' salvation; 2. The motives to effort it supplies; 3. The examples of energy which it exhibits—Paul, Peter, esp. "consider Him."[f] —*The power of Christ.*—I. That Christ's power is universal in its extent: 1. All power in heaven—intercession with the Father, dispensation of the Spirit, disposal of angels; 2. All power on earth. II. That Christ's power is derived fr. another; "is given to me." Given to Him as mediator: 1. As a reward or testimony; 2. With a specific view of being employed in a particular way—"head over all things to the Church. III. That Christ's power is for man's culture: 1. The extent of spiritual culture at wh. Christ aims—"all nations;" 2. His instrumentality of spiritual culture—"teaching."[g]

*Some doubted.*—"Sitting lately," says one, "in a public room at Brighton, where an infidel was haranguing the company upon the absurdities of the Christian religion, I could not but be pleased to see how easily his reasoning pride was put to shame. He quoted those passages, 'I and my Father are one;' 'I in them, and Thou in me;' and that there are three persons in one God. Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman, and said with an oath, 'Do you believe such nonsense?' The gentleman replied—'Tell me how that candle burns?' 'Why,' answered he, 'the tallow, the cotton, and the atmospheric air, produce the light.' 'Then they make one light, do they not?' 'Yes.' 'Will you tell me *how* they are one in the other, and yet but one light?' 'No, I cannot.' 'But you believe it?' He could not say he did not. The company instantly made the application, by smiling at his folly; upon which the conversation was changed. This may remind the young and inexperienced, that if they believe only what they can explain, they may as well part with their senses, being surrounded by the wonderful works of God, 'whose ways are past finding out.'"

19, 20. **go ye,** a com. not to Apostles only.[a] **all nations,**[b] **beginning at Jerusalem.**[c] "Yet Israel is divested of his preroga-

*a* Ma. xxvi. 32.

*b* 1 Co. xv. 6.

*c Conder.*

"They doubted, to prevent our doubting."—*Leo.*

"Our doubts are traitors, and make us lose the good we oft might win."—*Shaksp.*

*d* Jo. vi. 15.

*e* Ac. x. 36; Ro xiv. 9; 1 Pe. iii. 22; Col. i. 16; Phil. ii. 9—11; Ep. i. 21, 22; 1 Co. xv. 25; He. ii. 8, 9.

*f Dr. H. A. Nelson, St. Louis.*

*g H. M. L. Walker.*

"In contemplation, if a man begin with certainties, he shall end in doubts; but if he will be content to begin with doubts, he shall end in certainties."—*Bacon.*

"Modest doubt is call'd
The beacon of the wise, the tent that searches
To the bottom of the worst."—*Shakspeare.*

*a* Ac. viii. 5; xi. 19—21.

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b Is. lii. 55; Ps. lxxii. 11; Ga. iii. 8.

c Lu. xxiv. 49.

d *Stier.*

e *Bengel.*

f *Dr. M. L. P. Thompson, of Buffalo.*

g *H. Bower;* see *Analyst* ii. 415.

"If you were cast out of your country a thousand miles off, you are not out of God's precinct; His arm is there to cherish the good, as well as to drag out the wicked; it is the same God, the same presence in every country, as well as the same sun, moon, and stars; and were not God everywhere, yet He would not be meaner than His creature, the sun in the firmament, which visits every part of the habitable world in twenty-four hours." — *Charnock.*

"God's promises are a defence against man's threatenings. The promises of the Gospel are sealed to us by the word of the Father, the blood of the Son, and the witness of the Spirit." — *Mason.*

tive, is not even named, but is now included among the *nations*, the *Gentiles*, of the earth."[d] **baptizing**, "in the actual baptism of Jesus, both Father, Son, and Holy Spirit manifested themselves."[e] **name**, one name, not names. **observe**, keep, in mind; obey—in life. **with you**, though you may be sundered widely fr. ea. other. **alway**, *lit.* all the days; through all time. **end . . world**, and then we shall be ever with the Lord. **Amen**, verily, truly it shall be as I say. I who am *the Truth* declare it solemnly to you all.

*The Great Promise.*—"I am with you alway." I. Consider who speaks—Jesus. A Divine being. No other could so speak. By no other could the promise be fulfilled. Christians, especially preachers and teachers, need to feel His presence; without it, what joy in their work? What blessing on it? II. Consider to whom Jesus speaks. 1. Primarily to the eleven. How much they needed this word! 2. To all represented by them, *i.e.*, all preachers. "To end of world." They have passed away. The end of world yet before us. III. What does Jesus say? "I am with you alway." 1. In sympathy and desire; 2. By my power and my providence; 3. By the indwelling of His Spirit. IV. What should be the influence of this word upon our minds: 1. It should affect our judgment of Christian duty; 2. It should inspire us with courage; 3. It should convey a solemn admonition. Let us labour as in His sight.[f]—*A sacramental address.*—I. The Divine assurance: 1. Christ's words; 2. To His disc.; 3. For all time. II. The human consolation: 1. We are reminded of our friend; 2. Divine strength.[g]

*I will be with you alway.*—Mr. Robert Bruce, an eminent minister in Scotland, having to preach on a solemn occasion, was late in coming to the congregation. Some of the people beginning to be weary, and others wondering at his stay, the bells having been rung long, and the time far spent, the beadle was desired to go and inquire the reason; who coming to his house, and finding his chamber-door shut, and hearing a sound, drew near, and listening, overheard Mr. Bruce often, and with much seriousness, say, "I protest I will not go, except Thou go with me." Whereupon the man, supposing that some person was in company with him, withdrew without knocking at the door. On being asked, at his return, the cause of Mr. Bruce's delay, he answered he could not tell; but supposed that some person was with him, who was unwilling to come to church, and he was engaged in pressing him to come peremptorily, declaring he would not go without him. Mr. Bruce soon after came, accompanied with no man, but he came in the fulness of the blessings of the Gospel of Christ; and his speech and his preaching were with such evidence and demonstration of the Spirit, that it was easy for the hearers to perceive he had been in the mount with God, and that he enjoyed the presence of his Divine Master.

# THE GOSPEL ACCORDING TO ST. MARK.

# Introduction.

I. Author, **Mark**, also called John Mark (Ac. xii. 12, 25), was the son of Mary (Ac. xii. 12), the sister of Barnabas (Col. iv. 10), dwelling at Jerusalem (Col. iv. 10). Having been converted by Peter (1 Pe. v. 13), he became the assistant, and, during their first miss. journey, the companion, of his uncle and Paul (Ac. xii. 25); of whose difference and separation he was the cause (Ac. xv. 37—40). Having left Paul and Barnabas, he became the companion of the latter in his visit to Cyprus (Ac. xv. 39). Aft. once more rejoining Paul (Col. iv. 10; Philem. 24; 2 Tim. iv. 11), we find him at last with Peter (1 Pe. v. 13), whose amanuensis tradition declares him to have been. Tradition says he became. Peter to Rome, that he went thence to Alexandria, that he was the first bishop of the church there, and that he suffered martyrdom in that city (*Baronius*, *Cave*, *Wetstein*, etc.; see *Lardner*, v. 325: though some say that he died a natural death; see *Euseb. Eccl. Hist.* ii. 15, 16, 24; *Epiph. H.* 51, 6; *Jerom. Vir. Ill.* 8). II. Language. There has never been any well-founded doubt that it was written in *Gk.* The assertion that Mk. wrote and preached in *Lat.*, advanced by Rom. writers, apparently to estab. the claims of the *Vulgate*, is without evidence. No anc. writer alludes to the *Lat.* orig. of Mk. (see *Alford*). III. Origin. It is generally believed that Mk. wrote his Gospel under the guidance, if not by the dictation of Peter. Eusebius, speaking of the Christians at Rome, says (*Eccl. Hist.* ii. 15), "It was not sufficient to hear but once, nor to receive the unwritten doctrine of the Gospel of God, but they persevered with various entreaties to solicit Mark, as the companion of Peter, and whose Gospel we have, that he should leave them a monument of the doctrines thus orally communicated, in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus became the means of that history wh. is called "the Gospel acc. to Mk." Irenæus, also (*Adv. Hær.* i., iii.), states that "after their [Peter and Paul] departure Mk. also, the disc. and interpreter of Peter, delivered to us, in writing, the things wh. had been preached by Peter." In this view Jerom. also concurs (*de Vir. Ill.* c. 8). IV. Time. Not cert. but aft. A.D. 63; and bef. the capture of Jerusalem A.D. 70. V. Place. *Rome*, though Chrysostom says *Alexandria*. (It is a mod. idea that it was *Antioch*; see xv. 21; *cf.* Ac. xi. 20.) VI. For whom written. That it was written for the use of Gentile converts seems clear fr. 1, the few allusions to Jewish customs and peculiarities, and the explanations accom. such as are named (see i. 5; v. 41; vii. 2, 11; xv. 42); 2, the omission of quotations fr. the prophets; 3, and of particulars more important to the Jew than to the Gentile. VII. Peculiarities. 1, of *contents*. The parable of the growing seed (iv. 26—29). The cure of a deaf and dumb man (vii. 31—37). The cure of a blind man at Bethsaida (viii. 22—24). 2, of *style*. "By far the greater part of those graphic touches wh. describe the look and gesture of our Lord, the arrangement or appearance of those around Him, the feelings with wh. He contemplated the persons whom He addressed, are contained in this Gospel. While the *matters related* are *fewer* than in either Matt. or Lu., Mk. in by far the greater num. of com. narrations, is the most *copious, and rich in lively and interesting details*' (*Alford*). "The brevity of this Gospel would commend it to the acceptance of the great body of the Roman people, esp. of the middle classes, engaged in practical business, legal affairs, commercial enterprise, and military campaigns, and migrating in frequent journeys from place to place. Such an Evangelical Manual as this would be particularly appropriate and serviceable to them. Accord. we find it dist. fr. the other Gospels by the intro. of *Latin* words, and by an accommodation of phraseology to Rom. usages."—*Wordsworth*.

# Synopsis.


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(2) They tell the rest .....13

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vii. The Ascension.

(1) He ascends to heaven .....19
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# CHAPTER THE FIRST.

**John the Baptist**

**1, 2. beginning,** Mk., being more a biographer than a historian, commences at once with the ministry of the Baptist; writing for Gentile converts, he passes over the genealogy of our Lord, wh. Mat., writing for Jews, gave in full. **Son . . God,**[a] "while Mat. sets forth Jesus as the Christ, the prom. Messiah, Mark's object is to make Him known as the God-man."[b] "The object of Mk. being to relate *the official life and ministry* of our Lord, he begins with His *baptism;* and, as a necessary introduction to it, with *the preaching of John the Baptist.*"[c] **written,**[d] by inspiration of the H. Spirit,[e] nearly 400 yrs. bef.[f]

*The beginning of the Gospel.*—I. A wonderful thing here begun. The Gospel—good news, etc. One might have expected justice and wrath to make an end of sin and sinners, instead of a beginning of a new dispensation of mercy and love. II. A wonderful beginning of this wonderful thing. So unostentatious,—one man preaching in a wilderness; so solemn,—one voice disturbing the silence; so novel—a way prepared for another man; so strangely answering to anc. prophecy. III. This wonderful beginning of the wonderful new, was the beginning of the end of the wonderful old. Yet no one thought that a dispensation so solemnly inaugurated, marked by prophets, sustained by miracles, was having its death-knell tolled by that one man in the wilderness.

*The Gospel.*—"The Gospel is an anthem from the harps of heaven; the music of the River of Life washing its shores on high, and pouring in cascades upon the earth. Not so cheerful was the song of the morning stars; nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth in a low tone of solemn gladness, uttered in Eden by the Lord God himself. This gave the key-note of the Gospel-song. Patriarchs caught it up, and taught it to the generations following. It breathed from the harp of the Psalmist, and rang like a clarion from tower and mountain-top, as prophets proclaimed the year of jubilee. Fresh notes from heaven have enriched the harmony, as the Lord of hosts and his angels have revealed new promises, and called on the suffering children of Zion to be joyful in their king. From bondage and exile, from dens and caves, from bloody fields and fiery stakes, and peaceful death-beds, have they answered, in tones which have cheered the disconsolate, and made oppressors shake upon their thrones; while sun and moon, and all the stars of light, stormy wind fulfilling his words, the roaring sea and the fulness thereof, mountains and hills, fruitful fields, and all the trees of the wood, have rejoiced before the Lord, and the coming of His Anointed for the redemption of His people, and the glory of His holy name."—*Dr. Hoge.*

**3—5. voice,** only a voice, not the "coming one" Himself. The voice of God speaking by His messenger. **prepare ye,**[a] this is what the *voice* exhorts the people to do, *i.e.* to be in readiness to welcome the long promised and now expected Mes-

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[a] Ma. xvi. 16; Ro. i. 3, 4; Lu. i. 35; Jo. xx. 31; Ac. xvii. 22.
[b] *Jacobus*
[c] *Alford*
[d] Jo. v. 39.
[e] 2 Pe. i. 21; 2 S. xxiii. 2; Lu. i. 70; Ac. i. 16; iii. 18.
[f] Mal. iii. 1; *cf.* Jo. i. 23; Is. xl. 3; Lu. vii. 28.
"The Gospel exalts man, but exalts him that, like an exhalation, sun-drawn from the ground, and borne up to heaven, he may form a sparkling drop in the bow, which encircles the head that God crowns with glory, and man once crowned with thorns."—*Dr. Guthrie.*
"All objections, when considered and answered, turn out to the advantage of the Gospel, which resembles a fine country in the spring season, when the very hedges are in bloom, and every thorn produces a flower."—*Bishop Horne.*
"The Gospels are the garden enclosed, with its blossomed mounts and blazing parterres, and every several path leading up to that Tree of Life in the midst of the garden, conspicuous from every corner."—*Dr. J. Hamilton.*
[a] Lu. iii. 4; Ma. iii. 3; Is. xl. 3; Lu. i. 76; Jo. i. 23, 36.

siah. By Tacitus[b] and Suetonius[c] this expec. of Messiah is limited to the E. world. The prophecies of Dan. would prob. be known to the Magi. By Virgil[d] it was applied to Augustus. **baptize,**[e] "The universal expressions can only be taken generally. The people were baptized in the river, as in the desert; within the banks of the one, and within the boundaries of the other; not being put into the water, or into the earth."[f] **repentance,** Christ died for that wh. John baptized unto.[g] Baptism was the outward sign, or visible profession of repentance, in view of a plan of grace.[h] **all . . land,** *etc.*, *i.e.* all the people. Peculiar to Mk. A strong expression. **sins,** wh. in the case of the covenant race of Abraham were many and great.

*Novelty and mystery.*—I. A wonderful preacher—1. The subject of prophecy; 2. The last of the prophets; 3. Choosing a strange place to preach in; 4. Adopting an antiquated garb and manner. II. A wonderful sermon—1. Not the exposition of a creed; 2. Not concerning traditions and ceremonies; but, 3. Personal—as repentance is a personal duty; 4. Practical—as leading to visible results. III. A wonderful congregation—1. Strangely composed—of city and country people; 2. All travelling a great distance to hear the preacher; 3. All yielding to the truth—confessing their sins; 4. All submitting to the rite imposed by the desert preacher.

*Preparing the way.*—"When a man of rank has to pass through a town or village, a messenger is despatched to tell the people to *prepare* the way, and to await his orders. Hence may be seen some sweeping the road, others who 'spread their garments in the way,' and some who are cutting 'down branches from the trees' (Matt. xxi. 8) to form arches and festoons where the great man has to pass."[i]

**6—8. camel's hair,**[a] *i.e.* woven of it. Used by the Bedoweens both as dress, a loose mantle, and for tent coverings. The material is firm and turns the rain. **locusts,**[b] see note in Mat. Strabo and Pliny speak of l. being eaten in Judæa in their time. *Burkhardt* desc. the Arabs as taking a handful of them when hungry. *Moffatt* saw the natives of S. Africa gathering ox-loads of these insects for food. **girdle . . skin,** *leather*, still used in E. **wild honey,** yet found in E. "On surfaces exposed to the sun, we have seen thick coatings of the comb, filling crevices and containing the honey." **mightier,** in nature, offices, mission, work, deeds and words. **latchet,** thongs. **stoop down,** self-depreciation, humility (note the minute descriptiveness peculiar to Mk.) **water . . H. Ghost,**[c] the former only sig. the latter. As the w. was outpoured by John, so the outpouring of the H. Spirit is the distinctive work of Christ.

*The congregation in the wilderness.*—I. What the people saw—1. No courtly preacher in flowing robes, with studied gestures, and well-finished style, in any human edifice; but 2. A rugged, earnest man, who lived on simple fare, and was content with homely attire. II. What they heard—1. Not the laudation of a sect; 2. Not a flattering of the rich, etc.; 3. But a declaration of his own unworthiness; 4. The heralding of the long-expected Messiah; 5. The confession that his rite was nothing compared with that which it prefigured.

***A strong bank.***—A good old French bishop, in paying his



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*b Hist.* v. 13.
*c Vespasian*, 4.
*d Eclogue*, 4.
*e* Jo. iii. 23; Ma. iii. 11.
*f Godwin.*
*g* Ma. xxvi. 28.
*h Jacobus.*
*i Roberts.*

"Baptism attaches us to the visible Church, admits to *that*, and is its door of entrance; but, while this ordinance unites the recipient to the body of professing believers, no more than the sacrament of the supper does it of necessity form a living attachment between us and the Saviour."—*Dr. T. Guthrie.*

*a* Ma. iii. 4; Zec. xiii. 4; 2 K. i. 8; *cf.* Ma. xi. 8.
*b* Le. xi. 22; Ps. xxxii. 5; Pr. xxviii. 13; 1 Jo. i. 8—10.
Latchet, a *lace* for fastening a shoe; dim. of *latch*. A.-S. *laeccan*, to catch; Gael. *glac*, catch; akin to L. *laqueus*, a noose; hence *lace*, a *noose* or *tie*. "A little bande; a garter; a *latchet* wherewith they fastened their legge harneys."—*Fasciola.*
*c* Joel ii. 23; Ac. i. 5; ii. 4; x. 45; xxi. 15, 16; 1 Co. xii. 13.
"Among the ancients a beverage prepared with honey, such as that known as **mead**, and of

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metheglin, in England, was a luxurious drink. It was a custom to drink of diluted honey for thirty days, or a moon's age, after a wedding-feast, and hence arose the term honey-moon, of Teutonic origin. Attila, the Hun, drunk, it is said, so freely of hydromel on his marriage-day, that he died in the night of suffocation. A.D. 453."—*Haydn.*

annual visit to his clergy, was very much afflicted by the representations they made of their extreme poverty, which, indeed, the appearance of their houses and families corroborated. While he was deploring the state of things which had reduced them to this sad condition, he arrived at the house of a curate, who, living amongst a poor set of parishioners, would, he feared, be in a still more awful plight than the others. Contrary, however, to his expectations, he found appearances very much improved. Everything about the house wore the aspect of comfort and plenty. The good bishop was amazed. "How is this, my friend?" said he; "you are the first man that I have met with a cheerful face, and a plentiful board. Have you any income independent of your cure?" "Yes, sir," said the clergyman, "I have; my family would starve on the pittance I receive from the poor people I instruct. Come with me into the garden, and I will show you the *stock* that yields me an excellent interest." On going to the garden, he showed the bishop a large range of beehives. "There is the bank from which I draw an annual dividend. It never stops payment."

**baptism of Jesus**

Ma. iii. 13—17; Lu. iii. 21—23.

9—11. **days,** here Mk. begins his biog. of Christ with His official hist. passing over the story of His youth. **Nazareth,**[a] *see Mat.* Beautiful sight. Low houses, usually of two stories. Filthy streets, now called *en-Názirah.* Pop. ab. 3000. **Galilee,** "of the Gentiles."[b] **baptized,** not needful, but fit, as fulfilling legal righteousness (*see Mat.*); providing, too, the occa. of His heavenly recognition. **coming up out of the water,** Gk. ἀναβαίνων ἀπὸ τοῦ ὕδατος, *i.e.*, proceeding from the water up the inclining shore of the river. The preposition ἀπὸ (governing the genitive—ὕδατος) applied to place, as here, should be trans. *away from,* not, "*out of.*" The meaning is simply that our Lord *walked up* the ascending bank *away from the water* of the river. **He saw,** *i.e.*, Jesus saw. **voice,** addressing Him. **well-pleased,** the Father acknowledges, and encourages His Son.

*The Father's recognition of the Son.*—Following I. The Son's willing entrance upon His arduous enterprise—He came fr. Galilee; II. His humble recognition of the character, mission, and baptism of John. (The people confessed their sins, Jesus had none to confess). Marked by 1. A visible sign; 2. An audible voice.

*Baptismal vows.*—"The Spanish converts in Mexico remembered not anything of the promise and profession they made in baptism, save only their names, which many times they also forgot; and in the kingdom of Congo, of Africa, the Portuguese, at their first arrival, finding the people to be heathens, induced them to be baptized in great abundance, allowing the principles of Christianity till such times as the priests pressed them to lead lives according to their profession, which the most part of them in no case enduring, returned again to their Gentilism. Such renegades are to be found in the midst of us this day, such as give themselves up to Christ in profession; but, when it comes to a holy life, they leave him in the open field, forsaking their colours, renouncing their baptism, and running away to the enemy."[c]

**the temptation**

12, 13. **driveth,** Mk. uses a stronger word[a] than either Ma.[b] or Lu.[c] **tempted,** *see Mat.* **Satan,** who not only, as always,

*a* *Thomson, L. and B.*, 431 *ff*; see also *W. H. Dixon, Holy Land; Bonar, Land of Promise*, 397 *ff.*

*b* Ma. iv. 15, 16.

*c* *Spencer.*

"Although God has commanded man not to make any image of Himself and bow down and worship it (that would be idolatry), yet He has in His sovereign prerogative given to man an image of Himself in the person of His Son; and to worship Him is no idolatry, but obedience."—*John Bate.*

suited the temptation to circumstances, but even quoted Scripture to serve his purpose, as oft. his servants now do.

"But then I sigh, and with a piece of Scripture,
Tell them that God bids us do good for evil.
And thus I clothe my naked villany
With old odd ends, stolen forth of holy writ;
And seem a saint when most I play the devil."*d*

**wild beasts,** could not injure him, not even that "old serpent," the wildest and most furious and crafty of them all. **angels,** representing the angel-world, whose Lord He was. **ministered,** *lit.* "deaconed." How great must have been the trials that needed such helpers!

*The ordeal.*—I. Time. Immediately after His heavenly recognition. Great trials follow in the wake of great joys. II. Occasion. The Holy Spirit urged Him into the wilderness. Our trials may be sent of God as tests of character and trials of faith. III. Duration—40 days. IV. Source—Satan. V. Circumstances—desert, wild beasts, no food, etc. VI. Succours—ministry of angels. VII. Results—came off more than a conqueror—strengthened morally and spiritually for His work—Satan weakened by defeat. Christ able to sympathise with the tempted.

*Standing the test.*—"It is said that Napoleon once ordered a coat of mail. When the artisan completed it, he delivered it to the Emperor, who ordered him to put it on to himself. Then Napoleon, taking a pistol, fired shot after shot at the man in armour. It stood this severe test; and the Emperor bestowed upon the maker a large reward.—*Temptation follows blessing.*—Satan, like a pirate, sets on a ship that is richly laden; so when a soul hath been laden with spiritual comforts, now the devil will be shooting at him to rob him of all. The devil envies to see a soul feasted with spiritual joy. Joseph's party-coloured coat made his brethren envy him, and plot against him. After David had the good news of the pardon of his sin (which must needs fill with consolation) Satan presently tempted him to a new sin in numbering the people; and so all his comfort leaked out, and was spilt."*e*

**14, 15. gospel,** "good news." Although intrinsically and essentially *good* news; yet *good* news to some, may be *ill* news to others. To the carnal Jews it had been better news to have proclaimed the setting up of an earthly political power. **kingdom . . God,** *i.e.*, of grace, in wh. He was to reign in men's hearts. **saying,** this being the substance of His preaching. **time,**[a] "the *right* time; the great, fore-ordained, predicted and longed-for time of Messianic expectation."[b] **repent . . believe,**[c] John preached repentance; Jesus, repentance and *faith.*

*Repent ye.*—I. Repentance is a change of mind; concerning—1. God; 2. The law; 3. Sin; 4. Self; 5. Christ; 6. Holiness. II. Repentance is manifested by its effects: 1. Contrition; 2. Confession; 3. Self-abhorrence; 4. Self-abandonment.*f*—*The scope of our Lord's ministry.*—I. The kingdom here spoken of: 1. The kingdom of God; 2. It was at that time to be established. II. What must we do to become subjects thereof: 1. Repent of sin; 2. Believe the Gospel. Application: (1) Inquiry; (2) Humiliation; (3) Thankfulness.*g*

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**desert of Judæa**

Ma. iv. 1—11; Lu iv. 1—13.

*a* ἐκβάλλει.

*b* ἀγήχθη.

*c* ἤγγικε.

*d Shakspeare.*

*e T. Watson.*

"'Then,' etc.—that is, after a special manifestation to him of the Divine favour. Thou shalt be sure to be assaulted by Satan, when thou hast received the greatest enlargements from heaven, either at the Sacrament or in prayer, or in any other way, then look for an onset. This arch-pirate lets the empty ships pass, but layswait for them when they return richest-laden."—*Leighton.*

**Jesus commences His public ministry**

Ma. iv. 17; Lu. iv 15, 16 Jo. iv. 43—45.

*a* Da. ii. 44; ix 25; Ga. iv. 4; Ep. i. 10.

*b Lange.*

*c* μετανοεῖτε, and *Lex.*

*d* Ac. ii. 38; xvi. 21; Ro. xvi. 26.

*e Rev. W. W. Whythe.*

*f Rev C. Benson, M.A.*

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"Repentance hath a purifying power, and every tear is of a cleansing virtue; but these penitential clouds must be still kept dropping; one shower will not suffice; for repentance is not one single action, but a course."—*South.*

*Repentance.*—A theological student once called on Archibald Alexander in great distress of mind, doubting whether he had been converted. The old doctor encouraged him to open his mind. After he was through, the aged disciple, laying his hand on his head, said, "My young brother, you know what repentance is—what faith in Christ is. You think you once repented and once believed. Now don't fight your doubts; go it all over again. Repent now; believe in Christ; that's the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room, and give yourself to Christ this very moment, and let doubts go. If you have not been His disciple, be one *now*. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."

call of the apostles

Ma. iv. 18—22; Lu. v. 1—11.

16—18. **walked,** alone, but purposing even now to select His future companions. **Simon . . Andrew,** (*see Mat.* iv. 18—22; *Jo.* i. 25—35), they were both disc. bef.,[a] now called to be attendants, and aft. apostles.[b] **casting . . net,**[c] Christ does not call idle men to work in His vineyard. **fishers . . men,** at every step of their new work, they would see the analogy betw. it and the old. **forsook,** with us to follow Christ there must be the *inward* forsaking of self and sin; though not, necessarily, the *outward* abandonment of worldly calling.

*Suggestiveness of human callings.*—I. In every lawful human calling may be seen moral analogies, and emblems of processes in the higher life; II. It would be for the comfort and help of Christians if they would try to trace these resemblances; III. Our Lord made many of them the basis of His most instructive parables—merchant, master and servants, sower, harvest, marriage feast, wheat and tares, etc.; IV. We might be more constantly placed in connection with the higher by the daily reminders of the lower and secular life.

*Precede and follow.*—It is observed of Cæsar, that he never said to his soldiers "*ite*," go on, but "*venite*," come on, or follow me. So our great Exemplar, while He commands us to duty, hath shown us the way. "Follow me," is the Divine injunction.—*Fishers of men.*—Julian the Apostate contemptuously said that "The Galilean did indeed most aptly term His apostles *fishers*, for as the fisherman draws out his victims fr. the waters, where they were free and happy, into an element in wh. they cannot breathe, so did they do who made men Christians." Trench observes that the word selected by our Lord, with a singular felicity, excludes and anticipates such an idea. It signifies to "*take alive*," and is so used in the LXX., where to "take alive" occurs with ref. to prisoners of war.

a Jo. i. 41, 42.

b Mk. iii. 14.

c Pr. xxii. 29; Ro. xii. 11.

"To these men, accustomed to a joy and gladness when they took great or great store of fish, He presents His comforts to their taste: they should be fishers still. Christ makes heaven all things to all men, that He might gain all."—*Donne.*

Ζωγρεύειν, fr. ζωός and ἀγρεύω, to take alive.

Nu. xxxi. 15; De. xx. 16; Jos. ii. 13. So, also, ζωγρεία, the prey wh. is saved alive. Nu. xxi. 35; De. ii. 24; *cf. Homer Il.* ζ. 46. See *Trench Mir.* 135.

19, 20. **farther,** along the coast. **James,** first mention of him. **John,** a disc. bef.[a] (their mo. Salome[b]). **Zebedee,** = *Jehovah gave.* As we hear no more of him aft. this event, it is prob. that he did not live much longer. **mending . . nets,** wh. were broken;[c] on another remarkable occa. they were not.[d] **hired servants,** thus it is clear how they could without impiety forsake their father.[e] A proof that Z. did not follow his craft in a petty way, and that he prob. was not without means.[f] They forsook a thriving business.[g]

*Care for the lower in the supreme regard for the higher.*—I.

a Jo. i. 41.

b Mk. xv. 40; Ma. xxviii. 56.

c Lu. v. 6

d Jo. xxi. 11.

e *Paulus.*

f *Meyer.*

g *Ewald.*

Lower calling left for the higher; II. The lower relationship left for the higher; III. The lower cared for in that the father was not bereft of help; nor was any portion of the property claimed. *Prompt obedience.*—I. Followed at once; II. They left the attractions of home; III. They abandoned a familiar calling.

*Fishing mentioned in the Gospels.*—Four kinds are alluded to—1. With a *hook* and *line* (Ma. xvii. 27). 2. With a *hand-net* (ἀμφίβληστρον), thrown fr. a rock or boat, at any particular fish wh. a keen eye may detect. This is the net wh. Andrew and Peter were *casting* (*see supra*). 3. With a *bag-net* (δίκτυον) shaped esp. for fishing in deep water. These were the nets descr. as being mended (*above*) and washed (*see Luke*). *McCheyne* desc. the nets he saw used in Egypt, and at the sea of Galilee, as a sort of purse net. 4. With a *drag-net* (σαγήνη), very large, and requiring several men to work it (see Mat. xiii. 47—50).[h]

**21, 22. Capernaum,**[a] site not yet certainly ascert. By some[b] thought to be at *Tell Hûm*, ab. 2 m. fr. influx of Jordan; by others[c] at *Khan Minyeh*,[d] ab. 4 m. fr. the same point. C. was our Lord's home for some time after quitting Naz.,[e] hence it was called His "own city."[f] It was the scene of several miracles.[g] **sabbath,** on wh. He ill. His own saying, "It is lawful to do good on the Sabbath-day," for it was marked by preaching in the s., the cure of the demoniac, the restoration of Peter's mother-in-law, and healing many in the street in the evening. **taught,**[h] His works prepared them to receive His words.

*The old teachers and the new.*—I. They expounded the law of Moses; He gave a new law, expressing His will as the manifestation of the Divine will, "*I say unto you.*" II. They gave traditional interpretations; He made truth evident to the judgments and consciences of men. III. They spoke and did not; His conduct and character enforced all He taught, for He ever sought the good of men and the honour of God, nothing for Himself.[i]

*Sabbath breakers rebuked.*—A gentleman, desiring to correct some Sabbath-breaking boys, told them of a man, who, in a lonely road, was met by another, to whom he gave six pounds, retaining only one to pay his expenses to the end of his journey. The receiver then turned upon him, knocked him down, and robbed him of his last pound. The boys cried out in indignation. The gentleman said, "This is just what you are doing," and showed the boys how, when God had given them six days, they were robbing Him of the seventh.

**23, 24. synagogue . . spirit,** subjects of Satan in house of God. **cried out,** he had been a decorous worshipper in the absence of Jesus. How oft. had he been there without crying out. **let . . thee,** lit. "*what to us and to Thee.*"[a] **destroy,** "the demoniac consciousness in its involuntary presentiment."[b] **I . . thee,**[c] not men alone were looking for the Messiah; evil spirits were expecting Him. The anc. promise to fallen man involved a threat to fallen angels;[d] both were now ab. to be fulfilled. **Holy . . God,** that special and concealed title of our Lord wh., at this time, only spiritual natures knew.[e]

*The great contrast existing betw. the state of fallen men and fallen angels, according to their dif. relations to the mediatorial œconomy.*—The unclean spirit—I. Intimates that Jesus had come to *destroy them*, and *save men*. II. That fallen angels are fully

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*h* See also *Thomson's L. and B.*, 402.

"According to the Talmud, the sea of Galilee was famous for its fisheries; and to this day the traveller who visits Tiberias, will find his table amply supplied with fresh fish."—*Porter.*

**the synagogue at Capernaum**

Lu. iv. 31—37.

*a* Ma. iv. 13.

*b* *Thomson, L. and B.* 352 *ff.*

*c* *Robinson, Bib. Res.* iii. 348.

*d* See *Rob Roy on the Jordan*, 374. Mr. Macgregor argues in favour of K. M.; and Dr. Tristram (*L. of Israel*, 442), it is said, has yielded to his reasonings.

*e* Ma. iv. 13; Lu. iv. 30, 31.

*f* Ma. ix. 1; Mk. ii. 1.

*g* Ma. viii. 5—17; ix. 1—8, *q.v.*

*h* Ma. vii. 28, 29.

*i* *Dr. Godwin.*

**cure of man with unclean spirit**

Lu. iv. 31—37.

*a* 2 S. xvi. 10; Jo. ii. 4; Ma. viii. 29.

*b* *Lange;* Ac. xvi. 16.

*c* Ja. ii. 19.

*d* Ge. iii. 14, 15.

*e* Jo. vi. 69; Ac. iii. 7; *cf.* Jo. x. 36; Ps. lxxxix. 18, 19.

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Lu. i. 35; Ac. iii. 14; Ps. xvi. 10.

*f Rev. W. Rees, D.D.*

*g T. Adams.*

"We need not reject a truth which is demonstrated by clear evidence, merely because it was once held by some bad man. The great truth, 'Jesus is the Son of God,' was not spoiled because it was once and again proclaimed by the devil. If Truth were so defiled, because it has been spoken by the mouth, or written with the pen of some ill-minded, mischievous man, that it must not be received, we should never know when we held any of the most precious and evident truths by a sure tenure." — *Pres. Edwards.*

aware that they have no interest whatever in Christ as a Saviour, and that men alone are interested in Him in that character. III. That their knowledge of Jesus, as the Son of God and the Saviour of men, filled the fallen angels with the keenest apprehension and despair; the very same knowledge being the life and salvation of men. IV. Observe how dif. is the conduct of Jesus towards a fallen angel in distress, to the compassionate tenderness wh. He always manifested towards men in a similar condition. Application: (1) Behold and adore both the goodness and severity of God; (2) To what an infinite state of dignity and glory we behold our nature exalted in the person of the Son of God! so that mankind can lay claim to a closer and a more intimate affinity with the Deity than any other created nature; (3) Are we warranted in supposing that, had a similar offer of a Saviour as that made to fallen man, been made to fallen angels, it would have had a dif. reception? (4) How awfully important the position occupied by men under the Gospel dispensation betw. holy angels in heaven and fallen angels in hell.*f*

*The devil a great traveller.*—The devil is no idle spirit, but a walker, a vagrant runagate walker, like Cain, that cannot rest in a place. I have heard of travellers that have seen many parts of the world, but never any perpetual peripatetic, or universal walker, but Satan; who hath travelled all coasts and corners of the earth, and would of heaven too, if he might be admitted. He is not, like St. George's statue, ever on horseback, and never riding; but, as if he were knight-marshal of the whole world, he is ever walking. His motion is circular, and his unwearied steps know no rest. He hath a large and endless circuit. His walk is a siege, that goes about the fort to find the weakest place, as easiest for battery. "He walketh about as a roaring lion, seeking whom he may devour." His walks are the circumference, and man the centre. The motive, cause, and main intention of his journey is to win man. As he walks through the streets, there he throws a short measure, a false balance, into a tradesman's shop. He steps into a drinking-house, and kindles a quarrel. He shoulders to the bar, and pops in a forged evidence, a counterfeit seal. He dares enter the schools, and commence schisms and contentions; nay, climb up into the pulpit, and broach sects and divisions. He travels no ground but, like a stinking fox or dying oppressor, he leaves a scent behind him.*g*

*e* Mk. i. 34; iii. 12; Lu. iv. 41.

*b* φιμώθητι; see 1 Ti. v. 8. "O that ministers would so reply, when the devils offer them a flattering testimony."—*Stier.*

*g Land and Book, 367.*

**25, 26. rebuked,**[a] involuntary testimony, esp. fr. such a source, is sternly rejected. **hold . . peace,** silencing the instrument of evil. The term[b] is used of *muzzling* oxen. **torn,**[c] convulsed. What the devil cannot retain, he will damage. Defects, blemishes, etc., of Christians may be the lingering marks of the old tearing by the evil one.

*Final struggle for supremacy.*—I. Preceded by a lip confession of the nature and work of Christ. The devil will be willing that the sinner's creed shall be right if he may only remain in possession. Many sinners verbally confess Christ. II. Marked by a last effort of diabolic malice. Often darkest just before day; the sinner often most torn by Satan just before he surrenders to Jesus. III. Followed by expulsion. Jesus will not be content with lip service while the devil lives in and rules the heart.

*The devil worsted.*—Tasso tells us, that when the Crusaders,

who had vowed to rescue the Holy Land from the infidel's power, arrived at the Holy City, Satan held a council to devise some means to defeat the plans of the Christians; and Armida, a beautiful sorceress, was commissioned to try her arts upon them. She conducted Rinaldo to her splendid palace, on a remote island, surrounded by delightful gardens and pleasure grounds, where he utterly forgot his vows, the great object to which he had devoted his life. Carlo and Ubaldo hastened from the Christian army to rescue him, which they did by a remarkable influence, which even the sorceress could not resist. Rinaldo succeeded at length in converting her to the Christian faith.

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"He who would fight the devil with his own weapon must not wonder if he finds him an over match." — *South.*

27—28. **amazed,** at finding one in their presence so much mightier than spirits who had such power. **doctrine,**[a] mighty words conjoined with mighty deeds. **they . . obey,** demoniacal possession a popularly recognised fact. All attest the expulsion of the evil spirit. "The period of our Lord's being on earth was, more than any other in the world, under the dominion of evil. The foundations of man's moral being were broken up, and the *hour and power of darkness* prevailing."[b] **fame . . Galilee,** through G. and beyond its boundaries

*Wonder, inquiry, popularity.*—I. Wonder, and what excited it: 1. What they had seen—men delivered from the power of Satan; 2. What they had heard—the all-powerful Word of Jesus. II. Inquiry, and to what end it was directed: 1. Into the nature and reality of His works; 2. Into the character of His doctrine. III. Popularity, and how it was extended: 1. By the reports of wondering men; 2. Swiftly spreading through the land.

*Human fame contrasted with that of Jesus.*—"When we had smoked our pipes awhile, and all the servants gone away, I presented a letter of the Archbishop of Canterbury. It was received in due form, and, after a short explanatory exordium, was read aloud to the patriarch, first in English, and then translated into Greek. 'And who,' quoth the Patriarch of Constantinople, the supreme head and primate of the Greek Church in Asia,—'who is the Archbishop of Canterbury?'—'What?' said I, a little astonished at the question. 'Who,' said he, 'is the Archbishop of Canterbury?'—'Why, the Archbishop of Canterbury.'—'Archbishop of *what?*' said the patriarch. '*Canterbury*,' said I. 'Oh!' said the patriarch: 'ah, yes! and who is he?' Here all my friends and myself were taken aback sorely."[c]

[a] Lu. iv. 36.

[b] *Alford.*

"If a man do not erect in this age his own tomb, ere he dies, he shall live no longer in monument than the bell rings and the widow weeps."—*Shakspeare.*

Boerhaave once received a letter from China directed "To the Illustrious Boerhaave, Europe," which reached him as safely as if it had been addressed to Leyden, Holland, his place of residence.

"Fame is like a river, that beareth up things light and swollen, and drowns things weighty and solid."—*Lord Bacon.*

[c] *Curzon.*

29—31. **they entered,** Jesus, Peter, Andrew. **with . . John,** the four whom He had called. **fever,** a great fever.[a] **anon,** at once. "Here also we have εὐθέως thrice in rapid succession. *Immediately* into the house, *immediately* to the matter, *immediately* healed."[b] **took . . hand,** without fear of infection. **ministered,** with joy and gratitude. "The afflicted should receive sympathy and succour, and return kindness and help."[c]

*The house of God, and the home of man.*—I. Some worshipping, others at home sick; II. The worshippers return straightway—a hint to Sabbath loiterers; III. News for the sick room from the sanctuary; IV. Jesus Himself a visitor of the sick; V. The Great Preacher in a poor man's home; VI. Sympathy with the afflicted—"they tell Him of her"; VII. The Divine recognition of human sympathy—He came and took her by the hand; VIII.

**Peter's mother-in-law restored**

Ma. viii. 14—17
Lu. iv. 38—41.

[a] Lu. iv. 38.
[b] *Lange.*
[c] *Godwin.*

"What causes such a miscalculation in the amount of gratitude which men expect for the favours they have done, is, that the

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pride of the giver and that of the receiver can never agree as to the value of the benefit." — *La Rochefoucauld.*
"Ingratitude is the treason of mankind." — *Thompson.*
"Those who will not thank God for His mercies on earth, need not expect to share His blessings in heaven."—*Bowes.*
"One ungrateful man does an injury to all who stand in need of aid."—*Publius Syrus.*

The gratitude of the healed—she ministered unto them; Jesus, the good physician, and those who had brought Him.

*A tribute of gratitude.*—An Illinois farmer was discovered kneeling at the head of a soldier's grave at Nashville. Being asked, "Is that your boy?" he replied, "No, he lived in our town, and I have come to find his grave." The observer said, "Perhaps you represent his father, who could not come?"—"Yes, my neighbour was glad to have me come, but I came for myself. You see I have seven children, all of them small; and my wife is sickly. I was drafted. There was nobody to carry on the farm, and I could not hire a substitute. My thirteen dollars a month would not feed the family. It seemed as though I must go, and they must suffer. When we were in our greatest trouble about it,—just the morning I was to report at camp,—my neighbour's son came over to the house, and offered to go to war for me. He said, he had nobody depending on him, and could go better than I. He went, and was wounded at Chickamauga; was brought to a Nashville hospital; and this is his grave." The farmer had come a long distance, at heavy cost, to write upon the head-board of his soldier-friend, "Died for me."

many others are cured

32—34. **even,**[a] Ma. names the *evening*. **Mk. and Lu.** supply the *cause*—it was the Sabbath. The crowd of sick evidently waited till sunset when the day legally ended, to avoid a breach of the Sabbath.[b] **diseased . . possessed,** distinc. drawn betw. physically sick and demoniacs. **city . . door,** the sick and their friends together with others drawn by curiosity and wonder. **many,** both as to number of persons, and variety of ailments. **not . . speak,** either for or against. They were *muzzled*. **knew,** their knowledge was both intuitive and experimental. They knew Him of old, even fr. everlasting; they knew Him in the days of His flesh: they know Him now.

a Ma. xii. 10.
b See *Bunt Script. Coincidences*, 255.
c *J. Maclaren.*
One in affliction, when asked how he bore it so well, replied, "It lightens the stroke to draw near to Him who handles the rod."
"God made us for eternity; and His aim in all He does is to bring us happily to it. Hence the necessity of pain, sickness, crosses, to break the strong chain which binds us to the world; and to force us to take part with God in His grand design."—*Adams.*
"Affliction is the wholesome soil of virtue, where patience, honour, sweet humanity, and calm fortitude, take root, and strongly flourish."—*Hacket.*

*Preachers of truth must be divinely commissioned.*—I. The evil spirits knew Jesus; II. Because they were evil spirits He would not suffer them to speak; III. The message may be weakened by the character of the messenger; IV. Jesus may be compromised by self-sent teachers; V. Jesus healed without receiving reward or praise.

*Sympathy of Jesus with the afflicted.*—"They tell us, that, in some trackless lands, when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh! when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and that there are lingering fragrances and hidden strengths in the remembrance, 'in all points tempted as we are,' bearing grief *for* us, bearing grief *with* us, bearing *grief* like us."[c]

retirement and prayer

35—39. **morning . . early,** lit. "*Having risen bef. the dawn, He went out in the morning.*" **solitary,**[a] never less alone than when alone. "I am not alone, for the Father is with me." By His nature, character, etc., He was isolated in the crowd. **prayed,**[b] and by His prayers converting the desert into a

a Lu. iv. 42.
b Ma. xiv. 23; Lu. v. 16; vi. 12; ix.

temple. **Simon,** named first, as the head of the house. **they,** Andrew, Jas., Jo. **found Him,** praying in weakness of humanity: we find Him clothed with Divine power. **all men,** thus early in the day, all were asking "where is He?" **next towns,** neighbouring country towns. **preach . . forth,** preaching His great vocation in opp. to pressure of individual applicants for aid in Capernaum. **in . . synagogues,** lit. "*into*." "The accusative twice occurring makes it emphatic that He filled the s.'s and all Judæa with a might of preaching that formed a contrast to the synagogue style." [c]

*The Saviour's secret prayer.*—I. How diligent was the Saviour in the improvement of His time. II. No crowd of company, or calls of business, could divert Jesus fr. His daily devotions. III. What care our Lord took to find a place of solitude and prayer: 1. We should in like manner avoid the appearance of ostentation; 2. Another reason for secresy is that we may be undisturbed; 3. In secresy and solitude we can enjoy greater freedom in communion with God. IV. This example may be applied: 1, for reproof of the irreligious; 2, for encouragement of the godly. [d]

*How to break hard hearts.*—A clergyman, observing a poor man by the road breaking stones, and kneeling to get at his work better, made the remark, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, master, you do not work on your knees," was the reply. *Duty and prayer.*—Colonel Gardiner used constantly to rise at four in the morning, and to spend his time till six in the secret exercises of the closet—reading, meditation, and prayer; in which last he acquired such a fervency of spirit as "I believe," says his biographer, "few men living ever attained. This certainly very much contributed to strengthen that firm faith in God, and reverent animating sense of His presence, for which he was so eminently remarkable, and which carried him through the trials and services of life with such steadiness, and with such activity; for he indeed endured and acted as if always seeing Him who is invisible. If at any time he was obliged to go out before six in the morning, he rose proportionally sooner; so that, when a journey or a march has required him to be on horseback by four, he would be at his devotions by two."

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28; Jo. xi. 41; Ha. v. 7.

Next, superl. of nigh = *nearest*. A.-S. *nexst, nyhst*, superl. of *neah*, near; Ger. *nächst*.

c *Lange.*

"Some never begin to pray till God has ceased to hear."—*Nevins.*

"We never need prayer so much as when we are indisposed for it."—*Mrs. Cameron.*

d *Dr. Lathrop.*

"There is no greater argument in the world of our spiritual weakness, and the falseness of our hearts in matters of religion, than the backwardness most men have always, and all men sometimes, to say their prayers; so weary of their length, so glad when they are done, so ready to find an excuse, so apt to lose an opportunity."—*Jeremy Taylor.*

**40, 41. leper,** *see Mat.* His faith must have been great, since leprosy was regarded as incurable by any ordinary medical treatment. [a] Hence "the cure of leprosy was more extraordinary than that of other diseases, and produced a greater impression on the people." [b] **If . . wilt,** [c] and He was willing, for no disease more perfectly symbolised the sin wh. Jesus came to put away, than leprosy. **canst,** the leper believed that it was a case of willinghood and not power. **compassion,** [d] at a glance Jesus took in the whole of his physical, social, and ceremonial relations. **touched,** thus claiming a right that belonged only to the priest, and asserting His own exemption fr. ceremonial defilement. [e] **I will,** [f] very blessed are the "I wills" of Scripture.

*Hope for the hopeless.*—I. A humanly hopeless character—a leper: 1. Taught to regard his disease as all but incurable; 2. hindered of approach to man by ceremonial uncleanness; 3. Avoided as suffering from "the finger of God." II. An occa-

**cure of a leper**

Ma. viii. 2—4; La. v. 12—16.

a *Land and Book*, 653.

b *Godwin.*

c Ge. xviii. 14.

d He. iv. 15.

e Le. xiii. xiv.; Nu. v. 2, 3.

f Ps. xxxiii. 9; Jo. xiv. 10.

"It is recorded of Alexander, that, when distributing the

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spoil of one of his victories, he gave all away, keeping no portion as his share. One of his soldiers asked him what he reserved for himself. The monarch answered, 'HOPE.'"—*Bowes.*

"Hope is like the sun, which, as we journey towards it, casts the shadow of our burden behind us." *Smiles.*

*g C. Stanford.*

*s* Le. xiv. 2—4, 10.

"The spiritual leper."—*Starke.*

"Prayer, humility, and faith as the source (the organs for the reception) of all righteousness."—*Quesnel.*

*b Lange.*

As physicians judge of the condition of men's hearts by the pulse which beats in their arms, and not by the words which proceed from their mouths; so we may judge the thankfulness of men by their lives rather than their professions.

Blaze, a flame. A.-S. *blæse, blysa,* a torch, fr. *blæsan,* to blow. Hence blazon, to *blaze* abroad; pompous display. Fr. *blasonner.* "The heavens themselves *blaze* forth the death of princes."—*Shakspeare.* "Babblers of folly, and *blazers* of crime."—*Spenser.*

sion of Divine compassion: 1. Whom men avoided Christ touched; 2. Whom they spurned He welcomed; 3. Whom they could not aid, He healed.

*Faith and hope.*—"Faith and hope, though distinct, are vitally united. They come from the same source, are sustained by the same evidence, and are exercised on the same realities. Faith is the perceiving, hope the anticipating faculty. Faith, looking through the glass of God's Word, says to the spirit, 'I see heaven opened, and your Saviour enthroned amidst its central splendour.' Hope says to it, 'You are on your way to that glorious world: you will soon be there; for where He is you must be.' Faith cometh by hearing; hope, by experience. Faith hath respect to the truth of the Word; hope, to its fulfilment. Faith lays hold of that end of the promise which is nearest to us, even in the Divine book; hope, of that end of the promise which is fastened to the mercy-seat within the veil. Faith fights for doctrine; hope, for reward. Faith is founded on what is in the Bible; hope, on what is in heaven." *g*

**42—44. immediately,** a *rapid* cure of what would else have been a *lingering* disease (comp. case of Naaman). **straitly,** strictly. **charged,** commanded. **say nothing,** otherwise his course might be embarrassed by the popular agitation. **show . . priest,** the ceremonial law not being yet repealed, Christ would have him strictly observe it. **offer . . things,**[a] the *lamb,* etc., pointed to sin of wh. this disease was so eminent a symbol. **testimony,** a witness that Christ had cured him, and would have the law observed.

*The leper a pattern of those who seek help, but not of those who give thanks.*—I. His perfect trust and humble submission—"if thou wilt," etc.; II. Regardlessness of his friends, lack of the disposition to follow, and of discipline. The leper presses into the house, like the paralytic through the roof, and the sinner into the Pharisee's house.[b]

*Condition of seeking Christ.*—A celebrated philosopher of antiquity, who was accustomed to receive large sums from his pupils in return for his instructions, was one day accosted by an indigent youth, who requested admission into the number of his disciples. "And what," said the sage, "will you give me in return?"—"I will give you myself," was the reply. "I accept the gift," replied the sage, "and engage to restore you to yourself at some future period, much more valuable than you are at present." In similar language, does our Great Teacher address those who apply to him.

**45. publish,** how silent are many who ought to speak! However disobedient, this man shows how hard it is for the really grateful to keep silent. **blaze . . matter,** wh. ran rapidly through the country like fire across a prairie. **enter . . city,** bec. of the crowd. It is also suggested[a] that, having *touched* a leper, Jesus was ceremoniously unclean for a season came . . Him, under the pressure of great needs they were not deterred by distance or fear.

*The disobedience of the leper;* or, lack of discipline in the reception of healing.—I. Excusable, as far as it was the interchange of illegality and freedom; II. Blameable, because he constrained the Lord (even in His church) to atone for transitory

illegality by the legalities of prudence. Christ's interchange with the leper the symbol of His interchange with the sinner: He makes the leper clean, and contracts Levitical defilement. So Christ was made sin for us, that we might be made righteousness in Him.[b]

*Disobedience.*—"Let the sickles alone," said a farmer to his son, who was left in the field while the reapers went to dinner. James obeyed his father for a time; but at length he grew lonesome, and took up a sickle, "just to look at it." He then felt its edge, and then thought he would cut "one handful." In so doing, he cut his little finger, inflicting a wound which rendered the middle joint useless for the rest of his life. When it was healed, an ugly scar and a stiff finger were lasting mementos of his disobedience. Disobedience to his heavenly Father leaves a scar on the sinner's soul, and lessens his capacity for virtue.

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*a Lange.*
*b Lange.*
"The healed leper was like those who, out of thankfulness of heart indeed, but yet inconsiderately, neglect the inward commandment of the Holy Spirit, and make too much talk about the grace of God, to their own and others' hurt." — *Gerlach.*

## CHAPTER THE SECOND.

**1, 2. Capernaum** (see Ma. ix. 1; Mk. i. 21), fr. the desert pts. of Galilee. **after . . days,** when the excitement had subsided; or the ceremonial uncleanness had departed (see note i. 45). **in . . house,**[a] = at home, prob. Peter's house. Some sup. that many had removed to C. **door,**[b] doorway, porch, and passages leading to interior court. **preached . . word,** lost no opp. of expounding Scriptures, esp. those relating to Messiah.

*Preaching the Word.*—The Word of God: I. Supplies a universal need—gives certain information on subjects of highest importance; II. Puts forth its claim on the basis of our nature and relations; spiritual, and immortal natures; relations of creatures, responsible, filial, etc.—a father's letter to his children; III. Its special theme—Redemption; IV. This word constitutes a court of final appeal; V. Christ, a model preacher, preached the *Word*—the *whole* Word—not traditions of elders, etc.

*Different kinds of preaching.*—An English merchant, visiting Scotland in 1650, and being asked, on his return, what he had heard, answered, "Rare things. I went to St. Andrew's, where I heard a majestic-looking man (Blair); and he showed me the majesty of God. After him, I heard a little fair man (Rutherford); and he showed me the loveliness of Christ. I then went to Irvine, where I heard an old man (Dickson); and that man showed me my own heart."

**at Capernaum**

Ma. ix. 2—8; Lu. v. 17—26.

*a* Ma. iv. 13.

*b* See plan of E. house, *Topics* ii. 16.

"The seraphic Summerfield, just before his death, speaking of his recovery, said, "Oh, if I might be raised again! *How I could preach!* I could preach as I never preached before. *I have taken a look into eternity!*"

**3, 4. bringing,** if they had not *brought* him he had not been cured. **palsy,** = paralytic. **borne . . four,** on his bed, *i.e.* a mattress. **nigh . . Him,** He being prob. in the inner court of the house, wh. was covered by an awning (tiling); or else *under* the interior gallery (surrounding this court), the roof of wh. would be the tiling removed. **press,** crowd around the door. **they,** having ascended the external stairway or ladder, with wh. houses in E. are oft. furnished. **uncovered . . roof** (*see above*), "taking off a portion of the braided covering of the verandah, or removing the awning over the impluvium (τὸ μέσον); in the former case let down the bed *through* the verandah

**cure of the paralytic**

*Land and Book*, 358; *Rogers' Domestic Life in Pal.* 47; *Smith N. T. Hist.* 204.

Press, the *squeeze* or crush. Fr. *presser*; L. *presso—premo*

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pressum, to squeeze, press. Roof, cover of house. A.-S. *hrof*; Dutch. *roef*. The Gk. trans. *bed* is dif. in each Gospel. Ma. uses the com. word (κλίνη, bed, couch). Lu., more elegant in language than the others, uses the more classical term (κλινίδιον, little bed). Mk. specifies the kind of bed (κραββατος, small couch, pallet, mat).

*a Dr. Guthrie.* "Let us cherish sympathy. By attention and exercise it may be improved in every man. It prepares the mind for receiving the impressions of virtue: and without it there can be no true politeness. Nothing is more odious than that insensibility wh. wraps a man up in himself and his own concerns, and prevents his being moved with either the joys or the sorrows of another."-*Beattie.*

roof, or, in the latter, *down by way of* the roof (*δια τῶν κεράμων*), and deposited it bef. the Saviour."

*Persevering sympathy.*—"They come . . bringing—I. The subject of their care: 1. A helpless man; 2. An incurable man; 3. The source of much anxiety to friends, etc. II. The hindrances in their way: 1. The crowd; 2. Difficulty of carrying recumbent figure up a stairway; 3. Then of letting him down. III. The success of their effort: 1. They look down on the scene of the miracle; 2. They see their friend restored; 3. They rejoin him presently carrying his own bed.

*Human sympathy.*—Though the lower animals have feeling, they have no fellow-feeling. Have I not seen the horse enjoy his feed of corn when his yoke-fellow lay a-dying in the neighbouring stall, and never turn an eye of pity on the sufferer? They have strong passions, but no sympathy. It is said that the wounded deer sheds tears; but it belongs to man only to "weep with them that weep," and by sympathy to divide another's sorrows, and double another's joys. When thunder, following the dazzling flash, has burst among our hills, when the horn of the Switzer has rung in his glorious valleys, when the boatman has shouted from the bosom of a rock-girt loch, wonderful were the echoes I have heard them make; but there is no echo so fine or wonderful as that which, in the sympathy of human hearts, repeats the cry of another's sorrow, and makes me feel his pain almost as if it were my own. They say that, if a piano is struck in a room where another stands unopened and untouched, who lays his ear to that will hear a string within, as if touched by the hand of a shadowy spirit, sound the same note; but more strange how the strings of one heart vibrate to those of another; how woe wakens woe; how your grief infects me with sadness; how the shadow of a passing funeral and nodding hearse casts a cloud on the mirth of a marriage party; how sympathy may be so delicate and acute as to become a pain. There is, for example, the well-authenticated case of a lady who could not even hear the description of a severe surgical operation, but she felt all the agonies of the patient, grew paler and paler, and shrieked and fainted under the horrible imagination.[a]

a Ac. xiv. 7: Ep. ii. 8.

Sick, affected with disease. A.-S. *sioc*; Ger. *siech*; Go. *siuks*.

**5. saw,** both the confidence of their hearts, and the evidences of it in this determined perseverance. **their faith,**[a] both of the paralytic, and of those who brought him. **son,** expression of tenderness, inspiring confidence. **sins,** all suffering is in some way connected with sin; *this* may have resulted fr. some special sin. **forgiven,**[b] you are absolved fr. present and future consequences of your past sin.

*The power of the forgiveness of sins* a free and legitimate prerogative of Christ's rule: I. A free exercise of His love; II. A legitimate administration betw. free grace and free faith; III. Therefore the free prerogative of Christ.—*The harder and the easier miracle:* I. The internal miracle was, in the Lord's judgment, greater and harder, inasmuch as it was the condition of the external. II. Both were equally hard, in as far as both were impossible to man; and hence the external miracle was Christ's authentication in opposition to His enemies. The unlimited gift of healing a witness for the unlimited gift of forgiveness of sins.[c]

b Ps. xxxii. 1.

"Disease, in general, is the result of sin, and the type of moral disorder; the *demoniac*, of *passion*; the *leper*, of *pollution*; the *paralytic*, of helpless *prostration*; the loss of *sight*, and *speech*, and *hearing*, are emblems of the loss

*Thy sins be forgiven thee.*—Visit the Marquis of Argyle, one of

Scotland's noble witnesses for Christ's cross and crown. It is the forenoon of the day on which his execution takes place. He is engaged in settling certain worldly affairs, a number of persons of quality being present with him. His soul is suddenly visited with such a sense of Divine favour as almost overwhelms him. Why is this? Go to a retired room in another part of the city; you will find the Marchioness and the Rev. John Carstairs wrestling with God on his behalf; their special plea being that the Lord will now seal his charter by saying to him, "Son, be of good cheer, thy sins be forgiven thee." Turn again to the Marquis. He attempts to conceal his emotions. He goes to the fireplace and stirs the fire: but soon turns round, and, melting into tears, exclaims, "I see this will not do. I must now declare what the Lord has done for my soul. He has just now, at this very instant of time, sealed my charter in these words: 'Son, be of good cheer, thy sins be forgiven thee!'" Follow him to the scaffold, and you will witness the wonderful power of prayer in securing for a man, at such a fearful hour, the most perfect assurance and a most triumphant calmness.

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of spiritual sense by the wilful shutting out of spiritual objects; and the whole train of evils is crowned by *death*, the wages of sin."—*Dr. Smith, N. T. Hist.* 205.

*c Lange.*

"It is a saying of Anselm, 'If hell were on one side, and sin on the other, I would rather leap into hell, than willingly sin against my God.'"—*T. Watson.*

**6, 7. scribes,** of the Pharisaic party. **hearts,** not speaking out their thoughts; fearing the crowd perh., or being in awe of His power. **this man,** etc., *lit.* "such a man as this speak thus? He blasphemeth." This, scornfully. **forgive . . only,**[a] and who save "*God only*" could cure that man? Were they not bound to accept the miracle as a proof of His divinity? and then His divinity as evidence that He had authority even to pardon sin?

*A Divine Saviour.*—A proof of Christ's saving power, for, I. No human being can forgive sin; II. Christ's healing miracle proves that He can forgive sins; III. The agency of Christ in the forgiveness of sin proves that He is God.[b]

*The freeness of Divine forgiveness*—A Christian man found in one of his visits of mercy a young female, about twenty years of age, living in sin, and wretched beyond all description. He soon learned her history. She had left her home some months before, had fallen into sin, and ever since had been sinking lower and lower in guilt. "Oh!" she exclaimed, with bitter grief, "that I were at home once more! But my father will not receive me: I am sure that he will not. He cannot love me *now*: he will never forgive me; I am confident he must always hate and despise me; I have lost his affection for ever." "Have you ever tried him?" inquired this Christian friend. "No, I dare not." "Does your father know where you are?" "No, I have never written to him since I left home." "Then I will write to him at once." "It is of no use, sir, no use." "Well, we shall see about that; we can but try." The letter was accordingly written, and well prayed over. By return of post, such an answer came back as made the good man rejoice, and the wanderer weep abundantly. "*Immediate*" was written large on the outside; and the substance of the epistle was, "Ready to forgive." "This," said the father, "is what I have been earnestly praying for: I have longed to know where my wanderer was, and yearned to hear that she was willing to return. Let her come back at once: I will forgive all, and love her still." Now, observe that the readiness of this father to forgive his child, and to receive her again, was a *fact before* the letter was written,—a *fact* all the time she

*a* Is. xliii. 25; Da. ix. 9; Mi. vii. 18. "'That was excellently observed,' say I, when I read a passage in an author where his opinion agrees with mine. When we differ, there I pronounce him to be mistaken."—*Swift.* "Christ, by His visible miracles, taught men to understand His invisible miracles."—*Quesnel.* "The ungodly change the best medicines into poisons, and pervert the holiest truths."—*Caustein.*

*b Rev. W. Whythe.* "We must somehow come to Christ, whether through the door or through the roof; that is, either in an ordinary or in an extraordinary way."—*Cousters.* "We can thus, by one faith and one intercession, be helpful to the good of others."—*Barer.*

*c Sunday at Home.*

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thought so hardly of her father, and judged his heart by her own deservings.[e]

8, 9. **immediately**, prompt detection of secret thoughts. Christ, the searcher of hearts.[a] **perceived . . spirit**, the knowledge was "*supernatural*, as is most carefully and precisely here signified."[b]—"The prophets had their knowledge in the Spirit of God, not in their own spirit; Christ had His in *His own* Spirit, which is omniscient and divine[c] . . we must understand by the Spirit of Jesus, His divine nature dwelling in His human nature."[d] **easier . . say**, "any one could *say* either of these things; and only by the power of God could either be said *effectively*."[e]

*Christ the searcher of hearts.*—1. This has a many-sided confirmation; 2. It is full of comfort; 3. It is full of terror[f] *An appeal to common sense:*—"whether is easier;" by which they were to understand doing as well as saying. 1. Many such questions proposed to the human understanding; 2. Many replies, favourable to conviction, registered in the conscience; 3. The condemnation of the finally impenitent will be ratified by many a previous decision of their mind and conscience.

*The heart, the seat of trouble.*—I recollect a story of a monk, who resolved to leave his monastery, on the ground that he there too frequently met with causes of provocation, and was betrayed into anger and other sins. Accordingly he retired into the desert, in the hope that solitude would enable him to serve God with an easier mind. One day, however, his pitcher happened to be upset, and, when lifted up, fell a second time; which kindled his anger to such a pitch, that he dashed it to the ground, and broke it into a thousand pieces. He soon, however, came to himself, and said, "I now see that I cannot be at peace, even in solitude; and that the fault lies not in others, but in myself." He then returned to the monastery, and, after many strenuous efforts, succeeded in subduing his passions, not by flight, but by mortification and self-denial."[g]

10—12. **that . . know**, "they should know Him to be the Messiah, not acc. to their *false* Messiah-notions, but acc. to His *true* demonstrations of Messiahship; and the expression was meant to lead them to this."[a] **saith**, with a double purpose: to bless the sick man; and to convince them, or leave them without excuse if they rejected this evidence. **arise**, and, with the command, there went—in response to the man's faith—power to obey. **immediately**, he yielded a glad and prompt obedience. **went . . all**, those who would not make way for Him to enter now falling back with wonder to gaze on Him as he passed. **all amazed**, even the scribes. **glorified God**,[b] recognising the Divine power. **fashion**, "His miracles were attestations of Divine authority."[c]

*Aids to faith.*—"That ye may know." I. Things that we *ought* to know; II. Things that we *may* know; III. Helps to our knowing; IV. Knowledge to be useful and saving should be practical. "If ye know these things; happy are ye if ye do them."

*A legend of praise.*—It is said that on the return of St. Francis from Syria, in passing through the Venetian Lagoon, vast numbers of birds were singing; and he said to his companion, "Our sisters, the birds, are praising their Creator; let us sing with

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*a* 1 Ch. xxix. 17; 1 S. xvi. 7.

*b Alford.*

*c Cf.* Mk. viii. 12.

*d Crit. E. Test.*

*e Godwin.*

*f Lange.*

"Conscience is a great ledger-book, in wh. all our offences are written and registered, and wh. time reveals to the sense and feeling of the offender."—*Burton.*

"A man's own conscience is his sole tribunal; and he should care no more for that phantom 'opinion,' than he should fear meeting a ghost if he cross it at dark."—*Bulwer.*

*g Gotthold.*

"The master requires labour, the landlord requires rent, the captain requires fight; but God requires the heart."—*H. Smith.*

*a Lange.*

*b* Mark ix. 8, 33.

*c Godwin.*

"This power is not exercised, as you deem, only by God *in heaven*, but also by the Son of Man *on earth*. You rightly assert that it is only exercised by Him whose proper dwelling is in the heavens; but He who, in the person of the Son of Man, has descended also upon earth, has brought down this power with Him here."—*Trench.*

Amaze, to put the mind in a

them:" and he began the sacred service. But the warbling of the birds interrupted them: therefore St. Francis said to them, "Be silent, till we also have praised God;" and they ceased their song, and did not resume it till he had given them permission. On another occasion, as he was sitting with his disciple Leo, he felt himself penetrated with joy and consolation by the song of the nightingale; and he desired his friend Leo to raise his voice, and sing the praises of God in company with the bird. But Leo excused himself by reason of his bad voice; upon which Francis himself began to sing; and, when he stopped, the nightingale took up the strain, and thus they sang alternately, until the night was far advanced, and Francis was obliged to stop, for his voice failed. Then he confessed that the little bird had vanquished him. He called it to him, thanked it for its song, and gave it the remainder of his bread; and, having bestowed his blessing upon it, the creature flew away.

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*mare.* Ice, *masa*, to jabber; prov. E. *to mazle*, to wander as if stupefied. Fr. the Gk. ἐξίστασθαι (fr. ἐξίστημι) comes our *ecstacy*. It is trans. *trance*, Ac. x. 10; xi. 5, Acts 17.

**13, 14. forth,** fr. the house and the city. **sea-side,** where there was more room for the crowd. **taught,** so apt to teach, seizing every opp.; having such wonderful knowledge to impart; the people prepared by what they had seen to receive His word. **Levi,** Heb. name of Matt. It was the cust. for a Jew on becoming a Rom. citizen to take a Rom. name. Matt. gives himself a name dif. fr. the other two Evang. wh. is the name in ea. list of Apost. Hence he may have had a religious reason for giving his new name.[a] **custom,** *see marg. A.V.*, also note on Ma. *in loc.* and intro. to his Gospel.

*A righteous defiance of popular opinion.*—I. Christ called Matthew—one of a class much disliked.—Jesus not likely to be rendered popular by such fellowship. II. Matthew followed Jesus.—Disliked before as a publican, likely to incur still greater hatred now.—His apostolical successes not likely to be great among men who had any knowledge of his antecedents. III. The Lord called Matthew, because it was right to bring down the haughtiness of man, and manifest the power of God, by things that are not, and things despised. IV. Matthew foll. Christ bec. he was commanded to do so. He committed his way unto the Lord.

the call of Levi or Matthew

Ma. ix. 9; Lu. v. 27, 28.

Resort, *to go again* Fr. *ressortier*; prob. fr. L. *surgo*, to rise.

*a Jacobus.*

"No liberal man would impute a charge of unsteadiness to another for having changed his opinions."—*Cicero.*

**15, 16. his house,**[a] Ma. nat. said "the house:" fr. Mk. and Lu. we learn *whose* house. **sat . . meat,** a valedictory entertainment given by Ma. to intro. Christ to his friends, and "to make an occa. for publicly professing Christ."[b] **publicans,**[c] old friends of Ma.; nat. that he should invite such. **when . . saw,** having observed that He went for this purpose. They being Pharisees, were not present. **they,** having a great reputation for sanctity. **said . . disciples,** prob. to unsettle their minds, rather than to learn the reason. **how . . it?** can he be a good man who will make companions of such, and lead you into their fellowship?

*The narrative of the gradual boldness of our Lord's opponents.*—I. The features of its development; II. Its symbolical character.[d]

*The help of opposition.*—A certain amount of opposition is a great help to a man. Kites rise *against*, and not *with*, the wind. Even a head-wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, there-

*a* Lu. v. 29.

*Blunt's Scripture Coincid* 257. See also *Bible Lore*, 203, 204.

*b Jacobus.*

*c* Gk. τελώνης, *toll*-collectors; L. *telonium*; Ger. *zoll*; A.-S., Dutch, *tol*, a toll-booth; fr. *telos*, a tax.

*d Lange.*

"Spite is a little word, but it represents as strange a jumble of feelings and compound of discords as any

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polysyllable in the language."—*Dickens.*

c *J. Neal.*

fore, because of opposition. Opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten. He who but braces himself to the struggle when the winds blow, gives up when they have done, and falls asleep in the stillness that follows.[c]

**17. heard,** His disc. repeated the question to **Him. Perh.** their minds were made uneasy by the sugg. **whole,** those who are in sound health. **physician,** doctor of medicine. **I . . not,** the Good Physician—the Great Healer. **righteous,** men who deem themselves so, and who would therefore be vainly called upon to repent. **to repentance,** just as the physician visited the sick, to invite him to health by the use of proper restoratives, so the Great Healer calls the morally sick away fr. sin, through repentance, to health of soul (see *ill.* to Ma. ix. 12, 13).

*The call to repentance.*—I. Christ does not call the righteous—1. Because there are none to call; 2. Because, if there are, they need neither call nor repentance. II. Christ does call sinners—1. Conscious sinners; 2. All sinners. III. Christ calls sinners to repentance—1. This call is an invitation, not a command; 2. It is conditional, not absolute.[a]

*Repentance.*—There is a word, also translated *repent* in the New Testament, which specifically relates to the feelings—"to regret," "to feel remorse." This is the word used respecting Judas (Matt. xxvii. 3)—"he felt remorse." It is also found Matt. xxi. 29—32; 2 Cor. vii. 8; Heb. vii. 21. This word is never employed of evangelical repentance. The distinction between the two terms, and the relation of contrition to repentance, are well shown, 2 Cor. vii. 9: "Godly sorrow worketh [not *is*] repentance [*reformation*] unto salvation, not to be repented of [*regretted*]."[b]

**18—20.**[a] (See on these *vv.* notes on Ma. ix. 14, 15). **fast,** "It appears fr. this acc., wh. is here the more circumstantial, that the Phar. and disc. of Jo. asked the question in *the third person as of others.*"[b] Some[c] think that these disc. were *at that particular time keeping a fast.* "Christians have times of favour and joy, of privation and sorrow."[d] **days,** they came in a short time.[e]

*Fasting.*—We may distinguish: I. Legal, symbolical fasting (Le. xvi. 29; xxiii. 27). II. Personal, real fasting—Moses (Ex. xxiv. 18)—Elias (1 K. xix. 8)—Christ (Ma. iv). III. Ascetic, penance fasting—the Baptist. IV. Hypocritical fasting (Is. lviii. 3, 4), which may be easily combined with I. and III. Fasting generally is the ascetic symbolical exercise of real renunciation of the world, in which all true fasting is fulfilled.[f]

*The origin of fasting.*—In the early stages of civilisation, no idea is more prevalent and operative than that the Deity is propitiated by voluntary sufferings on the part of His creatures. Hence ensued all kinds of bodily mortification, and even the sacrifice of life itself. The notion that the gods were jealous of man's happiness runs through the entire texture of Greek and Roman mythology. But what more pleasurable than food to man, especially to the semi-barbarian? The denial of such a pleasure

**Physician** *one skilled in the use of physic.* Physic, something to assist *nature.* Gk. *physikos* — *physis,* nature.

a *Rev. W. Whyte.* See also *Analyst* ii. 220.

b *Prov. Green.*

Royal Col. of Phys. London, projected by Dr. Linacre, P. to Hen. VIII., and obtained letters patent 1518. Col. of Phys., Dublin, founded by charter of Chas. II., 1667. Roy. Col of Phys., Edinburgh, 1681.

a Ma. ix. 14, 15; Lu. v. 29—39.

b *Alford.*

c *Meyer.*

d *Godwin.*

e Jo. xvi. 20

"Fasting is good; but to make a merit of it, or even to burden the conscience with it, is opposed to Christian freedom."—*Cramer.* "Longing for the Bridegroom is the feeling of the Church, when He is away; bridal love and delight, when He is present again."—*Gerlach.*

f *Lange.*

must, then, be well pleasing to the Divinity. Abstinence, which seemed imposed by Providence, if not in expiation of guilt, yet as an accompaniment of sorrow, easily became regarded as a religious duty.[g]

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g Kitto.

**21, 22.** (See note on these *vv.* in Ma. ix. 16, 17.) **bottles,** made of skins. Such was Hagar's,[a] such was the bs. of the Gibeonites,[b] and it was the kind of b. opened by Jael.[c] They were sometimes square bags made of large pieces of leather holding sev. galls., such were Abigail's.[d] The material *ill.* the words of the Psalmist.[e] **marred,** injured.

a Ge. xxi. 14.
b Jos. ix. 4.
c Jud. iv. 19.
d 1 S. xxv. 18.
e Ps. cxix. 83.

Mar, *to hinder,* to damage. A.-S. *mirran, myrran;* perh. akin to L. *marceo;* Gk. *marainō,* to wither

"And the strong passion *mar'd* her modest grace."—*Spenser.*

"I did not bid you *mar* it to the time." — *Shakspeare.*

*The danger of wine.*—I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages, and finally left with a good moral character and bright prospects. But, during the course of his education, he had heard the sentiment advanced, which I then supposed correct, that the *use of wines* was not only admissible, but a real auxiliary to the temperance cause. After he had left college, for a few years he continued to be respectful to me. At length he became reserved. One night, he rushed unceremoniously into my room; and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it *was safe* to drink wine; and by that idea he had been ruined. I asked him if his mother knew this. He said, no: he had carefully concealed it from her. I asked him if he was such a slave, that he could not abandon the habit. "Talk not to me of slavery," said he, "I am ruined; and before I go to bed I shall quarrel with the bar-keeper of the Tontine for brandy or gin to sate my burning thirst. In one month, this young man was in his grave. It went to my heart. *Wine* is the cause of ruin to a great proportion of the young men of our country.[f]

f Prof. Goodrich.

**the corn plucked on the Sabbath-day**

Ma. xii. 1–8; Lu. vi. 1–5.

**23, 24.** (See note on Ma. xii. 1–6). **He . . through,** the Gk.[a] marks the circumstance that He opened His way right and left through the overhanging ears; whereas the disc. began to make their path by plucking and rubbing those ears."[b] **pluck . . corn,** "He[c] saw travellers eating the grain raw, as they gathered it in the way like the disc." Plucking corn in another's field, legal;[d] and is still a recognised cust. in E.; Drs. Hanna,[e] Porter,[f] and Thomson[g] observed it. **lawful,** *plucking* = a kind of reaping; and *rubbing* = threshing.

a παραπορεύεσθαι.
b Lange.
c Robinson.
d De. xxiii. 25.
e Ministry in Galilee, 36.
f Giant Cities of Bashan, 194.
g Land and Book, 648.

*Christ in the corn-field.*—I. The blessing of nature and the blessing of grace in their unity. II. The picture of a banquet—for body and soul. III. Man doth not live by bread alone. IV. Bread meets a want, and satisfies a craving, so does Christ. V. The ears become food only by rubbing:—it pleased the Lord to bruise Him.

*The Sabbath for man.*—An association of twenty physicians voted yea unanimously on the question: "Is the position taken by Dr. Farre, in his testimony before the Committee of the British House of Commons, in your view, correct?"—that men who labour six days in a week will be more healthy and live longer, other things being equal, than those who labour seven; and that they will do more work, and do it in a better manner.

**25—28.** (See notes on Ma. xii. 3—8.) **in the days,** the Gk. ἐπὶ here governs the genitive (Αβιαθαρ τοῦ ἀρχιέρεως), wh. may be of *place* or *time.* In the A.V. it is trans. as a gen. of *time,* hence "in

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*the days*," or "*during*," etc.—(*i.e.* during the h.-priesthood of Abiathar); perh. it would be better to regard it as a gen. of *place*, and render it "*in the presence of*" Abiathar, a high-priest.[a] Abiathar,[b] if "in the days of," there is a difficulty here bec. *Ahimelech* was h.-priest at the time this was done. There is, however, much confusion of names at that period of the hist.[c] This is *Alford's* expl.; others are—"It does not mean in the time of A's. priesthood; but, in the time of A., who is known in hist. as the h.-priest—in David's time."[d] "The statement is not that this was done *in the priesthood*, or *in the days*, of A., but in his presence; the ref. to him being not chronological, wh. would be useless, but argumentative, to show that the conduct of David had his sanction. Ahimelech was *the* h.-priest at the time; but a more eminent person, who succ. to the office,[e] saw and approved what was done. A. would not be ref. to, if his name had not been correctly preserved in Jewish tradition."[f]

*The use and benefit of the Sabbath.*—I. The end for which the Sabbath was instituted. As a benefit—1. To individuals; 2. To to the whole community. II. The manner in which it should be improved—1. With a grateful sense of our privilege; 2. With a humble sense of our responsibility. Application—(1) Reproof; (2) Encouragement.[g]

[a] Thus *Dr. Gwinn* renders it. *Alford* retains the A.V.

[b] 1 S. xxi 1.

[c] *Cf.* 1. S. xiv. 3; xxii. 20; 2 S. viii. 17; 1 Ch. xviii. 16.

[d] *Jacobus.*

[e] 1 S. xxiii. 9.

The Gk. ἐπὶ oft. denotes *before*, or *in the presence of*. *Cf.* 1 Ti. vi. 13; Ac. xiii. 9; xxiv. 19; xxv. 10; 1 Co. vi. 1.

[f] *Godwin.*

[g] *Rev. C. Simeon, M.A.*

## CHAPTER THE THIRD.

healing of the withered hand

Ma. xii. 9—14; Lu. vi. 6—11.

**1—3.** (See notes on Ma. xii. 9—14.) **entered again**, "in spite of all the machinations of Phar. and scribes"[a]—"a week bef. feast of Passo."[b] **watched**, insidiously. Nat. to learn or imitate, but to find occa. against Him. **stand forth**, "Up! into the midst!"[c]

*Stand forth.*—I. Let the penitent "stand forth," acknowledging his weakness; II. Let the trembling believer "stand forth" to receive a cure; III. Let the rejoicing disciple "stand forth" to speak and act for Jesus; IV. The man who will not thus "stand forth" in this world, shall presently "stand forth" to receive the sentence.

*Result of confessing Christ.*—A chaplain related an incident of a young soldier, who, on one occasion, had consulted him upon a question of Christian duty. "Last night," said the young man, "in my barrack, before going into bed, I knelt down, and prayed in a low voice; when suddenly my comrades began to throw their boots at me, and raised a great laugh." "Well," replied the chaplain; "but suppose you defer your prayer till you get into bed, and then *silently* lift up your heart to God?" A week or two afterwards, the young soldier called again. "Well," said the chaplain, "you took my advice, I suppose? How has it answered?" "Sir," he answered, "I did take your advice for one or two nights: but I began to think it looked rather like denying my Saviour; and I once more knelt at my bedside, and prayed in a low whisper, as before." "And what followed?" "Not one of them laughs now, sir: the whole fifteen kneel and pray too." "I felt ashamed," added the chaplain, "of the advice I had given him. That young man was both wiser and bolder than myself."

**4—6. saith . . them**, the man standing up bef. them, whom no one save Christ could cure. Would they hinder the cure by

[a] *Lange.*

[b] *Bengel.*

[c] *Meyer.*

"Sunday is the golden clasp that binds together the volume of the week."—*Longfellow.*

"True courage is unassuming; true piety, serious and humble."—*R. Hall.*

"A great deal of talent is lost to the world, for want of a little courage."—*S. Smith.*

"We fear man so much, because we fear God so little; one fear cures another, as one fire draws out another."—*Gurnall.*

quibbles ab. the Sabbath? **lawful**, not simply *allowable* as an exception, but *right* as a rule. **do good . . evil,**[a] was it lawful for Him to do good by saving the man, or for them to do evil by hindering Him? **peace**, conscience-stricken. **grieved**, more grief than wrath. **hardness . . hearts**, untouched by human sympathy, yet so scrupulous ab. little points of ceremony. **Herodians,**[b] a political party, partisans of the *Herodian* fam., opponents of Phar. The worst enemies make common cause against Christ. Hatred of Him swallows up all other enmities.

*The anger of Jesus.*—I. Review some of the circumstances and occasions in wh. the Lord appears to have had His anger excited—context—cleansing the temple, etc. II. Consider some qualities of this anger: 1. Well-founded—*hardness of hearts;* 2. Unselfish; 3. Transient. III. Inferences from the anger of Jesus—1. It exhibits the possibility and illustrates the nature of anger without sin; 2. It is instructive to faith, as showing a moral identity between Him and the God of Old Test.—"angry with the wicked every day;" 3. A foreshadowing of the wrath that will overwhelm the wicked in the last great day—"Depart, ye cursed"—"great day of His wrath;" 4. A motive to urge men to flee for refuge to Christ.[c]

*Righteous indignation.*—One of the late Dr. Spencer's parishioners in Brooklyn, N.Y., met him hurriedly urging his way down the street, one day; his lip was set, and there was something strange in that gray eye. "How are you to-day, doctor?" he said, pleasantly. He waked as from a dream, and replied soberly, "I am mad!" It was a new word for a mild, true-hearted Christian; but he waited, and, with a deep, earnest voice went on: "I found a widow standing by her goods thrown in the street. She could not pay the month's rent: the landlord turned her out; and one of her children is going to die. And that man is a member of the church! I told her to take her things back again. I am on my way to see him!"

**7, 8. withdrew**, fr. their plots. **His time** was not yet. **multitude**, two multitudes. *One* fr. Galilee; the *other* fr. more remote districts. **Idumæa,**[a] Gk. name for the anc. Edom (*red*), the country of Esau. John Hyrcanus, who subjected the people, compelled them to conform to the Mosaic law.[b] They were aft. gov. by Jewish prefects, one of whom, Antipater, an Idumæan by birth, obtained the authority over Judæa;[c] his own son was Herod, the Gt. prob. *These* were Jews who had been dispersed so far as Idumæa and Arabia. **They . . Sidon**, Jews fr. that region.

*The thronging of the people to Christ, in its various aspects.*—I. A confused impulse to seek help, confused by a craving for the miraculous in that help; II. An act of homage to the Prince of Life: at Calvary a band of deadly enemies, who cast him out as if he had been the great enemy of man and destroyer of the people."[d]

*Practical hearers.*—There are some diseases that are called the reproaches of physicians; and there are some people that may be truly called the reproaches of ministers: and those are they who are great hearers, and talkers, and admirers of ministers, but never obey the doctrines delivered by them.[e]

**9–12. disciples**, who fr. their former vocation would be the more able to obey the command. **small ship**, skiff boat. **wait**

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*a* Hos. vi. 6.

*b* Ma. xxii. 16.

*c Rev. J. Hoyt.*

"He does anger too much honour who calls it madness, which, being a distemper of the brain, and a total absence of all reason, is innocent of all the ill effects it may produce, whereas anger is an affected madness, compounded of pride and folly, and an intention to do commonly more mischief than it can bring to pass.' —*Lord Clarendon.*

"There is an anger that is without sin; this against sin. —*Mason.*

**Jesus at the Sea of Tiberias**

Ma. xii. 15—21; Lu. vi. 12—17.

*a* Is. xxxiv. 5, 6; Ez. xxxv. 15; xxxvi. 5.

*b Jos. Ant.* xiii. 8 6; xiii. 9. 1.

*c* B.C. 47.

*d Lange.*

*e T. Brook.*

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"When Julius Massillon preached before the French court, some envious persons would have made a crime of the freedom with which he announced the truths of Christianity to King Louis XIV. His majesty very spiritedly rebuked them, saying, 'He has done his duty; it remains for us to do ours.'"—*Percy.*

[a] *Lange.*

choosing the Apostles

Ma. x. 2—4; Lu. vi. 12—19; Ac. i. 13.

[a] Lu. vi. 12.

[b] *Crit. E. Test.*

The Apostles' Creed was attributed to the Apostles by Rufinus, A.D. 390, but is gen. believed to have been composed a great while aft. their time. Irenæus (A.D. 177) repeats a similar creed. Its repetition was ordained by the Gk. Church at Antioch, and in the Rom. Church in the 11th cent., whence it passed to the Church of England.

. . **Him,** be in readiness for Him to use as a place to speak from. **throng,** wh. might both hinder Him, and prevent them fr. hearing Him. **pressed upon,** rushed upon. **plagues,** lit. "*scourges*:" various maladies. **unclean spirits,** demons, real and personal; they *spoke*, were *commanded*, *came out*, etc. **charged . . known,** this was not the time, nor were these the heralds.

*The test of right coming to Jesus.*—I. A coming to Him alone, not only with, but also in spite of, the multitude; II. A being alone with Him, whether among many or few; III. A remaining alone with Him, and entering through Him into the fellowship of the saved.[a]

*Winning attention.*—When Bishop Aylmer saw his congregation inattentive, he would recite some verses from the Hebrew Bible. His audience would stare with astonishment; when he would tell them the folly of listening to an unknown tongue, and neglecting words so easily comprehended.

**13—15. mountain,** for prayer.[a] **whom . . would,** our Lord's choice; and not at man's sugg. Prob. sent a messenger to "*whom he would.*" **they came,** at His bidding, only those He called. The men who were to found the Church, etc. Let it be noted that they were disc. bef. they were called to be Apost. **ordained,** solemnly and authoritatively set apart. **with Him,** friends, companions, scholars, witnesses. **forth,** when the time and oppor. arrived. **preach,** Christ and Him crucified,—Jesus and the resurrection. **power,** or authority, wh. Christ communicated.

*Apostolic marks.*—I. A direct call; II. A sustained intercourse with Christ; III. Personal observation of Him; IV. Preaching everywhere; V. The gift of miracles.[b]

*Re-ordination.*—The Rev. John Howe being introduced to one of the bishops, formerly an acquaintance, his lordship expostulated with him respecting his nonconformity. Mr. Howe told him he could not have time, without greatly trespassing upon his patience, to go through the several objections he had to make to the terms of conformity. The bishop pressed him to name any one that he reckoned to be of weight. He instanced the point of *re-ordination*. "Pray, sir," said the bishop to him, "what hurt is there in being twice ordained?" "Hurt! my lord," said Mr. Howe, "the thought is shocking; it hurts my understanding; it is an absurdity: for nothing can have two beginnings. I am sure I am a minister of Christ, and am ready to debate that matter with your lordship, if you please; and I cannot begin again to be a minister." The bishop then dropped the matter, and told Mr. H. that if he would come in amongst them he might have considerable preferment, and at length dismissed him in a very friendly manner.

Surname, a *name over and above* the Christian name. Fr. *sur*; L. *super*, over and above; and name. A.-S. *nama*; Ger. *name*; L. *nomen*—*nosco*, to know; Gk. *onoma*, for *gnoma*, fr. *gno*

**16—19. surnamed Peter,** sugg. to him of the Lord's will—that he should be as firm as a rock. The surname to remind them of *what they should strive to be*, rather than representing what they at that moment were. **Boanerges,** "perh. on acc. of their *vehement and zealous disposition.*"[a] True we have some *ills.* of this;[b] but (as Alfd. says) "it is uncertain. It seems rather to indicate a Divine mission; and indicates force of character, or qualities to be given for their work. A son of thunder is a fit person for hearing voices of thunder."[c] "The

son of thunder is the thunderbolt, wh. follows the shock of the rent clouds."[d] **Canaanite**, for καναίτην, *Canaanite*, read καναναῖον, *of Cana* (*Tisch.*, *Alf.*) See also note on Ma. x. 2—4.

*Judas Iscariot among the twelve an eternal sign.*—I. Of the all-devouring love of Christ; II. Of the greatness of human depravity; III. Of the dangers of the spiritual office (or of a mere external connection with the Lord), without perfect fidelity in the spiritual life (an internal union with Him); IV. Of the end of the Church (not a community of perfect saints, but of redeemed men).

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root of *gignōskō*, to know; Sans. *nâman*—*jna*, to know.
[a] *Alford.*
[b] Lu. ix. 54; Mk. ix. 38; x. 37; 1 Jo. 10.
[c] *Bengel.*
[d] *Hiller.*

**20, 21. multitude**, a vast number, fr. many regions, urged by many wants, impelled by various thoughts and views of Christ. **together**, crowding into and around the house. **not . . bread**, they could not find either space or time for ordinary meals. **friends**,[a] kinsmen. Christians, too, are oft. hindered by their kinsmen, moved both by affection and worldly motives. **lay hold**, if He were so careless of Himself, they would care for Him. Good intentions springing fr. fear, and little knowledge of Christ, or faith in Him. But even they could not enter the house.[b] Providence interposes difficulties betw. well-intentioned but misdirected efforts and their accomp. **beside Himself**,[c] so it was said of Paul.[d] Better, sometimes to be guided by one's own conscientious convictions, than by the wishes or fears of best earthly friends; *i.e.* by the voice of God within, than the voice of man without. He who seems a fanatic to others, *may* be most reasonably obedient to the higher law of duty and right.

**fears of the kinsmen of Jesus**

[a] Jo. vii. 5.
[b] See *v.* 31.
[c] Hos. ix. 7; Jo. x. 20.
[d] Ac. xxvi. 24; 2 Co. v. 13.

*The false and the true family of Jesus.*—I. The one would watch over Him and His cause, the other will be watched over by Him; II. The one would lead Him, the other will be led by Him; III. The one would save Him, the other will be saved by Him; IV. The one would restrain and bring Him into danger, the other will be restrained and bound by His word and spirit.[e]

"The qualities of your friends will be those of your enemies, — cold friends, cold enemies; half friends, half enemies; fervid enemies, warm friends."—*Lavater.*
[e] *Lange.*

*Imperfectly understood Scripture characters.*—The kinsmen of Jesus sought Him to lay hold on Him, saying, "He is beside Himself," implying that His mind was affected by His excess of zeal, as Festus said to Paul, "Thou art beside thyself" (Acts xxvii. 24). The verses 22—27 are to be read parenthetically, and it will be seen in verse 28 that Mary was with those who in verse 21 went out to lay hold on Him. This will explain the conduct of the Saviour, in not receiving His mother, and His meaning in declaring that only those who do the will of His Father (not those who thwart it) can be His mother and His brethren.[f]

[f] See *Sunday Mag.* Feb. 1866, "On an imperfectly understood Scripture character."

**22—24.** (See note on Ma. xii. 24—30). **scribes**, Mk. *alone* tells us whence they came. Their character, position, and purpose evident, and to be closely observed. The selection and sending of these leading learned men a tacit admission of His influence and wisdom. It was not any ordinary scribe who was thought able to confute this mighty teacher. **said**,[a] they must say *something*, not only to convince the people, but approve themselves to their party. **called . . him**, did not seek to evade these great doctors, invited discussion. His miracles and teaching both tended to destroy the works of the devil.[b]

**discussion with the Jerusalem scribes**

Ma. xii. 22—37; Lu. xi. 14, 15, 17—23.

[a] Jo. vii. 20.
[b] 1 Jo. iii. 8.

*The false charge rebutted.*—I. The charge itself: 1. The source fr. whence it emanated—scribes, their reputation for learning—wisdom of this world; 2. The admission it contained—devils

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"He that has most corrupt lungs, soonest complains of the unsavoury breath of others."—*Adams.*

*were* cast out, and thereby man benefited; 3. The malice it betrayed—if good was done, it was by the aid of Beelzebub. II. The refutation, a question. *How?* If they could show how he cast out Satan, surely they can show a little more, *i.e.*, how Satan casts out himself:—1. The folly of Satan's doing so; and, 2. The impossibility of it suggested; 3. Ought they not to rejoice that Satan's kingdom was falling to pieces, even if it were by internal strife?

25—27. **house**, either a kingdom, or a fam. is weakened by division. **divided . . itself**, separation and antagonism—two sources of weakness. **stand**, abide in its power, influence, etc. **Satan . . end**, you should therefore rejoice that there appears to be the beginn. of that end. **strong man's**,[a] *all.* to the evil spirit. **house**, *all.* to the soul in wh. that spirit dwells. **goods**, *all.* to mental and moral powers of wh. the spirit has possessed himself. **bind . . man**, he must be therefore *stronger* and an *enemy.*

*Weakening effects of divisions.*—I. Political—historical ills., Greece, etc., weakened by internal strife, an easy prey to enemy. II. Social—parties split up by cliques, great principles abandoned through contentions about small points. III. Domestic—trade—home—etc., broken up by independent action of individuals. IV. Ecclesiastical—churches split into factions by the mischievousness of thoughtless or wicked men.

"He that has most corrupt lungs, soonest complains of the unsavoury breath of others."—*Adams.*

[a] Is. xxvii. 1; xlix. 24; Jo. xii. 31; He. ii. 14, 15. "Christ's defence is, in its own nature, also a victorious attack."—*Lange.*

"As in music, if the harmony of tones be not complete, they are offensive to the cultivated ear; so, if Christians disagree among themselves, they are unacceptable to God."—*Cawdray.*

"The force of powerful union conquers all."—*Homer.*

"Men's hearts ought not to be set against one another, but set *with* one another, and all against the evil thing only."—*Carlyle.*

*Union is strength.*—An aged man, who was dying, requested his sons to assemble in his chamber, each one being provided with a stout stick. These, he requested them to bind together. He then commanded each one to try to break the whole bundle. Not one could do this. Once more the sticks were distributed, when each one easily broke the stick he held. "Learn from that," said the old man, "that union is strength. While you are united, and stand by each other, no enemy or adverse circumstances will destroy you. But become disunited, and your overthrow will be easy."

**the unpardonable sin**

Ma. xii. 31; Lu. xii. 10.

23—30. (See note on Ma. xii. 31.) **because . . said**, it all hinges on this. This not only shows why Christ uttered this awful denunciation; but discloses the nature of "the unpardonable sin."[a] They had *knowingly* and *wilfully* attributed the work of the Holy Spirit to Satan. (See nature of blasphemy.)[b]

*Blasphemy against the Holy Ghost.*—Blasphemy against the Spirit, eternal guilt, and therefore exposed to eternal condemnation. The peaceful declaration of Christ, that He wrought in the power of the Holy Ghost, in opposition to His blaspheming enemies, who charged Him with being possessed by a spirit of darkness, and working under his influence.[c]

*A blasphemer convinced.*—One of the loftiest and purest women who ever lived, was in the habit of writing every question and answer of the lessons she taught her class in the Sabbath-school. Many sheets were thus collected. When she came to lie down on her last earthly pillow, she gave her writings to a young friend, who soon after moved into a country district. The young girl's father was engaged in building, and profanity was awfully prevalent in the neighbourhood. Among the men who were hired, was one pre-eminent in this bad art, and more especially did he profane the holy name of his Maker. By some accident, a stray leaf of this lady's writing had escaped from the window, and blew

[a] Ac. viii. 18, 19, 22; 1 Jo. i. 9; v. 16; He. x. 29; Ma. xxv. 41, 46.

[b] Ma. ix. 3, 4.

"The devil never gives up the work that his name imports — slandering the good; nor do those that are on his side (Jo. viii. 44)."—*Zeisius.*

[c] *Lange.*

"Wolf does not eat wolf, nor does Satan drive out Satan, yet Christians persecuted

into the building where this man was at work. Thinking it a letter or paper of trading, he took it up, and read, "What is the doom of the swearer? Everlasting death, and banishment from God. Our Saviour says, 'All manner of sin shall be forgiven; but the blasphemy against the Holy Ghost hath *never forgiveness*.'" The man read, and thought, stunned. He went away quiet and humbled. The good which the silent pen does lives when the hand which held it is stilled for ever.[d]

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Christians."—*Quesnel.*

*d American Messenger.*

**Christ's disciples are His nearest relatives.**

Mk. xii. 46—50
Lu viii 19—21

**31, 32. standing without,** one of the graphic touches and precise details of Mk. **sent,** Lu. gives the reason. "They could not come at him for the press." **they said,** perh. they desired to see how far these earthly relationships would be permitted to hinder His divine work.

*Spiritual and material relationship.*—The text teaches—I. The fact of spiritual relationship. II. The ground of spiritual relationship—"He that doeth the will" (Ma.), obedience: not 1. ecclesiastical ties; 2. nor mere theological affinities. III. The superiority of the spiritual relationship: 1. more close than the natural; 2. more delightful; 3. more dignified; 4. more extensive; 5. more durable.[a]

*A king's daughter.*—"A poor, but pious, woman, called upon two elegant young ladies, who, regardless of her poverty, received her with Christian affection, and sat down in the drawing-room to converse with her upon religious subjects. While thus employed, a dashing youth by chance entered, and appeared astonished to see his sisters thus engaged. One of them instantly started up, and exclaimed, 'Brother, don't be surprised; this is a king's daughter, though she has not yet got her fine clothing.'"[b]

'Children must honour their parents; but in matters that pertain to office, and the things of God and conscience, they should not be overruled by any. There is no carnal prerogative in the kingdom of God."—*Cramer.*

*a Homilist,* vi. 428.

*b Cope.*

**33—35. saying,** proposing this question to excite attention. **looked round,** with kindness, not as in *ver.* 5. **sat . . him,** in the attitude of scholars, disciples. **will . . God,** obedience, and not earthly bonds, united men to God; and therefore to Him who was one with the Father. **same . . mother,** "The claims of natural kindred are not the highest."[a] The four *brethren*[b] of our Lord are distin. fr. the Apostles. They are conn. in the hist. with Mary, of whom Jesus is called her *firstborn.*

*Christ's regard to His obedient followers.*—I. The light in which our Lord regards them: 1. As exclusively the objects of His regard; 2. As the persons on whom He will confer all honour and happiness. II. The inferences we may deduce fr. that regard: 1. We should honour them; 2. Seek to be of their number; 3. Choose them for our companions; 4. Do them all the good in our power.[c]

*Mariolatry.*—At one time the Collyridians were branded as heretics for offering, as to a goddess, cakes to Mary. Epiphanius, A.D. 368, has said, "We adore no saints; let Mary be honoured, but the Father, Son, and Holy Ghost be alone adored; let no one adore Mary." The festival of her birthday was instituted by the Greeks in the 7th, and adopted at Rome in the 8th, and in France in the 9th century. Her departure fr. the world ordered to be observed as an "Assumption" by Council of Mentz, A.D. 813. Hymns to her praise intro. by Ulric, Bp. of Augsburg, ab. A.D. 924; soon aft. wh. an officium or daily service was appointed, and Saturday was consecrated to her honour. The Psalterium

*a Godwin.*

*b* Mk. vi. 3; Jo. ii. 12; vii. 5; Ac. i. 14; 1 Co. ix. 5. "Instead of paying divine honours to the Virgin Mary, as Romanists do, let us strive to stand in this closest relationship as His brother, sister, *mother.*" —*Jacobus.*

"It is foolish to strive with what we cannot avoid; we are born subjects, and to obey God is perfect liberty: he that does this, shall be free, safe, and quiet; all his actions shall succeed to his wishes."—*Seneca.*

*c C. Simeon.*

"Obedience is faith incarnate."

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B. V. attributed to St. Buonaventure, and found certainly in the best editions of his works, was a blasphemous adaptation of the Psalms to the Virgin as their object, substituting the word "lady" for "Lord." It was very popular bef. the Reformation.[d]

[d] See *Baxter's Ch Hist.*

## *CHAPTER THE FOURTH.*

**teaching by the sea-side**

Ma. xiii. 1, *ff.*; Lu. viii. 4, *ff.*

**1, 2. began again,** a divergence from the usual order of things. Instead of keeping to the "house," or "the synagogue," He preaches in the open air. **sea . . land,** adopting the readiest means at hand for reaching, with His voice, the largest possible number. **parables,**[a] and adopting a style of preaching by which His hearers might be most interested and instructed. **said . . doctrine,** said, *i.e.*, in the course of His teaching.

*The preaching of our Lord*—I. Its peculiar characteristics: 1. Wisdom—knowledge of Divine law, luminousness of statement; 2. faithfulness; 3. authority. II. Effect produced on His hearers: 1. wherein good—"they were astonished," etc.; 2. wherein it was defective.[b]

*An earnest preacher.*—"The amount of his (Baxter's) labours, and the success which attended them, form of themselves a most interesting study for every minister. The well-known lines, associated with his name, were abundantly exemplified in his practice:—

> "'I'd preach as though I ne'er should preach again,
> And as a dying man to dying men.'

Toward the end of his days a man followed him into the pulpit to prevent his falling backward, and to support him, if needful, in the pulpit. It was feared, the last time he preached, he would have died preaching. Yet such was his humility, that when reminded of his labours on his death-bed, he replied, 'I was but a pen in God's hand, and what praise is due to a pen?'"—*Bowes.*

[a] v. 34; Ps. lxxviii. 2.

[b] "Religion is a serious thing, not a sullen; religious preaching is a grave exercise, but not a sordid, not a barbarous, not a negligent."—*Donne.* "It takes all our learning to make things plain."—*Usher.* *C. Simeon.* "Light conceits and flowers of rhetoric wrong the Word more than they can please the hearers; the weeds among the corn look gay, but were all the better they were not amongst it."—*Leighton.*

**parable of the sower**

**3. hearken,**[a] He both opens His teaching, and concludes the various parts of His discourse with the exhortation to thoughtful attention. **behold,** consider how the most familiar human occupation may serve to *ill.* Divine things. **went out,** there might then be going out, into a field near by, a sower to whom the Great Teacher pointed. **sower,** with defined purpose, a trust in Providence, to a fatiguing labour. **sow,** apparently throwing good corn away, but with the hope of a harvest.

*The sower.*—A good minister, like a good sower, must be—I. Discriminating—able to discern betw. tares and wheat.[b] II. Diligent—1. in preparing for his work;[c] 2. in his work.[d] III. Resolute; not deterred—1. by cold, etc.;[e]—*ill.* ingratitude; or 2. by storms—*ill.* persecution, or temptation, or delay.

[a] *vv.* 9, 23—25, 33.

[b] 2 Ti. ii. 2; Tit. ii. 1.

[c] 2 Co. xii. 14; Mal iii. 7.

[d] 2 Ti. iv. 2; Da. xii. 4.

[e] Pr. xx. 4; Ec. xi. 4; Ja. v. 7.

**the way side**

**4. came . . pass,** happened as a matter of course; unavoidable, not intentional, waste. **sowed,** not carelessly, but heedful that *all* the good ground should be sowed. **some,** not more than he could help. **way-side,** the hard path across or beaten margin round the field. The seed lay on the surface, exposed. **fowls,** birds on the watch.

[a] "Learning is but the sowing of the ground; a holy and virtuous life

*The outward hearer.*—Wayside. I. Relation to the field—in it

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but not of it, within the fence, but not *of* the field. The occasional, or accidental hearer. II. Relation to the sower. Is not the subject of intentional or special and continuous effort Does not excite hope in sower's mind. III. Relation to the seed. It lodges, as a sound, in the outward ear only. No place in the heart. Passing thoughts, etc., soon catch it away. IV. Relation to the harvest. A barren way-side in the end. No fruit; no improvement.

*Seed by the way-side.*—This circumstance has no difficulty in our conception of it, but it would strike an Eastern imagination more forcibly than our own. For Thevenot informs us, "On that road I observed a pretty pleasant thing, which is practised in all that country, as far as Bender Abassi: I saw several peasants running about the corn-fields, who raised loud shouts, and now and then clacked their whips with all their force; and all this to drive away the birds, which devour all their corn. When they see flocks of them coming from a neighbouring ground, that they might not light on theirs, they redouble their cries to make them go farther, and this they do every morning and evening. The truth is, there are so many sparrows in Persia that they destroy all things: and scarecrows are so far from frightening them, that they will perch upon them." "We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain thrown into the furrows, which are not covered by harrowing, as in Europe."[b]

is the hardest. —*Adams.*

"My aim, in every sermon, is a short and lusty call to sinners, to quicken the saints, and to be made a universal blessing to all."—*Rowland Hill.*

"Seek for such things as would be likely to strike and stick."—*W. Jay.*

*b Buckingham's Trav.*

"True obedience neither procrastinates nor questions."—*Quarles.*

**5, 6. stony ground,**[a] rock beneath a thin covering of earth, and stones among the earth. **not . . earth,** for the roots and needful moisture. **immediately,** unnaturally forced. **when . . up,** with increased heat as the season advanced. **scorched,** no vigorous life to resist the heat. **withered,**[b] bef. coming to perfection.

**the stony ground**

*a* Ez. xi. 19; xxxvi. 26.

*b* Ps. i. 4; Ja. i. 11.

*Sudden responses to the truth, and swift decay.*—This is no argument against sudden conversions; but a disclosure of the causes of the decline of religion in some who may *appear* to be converted on the sudden. I. Causes of this sudden response to the truth: 1. The novelty of the truth presented; 2. The specially favourable circumstances of the hearer—a recent trial, etc.; 3. His mental and moral constitution—superficial, emotional, given to change. II. The causes of the sudden decline: 1. Internal—want of root—no depth of character—lack of thought; 2. External—sudden prosperity (sun)—tribulation, etc. (see Ma.)

"Keep in mind that excellent rule: Never preach a single sermon from which an unenlightened hearer might not learn the plan of salvation, even though he never afterwards heard another discourse."—*Legh Richmond.*

*c Trench.*

*The stony ground.*—It is not a soil mingled with stones that is meant here, for these, however numerous or large, would not certainly hinder the roots from striking deeply downward, as those roots, with the instinct which they possess, would feel and find their way, penetrating between the interstices of the stones, and would so reach the moisture below; but what is meant is ground where a thin superficial coating of mould covered the face of a rock which stretched below it, and presented an impassable barrier, rendering it wholly impossible that the roots should penetrate beyond a certain depth, or draw up any supplies of nourishment from beneath.[c]

**7. thorns,** of which there would be patches here and there, noxious, rank, fast-growing weeds of dif. kinds. **choked,**[a]

**seed among thorns**

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[a] Ma. xiii. 22.

"Thorns are a good guard to the corn, when they are in the hedge; but a bad inmate when they are in the field." — *Mat. Henry.*

"Conviction of ignorance is the door-step to the temple of wisdom."—*Spurgeon.*

"In this world it is not what we *take* up, but what we *give* up, that makes us rich." —*Beecher.*

[b] *Land and Bk.* 82.

"There is one's trade and one's family, and beyond it seems as if the great demon of worldly-mindedness would hardly allow one to bestow a thought or care." — *Matthew Arnold.*

strangled, suffocated. **it . . fruit,** though it grew nearer maturity than the former.

*Worldliness in the Church.*—The thorn-patch in the field. I. Characters illustrated: 1. Worldly Christians who meet to criticise sermons; 2. Theological disputants who meet to discuss doctrines; 3. Factious Christians who meet to make one-sided applications of practical truth. II. Results anticipated: 1. Truth pierced, like the head of "the Truth," by the sharp thorn of criticism; 2. Truth choked by dense network of involved theology; 3. Truth strangled by interlacing briars of narrow interpretations.

*The sower, the wayside, the stony ground, the thorns, etc.*—**A** sower "*went forth.*" There is a nice and close adherence to actual life in this form of expression. These people have actually *come forth* all the way fr. June to this place. The expression implies that the sower, in the days of our Saviour, lived in a hamlet, or village, as all these farmers now do; that he did not sow nr. his own house, or in a garden fenced or walled, for such a field does not furnish all the basis of the parable. There are neither *roads*, nor thorns, nor stony places in such lots. He must go forth into the open country as these have done, where there are no fences; where the path passes through the cultivated land; where thorns grow in clumps all around; where the rocks peep out in places through the scanty soil; and where, also, hard by, are patches extremely fertile. Now here we have the whole four within a dozen rods of us. Our horses are actually trampling down some seeds wh. have fallen by this way-side, and larks and sparrows are busy picking them up. That man, with his mattock, is digging about places where the rock is too near the surface for the plough; and much that is sown there will wither away, bec. it has no deepness of earth. And not a few seeds have fallen among this *bellan*, and will be effectually choked by this most entangled of thorn bushes. But a large portion, after all, falls into really good ground, and four months hence will exhibit every variety of crop, up to the richest and heaviest that ever rejoices the heart even of an American farmer.[b]

**good ground**

[a] Jo. xv. 5; Col. i. 6; ii. 7.

**8. good ground,** properly prepared, with depth of earth, free fr. weeds, stones, and hardness. **sprang up,** surely if slowly. **increased,**[a] compensating for the toil, etc. **thirty . . hundred,** acc. to the nature of the seed, and the soil.

*Profitable hearers.*—They are: I. Intelligent—(see Ma.)—they comp. Scripture; exercise memory; reduce to practice, etc., in order thereunto. II. Fruitful—this made all the difference. III. Variously fruitful. There may be degrees of true grace.

**ears to hear**

[a] Ma. xiii. 9; xi. 15; Ez. iii. 27; xii 2.
[b] Ja. i. 21.
[c] 1 Jo. iv. 1; *cf.* Ac. xvii. 11; 1 Th. v. 21.
[d] 1 Pe. ii. 1, 2
[e] Ps. cxix. 18, 73.
[f] Ps cxix. 80.
[g] 2 Pe. i. 5—10.
[h] Ma. xxvi. 22.

**9 ears . . hear,**[a] the usual formula for calling attention to something needing special notice. The inner ear to detect the hidden meaning. **hear,** not only so as to remember the words, but to understand and apply the sense.

*Hearing the Word.*—We should take heed, and be careful to hear. I. Cautiously:—bec.—1, God's Word alone can promote salvation;[b] 2, may be deceived by false teachers.[c] II. Seriously: the kind of effect depends on manner of reception—hence preparation,[d] and prayer before,[e] while, and after,[f] hearing. III. Fruitfully:—fruit of: 1, every possible kind; 2, in highest degree; 3, ever increasing.[g] IV. With self-examination: 1, mo-

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destly suspect yourselves;[h] 2, faithfully examine yourselves.[i] V. With incessant circumspection.

[h] Ga. vi. 4.

**disciples request an explanation of the parable**

**10. when,** shortly after. **alone,** apart fr. the thronging multitude. **they . . him,** disc. dis. fr. the crowd of curious hearers. **asked . . parable,** they saw that the story of the sower was designed but as the vehicle for imparting some doctrinal truth. They now wished to be instructed in the hidden meaning.[a]

[a] Pr. iv. 7; Ma. xiii. 10; Lu. viii. 9, 10.

*The teacher in public and private.*—I. The teacher in public: 1, deals with generalisations of truth; 2, announces general principles, cannot minutely apply or explain; 3, His object being to awaken attention, and provoke inquiry. II. The teacher in private: 1, accessible to the earnest; 2, patient with the dull; 3, painstaking to leave no doubt, explain things that seem obvious.

"Chill after warmth is always dangerous; but how many, after being warmed at the church, directly they get out of it, begin some worldly conversation; and lose all the warmth they get."—*Bowes.*

*The diligent scholar.*—Long ago, a little boy was entered at Harrow school. He was put into a class beyond his years, and where all the scholars had all the advantage of previous instruction denied to him. His master chid him for his dulness; and all his efforts then could not raise him from the lowest place in the class. But, nothing daunted, he procured the grammars and other elementary books which his class-fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till, in a few weeks, he gradually began to rise: and it was not long before he shot ahead of all his companions, and became not only leader of the division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral; for he lived to be the greatest oriental scholar in modern Europe: it was Sir William Jones. The most illustrious in the annals of philosophy once knew no more than the most illiterate now do. And how did he arrive at his peerless dignity? By dint of diligence; by downright painstaking.[b]

[b] Dr. J. Hamilton.

"Learning, like money, may be of so base a coin, as to be utterly void of use; or, if sterling, may require good management to make it serve the purposes of sense or happiness."—*Shenstone.*

**the Saviour's reply**

**11, 12. unto you,**[a] who are disc., earnest and sincere inquirers. **mystery,** the *hidden meaning* of the figures under wh. the nature and processes of the kingdom of God are represented. **them . . without,**[b] men with carnal ears, whose senses, steeped in worldliness, are too dull to understand the spiritual significance of emblems and parables. **seeing,**[c] using their nat. powers of perception. **see,** all that lies within the range of those powers. The outsides of things, and so much of the inside as they can easily connect with worldly matters. **not perceive,** the true sense,—the truth presented in the picture on wh. the eye rests. **lest . . time,** *etc.*, "This expresses, not the *object* of the Divine method, but the *result* of their dull understanding, and of the judicial blindness to wh. they are given over."[d] They are not willing and anxious to perceive and understand, "*lest*," i.e. for fear they would be converted—turned away fr. sin. Those who were anxious inquired of Jesus, etc.

[a] Ma. xi. 25; Lu. x. 21; 1 Co. ii. 10.

Mystery, *that wh. is closed or concealed.* Fr. *muetere;* L. *mysterium;* Gk. *mystérion—mustés,* one initiated — *mueo* to initiate into mysteries — *muō,* to close—root *mu,* close. The *mystics* are a sect professing to have direct intercourse with the Spirit of God, who reveals *mysteries* to them

*Mysteries.*—Mystery, said to be derived fr. Heb. *mistar,* to hide. *Sacred* Ms., a term app. to doc. of Christianity; of wh. the chief is the incarnation of Christ.[e] The *profane* Ms. were the secret ceremonies performed by a select few in honour of some deity. They originated in Egypt, the land of idolatry, and were an institution of the priesthood to extend their own influence; so

[b] 1 Co. v. 12; Col iv. 5; 1 Co. v. 12, 13.

[c] Is. vi. 9; Jo. xii 40; *cf.* De. xxix

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2, 4; Jo. vi. 36, 37; v. 40; 2 Co. iii. 15; *see* Ma. iii. 13—15.

*d Jacobus.*

e 1 Ti. iii. 16.

"If you desire knowledge only to know, it is *curiosity;* if to be known, it is *vanity;* but to edify, it is *charity*; or that you may be edified, it is *wisdom.*"—*Palmer.*

"Small draughts of knowledge lead to Atheism; but larger bring men back to God."—*Bacon.*

"To know and to conjecture differ widely." —*Æschylus.*

"The most difficult thing in life is to know yourself."—*Thales.*

e *Biblical Recorder.*

that all maxims of morality, tenets in theology, and dogmas in philosophy, were wrapt up in a veil of allegory and mystery. Fr. the Egyptian mysteries of Isis and Osiris sprang those of Bacchus and Ceres among the Greeks. The Eleusinian Ms. were introduced at Athens by Eumolpus, 1356 B.C. The laws were—1. To honour parents; 2. To honour the gods with the fruits of the earth; 3. Not to treat brutes with cruelty. Cicero makes the civilisation of mankind one of the beneficial effects of the Eleusinian Ms. They were abolished by the Emperor Theodosius, A.D. 389.

**13. know . . parable,** the meaning of wh. is so self-evident. **all parables,** not less, but perh. more important, and not so easy of interpretation. How, when I am not here to explain? Yet we have the Spirit to guide us into all truth.

*Advancement in learning.*—I. Common dulness of the scholar, —it is not safe to assume that the scholar or hearer knows much. II. Make the scholar's ignorance obvious to his own mind,— "Knowest thou not?" III. Impress the truth that the difficult cannot be comprehended till the easy be understood.

*Diligence in study.*—There came to our boarding-house one Sabbath evening a tall, gawkish, white-haired boy, with an eye that danced and rolled like a snake's, wearing a broken, rusty, seedy "beaver;" with pantaloons covering about half of the calf; bearing under his arm a half-washed shirt tied up in a greasy red silk handkerchief; in which plight he was ushered into the parlour, where he seemed as restless as a fish out of water. He was going to attend school, and engaged board. On speaking, he proved to be miserably tongue-tied, and, withal, lisped so shockingly, that you would be reminded of the hissing of a goose. Of course, he was the laughing-stock of the school; and, strange to tell, those who were the nearest akin to him in circumstances made him most frequently the object of their silly jests and cruel taunts. To the surprise of all, he was well prepared in the languages and mathematics, and soon rivalled the best scholars of the school, whose former contempt gave place to jealousy and envy. He became a finished speaker, a first-rate scholar, and, the last time I heard of him, was professor in a Southern college. Such success should provoke to patience and perseverance those who have to contend with obstacles such as he so readily surmounted. There are few cases more hopeless. a

**the parable expounded**

**14. sower,** of whom I spoke, represents the preacher. He can sow only what he has *received*, and *stored* for that special purpose. **soweth,** he both lives upon, and distributes, for "there is that scattereth and yet increaseth." It is hard work to sow, but he soweth in hope. **the word,** a the living word, the quickening, life-giving principles of truth. "The words that I speak unto you they are spirit and they are life."

**the sower and the seed**

a Lu. viii. 11.
b Is. lv. 10, 11.
c 2 Ti. iii. 16, 17.
d Ps. cxix. 130
e Ps. cxix. 9, 128.
f Ps. cxix. 7; Ac. xxvi 18; Jo. xvii. 17.
g Ac. xx. 32; Jude 20, 21.
h Ps. xciv. 19; cxix. 11.

*The seed that is sown.*—The Word of God, wh. may be considered—I. As a gift of heaven: 1, so represented by Author; b 2, so proved by nature; 3, and by its tendency. c II. As a cause of fruitfulness; it produces fruit of, 1, Saving knowledge; d 2, Reformation; e 2, Conversion; f 4, Edification; g 5, Consolation. h

**the way-side hearer**

**15. these . . way-side,** idle spectators, curious, critical, caviling hearers; who watch the sower, but not their own hearts. **heard, the sound** but not **suffered the sense to sink into their**

heart. **Satan,**[a] whose temptations and devices, etc., may be likened to thoughtless fluttering birds. He is ever on the watch to snatch the seed away. **immediately,** bef. the seed has time to germinate. **sown . . hearts,** and where it lay on the surface of feeling and emotion.

*Hearing with profit.*—There is a story of two men, who, walking together, found a young tree laden with fruit. They both gathered, and satisfied themselves for the present; but one of them took all the remaining fruit and carried it away with him: the other took the tree, and planted it in his own ground, where it prospered and brought forth fruit every year; so that though the former had more at present, yet this had some when he had none. They who hear the Word, and have large memories and nothing else, may carry away most of the Word at present; yet he that perhaps can but remember little, who carries away the tree, plants the Word in his heart, and obeys it in his life, shall have fruit when the other has none.

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a Lu. viii. 12; 1 Co. ii. 11; 1 Pe. v. 8.

"It is said by naturalists, that, if water and wine be poured into a vessel made of the ivy-tree, the wine will leak out, and leave the water behind. Such are all worldly, careless hearers of God's Word."—*Spencer.*

**16, 17. these . . ground,** another class of hearers. The shallow, flippant; easily pleased or offended; cheered or discouraged. **immediately,** without much thoughtful weighing its meaning and practical purpose. **gladness,**[a] pleased with the sound; charmed by its bright pictures of heaven, etc. **no root,** having no depth of heart or thought, there is no room for the seed to take root. **endure,** they are discouraged if they have anything to endure—trial, duty, persecution, cross-hearing. **time,**[b] a very little time, while the feeling lasts. **immediately,** for the test of sincerity and faith soon comes. **offended,** they find a *stumbling-block* in very trifles. The superficial are easily offended.

*You and me.*—"When attending the ministry of a devoted servant of God," said one, "he once preached upon the Diotrephesian spirit, in his usual faithful manner; and when he came to the application, brought the subject home so closely, that I felt persuaded that there was some one who had been a peculiar trial to the church. Knowing the harmony there was in that church, however, I felt puzzled, and said to a neighbour, who sat near me, and was an elder, 'Mr. L——, who does Mr. S—— mean?' 'You and me,' was the quick reply."[c]

stony-ground hearer

a Ez. xxxiii. 31, 32; Mk. vi. 20.

b Jo. v. 35; Ac. xxvi. 28.

c *Bowes.*

"Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful, the most mischievous."—*Pope.*

**18, 19. these . . thorns,** yet another sort of hearers. Jesus recognises only *one kind* of sower—*the man who preaches the Word.* *He* censures the hearers, *they* usually condemn the preacher. **cares . . riches . . lusts**[a] *ill.* by the thorns. Comp. trifles suffered to interfere with the development of the spiritual life.

*Cares of riches.*—The Duke of Brunswick, whose diamonds are valued at two million two hundred and fifty thousand dollars, dares not leave Paris at any period of the year: his diamonds keep him chained there. He dares not sleep away a single night. Then he lives in a house constructed not so much for comfort as security. It is burglar-proof, surrounded on every side by a high wall: the wall itself is surmounted by a lofty iron railing defended by innumerable sharp spear-heads, which are so contrived, that, if any person touches one of them, a chime of bells begins instantly to ring an alarm: this iron railing cost him £2,821. He keeps his diamonds in a thick wall: his bed is placed against it, that no burglar may break into it without killing, or at least waking him, and that he may amuse himself without leaving his

thorny-ground hearer

a Mk. x. 21.—23; 2 Ti. iv. 10; 1 Ti. vi. 9, 10, 17; Ps. lii. 7; Pr. xxiii. 5; Lu. xiv. 18—20; xxi. 34.

"A sensual man apprehends death no more dreadfully, but as a drunken sleep; careless, reckless, and fearless of what's past, present, or to come, insensible of mortality, and desperately mortal."—*Shakspeare.*

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bed. The safe is lined with granite and with iron: if it is opened by violence, a discharge of fire-arms, which will inevitably kill the burglar, takes place; and, at the same time, a chime of bells in every room in the house is set ringing. He has but one window in his bedroom; the door of the stoutest iron, and cannot be entered unless one be master of the secret combination of the lock. A case of a dozen six-barrelled revolvers, loaded and capped, lies upon a table within reach of his bed.—*Jeffers.*

**fruitful hearers**

*a* Lu. viii. 15; Ja. i. 21, 22.

*b* Ro. vii. 4; Col. i. 10; 2 Pe. i. 8.

20. **these . . ground,** *many* evil classes of hearers, only *one* good. **hear,** thoughtfully, prayerfully, humbly. **receive,**[a] into affection, conscience, understanding. **bring . . fruit,**[b] doers, not forgetful hearers. **some . . hundred,** acc. to means, opportunities, gifts, powers.

*A hint to hearers of the Word.*—The Rev. Mr. Erskine mentions a fact which may afford a very useful hint to every hearer of the Gospel. A person who had been to public worship, having returned home perhaps somewhat sooner than usual, was asked by another member of the family, who had not been there, "Is all done?" "No," replied he; "all is *said*, but all is not *done!*" How little is commonly done of all that is heard! "Blessed are they that hear the Word of God and keep it."

**the candle and the candlestick**

*a* Ma. v. 15; Lu. xi. 33; *Jos. Ant.* ix. 4, 5; *Adams's Rom. Ant.* 505.

*b* This is presently *ill.* by the seed wh. is hidden in the earth—kept secret—that it should come abroad, *vv.* 26-29.

"The first creation of God in the works of the days was the light of the sense; the last was the light of the reason; and His Sabbath-work ever since is the illumination of the spirit."—*Bacon.*

"A wise man will desire no more than he can get justly, use soberly, distribute cheerfully, and leave contentedly."—*Bacon.*

21, 22. **candle,** *lit.* a portable light—a lamp, etc. **bushel,**[a] see Gk. the *modios*=1·916 gall. Eng., or nearly *one peck.* **candlestick,** lamp-stand. **hid,** no truth necessary to salvation, and for spiritual advantage, shall be concealed. The parable was a lamp lighted up with Divine truth. The lamp might be simple or chased, but the truth it bore was the chief matter. **manifested,** made as plain for willing learners, as the simplest *ill.* can make it. **but . . abroad,** at the right time, in the right way, among earnest souls.[b]

*The Great Teacher.*—I. Taught by parables, not to conceal, but illustrate the truth. The truth is not to be hidden beneath ornament and illustration, till men miss the truth, and see only the lamp. II. Encouraged inquiry, did not check it: though he had a reproof ready for mere caviling disputants.

*Your own, and borrowed light.*—Remember, it is to be *your* "light." You are not to shine in the light of others, reflector of their light, but to be yourself a light in personal contact with the "Father of lights." "I was walking one day," says one, "in Westminster Abbey. As I paused to survey the monuments of the illustrious departed that are gathered there, my attention was arrested by the appearance of the pavement near to where I stood. A beautiful many-coloured light rested upon it, and gave it an aspect that I could not but linger to behold. The cause was apparent. A painted window above me explained the reason. And the pavement, beautiful as it appeared, had no colour in itself, it was the window above that gave it the beauteous hue. How many are like that pavement! they appear beautiful, and we are apt to mistake it for 'the beauty of holiness,' but it is a borrowed light: contact with the wise and good it may be; remove that, and their true colour appears."

**on hearing the word**

*a* 2 Co. ii. 14—17; iv. 2—7.

23—25. **let . . hear,** for the sincere hearer shall not hear in vain; it being the true preacher's purpose to make the truth as plain as he can. **what . . hear,**[a] for if ye hear *error*, you may be corrupted; if it be the truth that you hear, your responsibility

is great. "We should not run after novelties and errors like the Athenians."[b] **mete . . measured,** as you deal with the truth so will it deal with you. The truth scorned, despised, etc., will presently be a sting in memory, and fill the conscience with dismay. The truth loved, obeyed, etc., will fill the heart with peace, comfort, hope. **hear . . given,** the more you understand the greater your power of understanding. Practical hearing leads to increased knowledge.[c] **hath . . given,** he will carefully place himself in a posture to receive. His receptivity is increased by what he knows. **taken . . hath,** the little, ill-understood and producing no joy, is not carefully guarded, and is taken away by temptation, etc., or judicially.

*The Gospel demands and deserves attention* (*ver.* 23).—View the text: I. As implying the authority of the speaker. II. The importance of the subject. III. As an appeal to impartial consideration. IV. As the Saviour's demand for a practical improvement of His Word.[d]

*Attentive hearing.*—A gentleman once said to Rowland Hill, "It is sixty-five years since I first heard you preach; and the sermon was well worth remembering. You remarked that some people are very squeamish about the manner of a clergyman in preaching; but you then added, 'Supposing one is hearing a will read, expecting to receive a legacy, would you employ the time in criticising the lawyer's manner while reading it? No: you would give all your interest to ascertain if anything were left to yourself, and how much. Let that, then, be the way in which you listen to the Gospel.'"

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b Ac. xvii. 21; *Jacobus.*

"Satan enters in at ear-gate." — *Bunyan.*

c Jo. vii. 17.

d *Rev. W. Jay.*

"We seem to have done with the Word as it has passed through our ears; but the Word, be it remembered, will never have done with us, till it has judged us at the last day." —*Hales.*

"The Word often produces no more effect on many hearers than the wind-wave that stirs the corn; no sooner is it passed than the stalk returns to its usual state." — *Bowes.*

**26, 27. so,** after this fashion also. The *last* par. *ill.* the kingdom of God in its external aspects: *this*, in its secret development. **k. . . God,** of grace in the soul, and of truth in the world. **man . . ground,** should do his part faithfully. **sleep . . rise,** having done all he can do he waits and watches for and expects the result. **he . . how,** no one knows *how;* but we all know it *is* so.[a]

"How awful is the thought of the wonders underground,
Of the mystic changes wrought in the silent, dark profound!
How each thing is upward tending, by necessity decreed,
And the world's support depending on the shooting of a seed!"

the seed growing secretly

a Jo. iii. 8; 1 Co. iii. 7—9.

"We know as little of the growing above ground, as of the growing underground."—*Stier.*

"Generally he perceived in men of devout simplicity this opinion: that the secrets of nature were the secrets of God, — part of that glory into which man is not to press too boldly."—*Bacon.*

*Mysterious growth.*—Interval between seed-time and harvest. I. The growth and fruitfulness of the Divine Word in the entire history of the Christian Ch. 1. The certain growth of the truth through this dispensation; 2. The orderly development of the truth; 3. The mystery of the Gospel's extension and development. II. The growth and fruitfulness of the Divine Word of the Gospel in individual lives. 1. Hearers should consider the consequences of their conduct in relation to it; 2. Sowers should be cheerfully confident; 3. All Christians should rejoice at the prospect opened by this parable.[b]

b *E. Heath.*

*There must be a time to grow.*—"Watch and pray against failures, but take heed of desponding under them. Be content to travel as you are able. The oak springs from the acorn, but it does not become a tree at once. Because the stage-waggon cannot travel to York as fast as the stage-coach can, would you

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[c] *Mrs. Hawkes.*

**from the blade to the fruit**

[a] Is. lxi. 11.

[b] *Stier.*

Sickle, hooked instrument for *cutting* corn. A.-S. *sicel*; Ger. *sichel*; Low Ger. *sekel*; L. *secula*, — *seco*, to cut.

"Harvest, time of gathering the *fruits* or *crops*. Ger. *herbst*; Dutch, *herfst*; A.-S. *haerfest*; conn. with L. *carpo*, to gather fruit. Gk. *karpos*, fruit.

[c] *Schiller.*

[d] *Rev. W. Warren.*

[e] *Bowes.*

say it will never get there? The mushroom springs up in a night; but what is a mushroom? Do not be satisfied to be a dwarf; but remember that there must be time to grow."[c]

28, 29. **earth . . herself,**[a] *i.e.*, the earth that is sown; as it seems to the farmer. Still there is tillage, air, heat, etc. **blade,** *lit.* grass (which at first the corn resembles). **ear . . ear,** gradual but certain growth. **when . . fruit,** not before. "Ye labourers in the kingdom, follow not along with your waggons, as soon as you have sown a little, but give the ground time with the seed."[b]

"See, full of hope, thou trustest to the earth
The golden seed, and waitest till the spring
Summons the buried to a happier birth;
But in Time's furrow duly scattering,
Think'st thou how deeds, by wisdom sown, may be
Silently ripen'd for eternity?"[c]

*Religious progress.*—From the blade to the full corn in the ear. This progress of the soul in the Divine life: I. Is agreeable to Word of God; II. Is reasonable in itself; III. We can have no reasonable hope of being Christians unless we have this evidence in us; IV. We cannot consistently exhort others to consecrate themselves to God unless we are willing to renew our own consecration; V. It accords with the feelings and convictions of all; VI. A Christian expects to make higher attainments; VII. The great mission of the Church cannot be accomplished without it.[d]

*The two seeds.*—A gardener was about to sow some seeds, when one exclaimed, "Oh, let me not be buried in the dark, damp earth! Why should I not remain in this warm sunshine where I am?" But the gardener threw the seed into the ground, and covered it, without regarding its complaint. As he did so, another seed fell out of his hand upon the stone close by, where it remained exposed to the sunshine and heat. In a short time it was parched and shrivelled up; while the buried seed was just at the same time beginning to shoot up a delicate little stem, which ripened into a flower, and afterwards into the full-grown fruit. Was it not better to pass through the darkness first?[e]

**kingdom of God**

[a] Is. xl. 18; 1 Co. iii. 1, 2.

[b] Ja. v. 7; Mk. xvi. 20; 1 Co. iii. 6; Ac. xvi. 14.

[c] Is. xxxvii. 31; Jo. iii. 8.

[d] 2 Pe. iii. 18; 1 5—7; Hos. xiv. 7.

[e] Job iv. 14.

[f] Job v. 26.

[g] Ma. xiii. 30.

[h] Ps. cxxvi 5, 6; 1 Th. ii. 19; Ja. v. 4; Jo. iv. 36.

[i] Ja. i. 18.

**30. whereunto,** selecting the best, most appropriate, simple, and familiar of nat. objects that the truth may be manifest. **k. . God,** God's reign of grace on earth, and in the human heart. **comparison,**[a] so that the unknown may be explained by points of resemblance betw. it and the well-known.

*Religion in the soul.*—I. Its mysterious **origin: 1.** The agency of man does not quicken it;[b] 2. The sagacity of man cannot explain it.[c] II. Its progressive development: 1. Its origin is humble; 2. Its advancement is progressive;[d] 3. Its maturity is obtained.[e] III. Its completion is glorious: 1. The sickle is endured;[f] 2. The garner is prepared;[g] 3. The joy of harvest is realised.[h] Learn—(1) The value of the Word preached;[i] (2) The need of Divine influence; (3) The advantage of the humblest grace.

*Kingdom of grace and glory.*—These two kingdoms of grace and glory differ not specifically, but gradually: they differ not in nature, but only in degree. The kingdom of grace is nothing but the inchoation or beginning of the kingdom of glory: the kingdom of grace is glory in the seed, and the kingdom of glory is grace in

the flower: the kingdom of grace is glory in the daybreak, and the kingdom of glory is grace in the full meridian: the kingdom of grace is glory militant, and the kingdom of glory is grace triumphant. There is such an inseparable connection between these two kingdoms, grace and glory, that there is no passing into the one kingdom but by the other. At Athens, there were two temples,—a temple of virtue and a temple of honour; and there was no going into the temple of honour but through the temple of virtue. So the kingdoms of grace and glory are so joined together, that we cannot go into the kingdom of glory but through the kingdom of grace. Many people aspire after the kingdom of glory, but never look after grace; but these two, which God hath joined together, may not be put asunder. The kingdom of grace leads to the kingdom of glory.[k]

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"The people are fashioned according to the example of their king, and edicts are of less power than the model which his life exhibits."—*Claudian.*

*k T. Watson.*

**parable of the mustard-seed**

Ma. xiii. 31—53.

**31, 32.** (See notes on Ma. xiii. 31—53.) **grain,** "The berries are much smaller than a grain of black pepper, having a strong aromatic smell, and a taste much like that of garden cresses."[a] **mustard,** the Khardal (Chardal of the Talmud) is the same plant that in N. W. of India is called *Kharjal;* it is the *Salvadora Persica,* a large shrub, or tree of mod. size, growing in var. parts of the E. It is found nr. Jerusalem, abundant on banks of Jordan, seed used as substitute for mustard.[b]

*Small beginnings.*—I. In world of nature—creation by a *word;* rivers fr. *small fountains;* the oak, fr. an *acorn,* etc. II. Realm of providence—small events have been the harbingers of mighty revolutions; *ill.* fr. hist. and biog.; small begin. of Christianity in the world; how great a matter a little fire kindleth. III. Kingdom of grace in the soul—out of the "one corn of wheat" has been developed the Christian system, in theory and practice; out of small seeds of truth have been developed the piety of a Wesley, a Chalmers, etc. Learn—1. To admire the wisdom of God; 2. Not to despise the day of small things.

"A wise man scorneth nothing, be it never so small or homely;
For he knoweth not the secret laws that may bind it to great effects."[c]

*The mustard-seed.*—"We are not to suppose that the mustard-seed is the least of all seeds *in the world;* but it is the smallest which the husbandman was accustomed to *sow;* and the 'tree,' when full-grown, was larger than the other herbs in his garden. To press the *literal* meaning of the terms any further would be a violation of one of the plainest canons of interpretation. This ample size, with branches shooting out in all directions, yet springing from the very smallest beginning, contains, as I suppose, the special meaning and intention of the parable. It is in this sense only that the kingdom of heaven is like a grain of mustard-seed. Our Saviour did not select it because of any inherent qualities, medicinal or otherwise, which belonged to it. True it is *pungent,* and *penetrating,* and *fiery,* and *searching,* and must be *bruised* or crushed, before it will give out its special virtues; and one might go on enumerating such qualities, and multiplying analogies between these properties of mustard and certain attributes of true religion, or of the Church, or of the individual Christian; but they are foreign to any object that Jesus had in view, and must, therefore, be altogether fanciful."[d]

*a Dr. Roxburgh.*

Grain, *that wh. is eaten:* seeds, minute particles. L. *granum,* seed; prob. akin to *gramen,* grass; akin to Sans. *gras,* to devour.

Mustard, a plant with a pungent taste; Old Fr. *moustarde;* Fr. *moutarde;* Sp. *mostaza;* L. *mustum,* must, orig. used in preparing it. Must, lit. *new wine.* A.-S., Ice., Sw., Ger., *most;* L. *mustum;* fr. *mustus,* new.

*b Topics* i. 102.

"'Small as a grain of m.-seed,' was a saying among the Jews for something extremely minute; and the Lord, in His popular teaching, adhered to the popular language."—*Trench.*

*c Tupper.*

*d Land and Book,* 415.

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**teaching by parables**

a Jo. xxi. 25.

b *Gray.*

"A wise man reflects before he speaks; a fool speaks, and then reflects on what he has uttered." —*Devle.*

"A good schoolmaster minces his precepts for children to swallow, hanging clogs on the nimbleness of his own soul, that his scholars may go along with him." —*Fuller.*

"The teacher's vocation is the most widely-extended survey of the actual advancement of the human race in general, and the steadfast promotion of that advancement." —*Fichte.*

**they cross the sea**

Ma. viii. 18—27; Lu. viii. 22, 25.

a See Ma.

b See Ma.

"Leisure and solitude are the best effect of riches, because mother of thought. Both are avoided by most rich men, who seek company and business; which are signs of being weary of themselves." —*Sir W. Temple.*

"Where love is there is no labour; and if there be labour that labour is loved." —*Austin.*

c *Dr. Parker in Homilist.*

**33, 34. many,** of wh. only a few specimens are given, for it is equally true of the *words*, as of the *works* of Jesus, "if they should be written every one, I suppose that even the world itself could not contain the books that should be written."[a] **such,** similar in form and intention. **able . . hear,** as their circumstances required, and their capacity warranted; not too little to leave them unfurnished, or too much to overload the mind and memory. A man may be "blasted with excess of light"[b] **without . . not,** no other way by wh. the truth might be manifested to the inquiring, and concealed fr. the thoughtless. **expounded . . disc.,** who came to Him (see *ver.* 10) in a spirit of devout and humble inquiry.

*How the scholars affect the teacher and the teaching.*—I. The true teacher will seek out a great variety of illustrations and arguments. II. He will consider not only all he may be able to impart, but what the scholar is able to receive. III. Out of his reserve stock he will bring such truths, and illus. of truth, as may be best suited to times and classes of hearers. IV. He will consider the scholar's needs more than his own tastes. V. He will gladly supplement public teaching with private exposition.

*A dull scholar.*—Dr. Adam Clarke was, in early life, a notoriously dull scholar. He could hardly learn the alphabet, and became discouraged through the severity of his teachers. His teacher presented him to a stranger as a grievous dunce. Laying his hand on his head, the stranger said, "This lad will make a good scholar yet." After this he wet his books with his tears. One day, after a terrible rebuke from his teacher, he felt as if something had given way in his head. Ever after, he was able to master any lesson.

**35, 36. same day,** *i.e.* on wh. the parables were delivered. Mk. fixes the times: Ma. gives another order of events. **even . . come,** and the thronging multitudes[a] precluded retirement and rest. **pass over,** a scribe wished to accom. them,[b] fr. the W. side, prob. Capernaum, to E. side. **sent away,** or "*leaving.*" **as . . was,** without preparation. **other . . ships,** many of the eager people following Him.

*Christ stilling the tempest.*—I. Here is an *ill.* of Christ's compound nature—the human asleep; the Divine speaking, etc. II. The disciples showed their faith in Christ's Divinity—they did not pray to God the Father. III. Here is a type of a class of men who always appeal to the supernatural in seasons of trouble. IV. Faith in the rectitude of God's moral government will sustain us in every crisis. V. Trials arise in the discharge of duty. Learn—(1) Let us undertake no enterprise in wh. Christ does not go along with us; (2) Distinguish betw. a permissive and an ordinary Providence; (3) Without Christ's bodily presence there is the greater scope for our faith; (4) Sinner! shall all nature respond to the voice of Christ, and wilt thou be silent?[c]

*A storm on the Sea of Galilee.*—"While gazing upon the suggestive scenery around us, our earnest conversation was suddenly disturbed by a movement among our Arab crew. All at once they pulled in their oars, stopped their mast, and began to hoist their long and very ragged lateen sail. What can the fellows mean to do with a sail in a dead calm? But they were right. There comes the breeze, rippling and roughening the lately glassy surface of the lake. It reaches us before the sail is rightly set.

few minutes more, and it is blowing hard. The bending and often-spliced yard threatens to give way, and the tattered leech of the sail seems as if it would rend right up, and go away in shreds. To go upon a wind with such a craft is impossible. There is nothing for it but to slack away, and run before it. . . 'And where are we going now?' was our first inquiry, when things had been got a little into shape. 'Where the wind will take us,' was the reply of the old graybeard at the helm. And away we went, the lake all now tossed into waves, and covered with foaming white heads, as if a demon had got into its lately tranquil bosom—an adventure that afforded us a fresh illustration of the reality of those events which the narratives of Scripture relate."[d]

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*d Dr. Buchanan, Clerical Furl.*

**37, 38. arose . . storm,** though the distance was but small. Short journeys may be fraught with great peril. **waves . . full,** rapidly filling with water and in danger of sinking. **hinder-part,** stern, nr. the tiller. **asleep,** wearied by the exhausting toils of the day. **a pillow,** lit. *the* pillow. Prob. the seat used by the rowers at the stern, not a cushion, but of *wood*. **awake,** or they will sleep in death themselves. **carest,** the only one in that vessel whose *care* could save them.

**a great storm**

Pillow, a cushion filled with *feathers* for resting the head on. Old E. *pilwe;* A.-S. *pyle;* Dutch, *peluwe;* akin to L. *pulvinus;* acc. to Wedgwood, fr. *p'uma*, a feather. The anc. pillow was simply a head rest of any material. Jacob had a *stone* for his pillow. Ge. xxviii. 11, 18; *cf.* 1 S. xix. 13, 16.

*The storm at sea* (*ver.* 38). I. The influence of danger—caused by—1. Imperfect knowledge of the Lord; 2. Natural impatience; 3. Satanic temptations. II. The folly of suspicion; "carest thou not?"—consider: 1. God's former dealings; 2. Known character of the Lord; 3. Our relationship to Him. III. The secret of tranquillity: 1. Meditation; 2. Prayer; 3. Resignation. IV. The blessedness of holy confidence: 1. It honours God; 2. It blesses our own souls afterward; 3. Hereby we obtain more speedy relief.[a]

Perish, *pass away completely.* Fr. *perir;* L. *perire*, to perish — *per*, completely, *ire*, to go.

*A word to sailors.*—Mr. Hervey, in a sermon which he preached to the sailors at Bideford, says,—"What we have mentioned of our Lord's saying '*Peace*' to the raging waves, may instruct you whom I address in the hour of danger; may also teach the wisdom of securing an interest in the Lord Jesus whose Divine Word even the winds and sea obey. The hour is coming, dear sailors, when you shall hail with shouts your native land no more. Oh! then, come unto Christ; get an interest in His merits; give yourselves up to His guidance; let His word be your compass; let His grace hold the helm, and steer your course; let His blessing fill your sails; let His blood, His righteousness, His spirit, be the prize of your calling; let this be the precious merchandise you court—this the pearl of price you seek."

*a Stems and Twigs.*

*Ship:*—

"She walks the waters like a thing of life,
And seems to dare the elements to strife."
*Byron.*

**39. arose,** at the cry of helpless humanity, in the might and grandeur and repose of Divine Omnipotence. **rebuked,** sternly commanded. **winds,** which, blowing whence and whither they list, must yet do His bidding. **peace,**[a] be silent, hush! **wind . . calm,** winds and waves obey Him. "He here shows how perfect harmony and peace, even in the natural elements, can be restored by Him."[b] The calm was as strikingly *great* as the storm had been before.

**the great calm**

*a* Ps. xlvi. 3; lxxvii. 16; cxxiv. 4.

*b Jacobus; cf. Lange.*

"Power shows the man."—*Putacus.*

*The tempest hushed.*—I. An illustration of Christ's Divine repose. What storms often rage while Providence may seem to be sleeping. II. An *ill.* of Christ's human sympathy. He promptly responded to the cry of endangered men. An *ill.* of His supernat. power—"Hush!" Learn: 1. God is not so *regardless* of human

"Even in war, moral power is to physical as three parts out of four."—*Napoleon I*

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interests as some suspect; 2. He needs to be sought unto by men in the time of calamity.

*Christ ruling the waters.*—The stories of Canute the Dane, who, drawing his chair, commanded, in vain, that the flowing tide should not wet his robe, and of Xerxes the Persian, who "not only lashed the winds that blew contrary to his will, but bound the sea with fetters," are well known. "He might have spared his chains. At any rate he lost his army. Archdeacon Hare practically applied the extravagance of the great king, as they of Persia were styled, in designating the present (or, rather, what was to him the present) as an age when men will scoff at the madness of Xerxes, yet themselves try to fling their chains over the ever-rolling, irrepressible ocean of thought; nay, they will scoop out a mimic sea in their own pleasure ground, he goes on to say, and make it ripple and bubble, and spout up prettily into the air, and then fancy that they are taming the Atlantic; which, however, keeps advancing upon them, until it sweeps them away with their toys." [d]

[c] See also *Sydney Smith's Speech on the Reform Bill*, ii. 214.

[d] *F. Jacox.*

"Power! 'tis the favourite attribute of gods,
Who look with smiles on men who can aspire
To copy them."
*Martyn.*

**fear rebuked**

**40, 41. said . . them,** for there was yet another storm to quell. Winds of fear, and waves of doubt, a storm of wonder in their minds. "If they had but considered (1) the Divine knowledge and power which they had seen in their Lord, they would have understood that no storm could frustrate His plans; or (2) the work to which they had been recently appointed, but which they had not yet begun, they would have been sure that their course could not thus be brought prematurely to a close." [a] **feared exceedingly,** [b] as men who felt they were in the presence of Omnipotence. **what . . Him?** "To them the mir. was the more striking fr. their daily occupation among those waters." [c]

*Faith and fear.*—I. Weak faith, a fruitful source of fear:—*ill.* this by showing how the perturbations of men, their anxiety about material things, come of their defective and deficient trust in Providence. II. Faith prevents the arising of fear:—"He that believeth shall not make haste."

*The purpose of Christ's miracles.*—"Our Lord Jesus Christ would that those things which He did on the body should be spiritually understood. For He did not merely do miracles for miracles' sake, but in order that the things which He did should inspire wonder in those who saw them, and convey truths to them who understand. As he who sees letters in an excellently written MS., and knows not how to read, praises, indeed, the transcriber's hand, and admires the beauty of the characters; but what those characters mean or signify he does not know; and by the sight of his eyes he is a praiser of the work, but in his mind has no comprehension of it; whereas another man both praises the work, and is capable of understanding it,—such an one, I mean, who is not only able to see what is common to all, but who can read also, which he who has never learned cannot;—so they who understood Christ's miracles, and understood not what they meant, and what they in a manner conveyed to those who had understanding, wondered only at the miracles themselves; whereas others both wondered at the miracles, and attained to the meaning of them. Such ought we to be in the school of Christ." [d]

[a] *Godwin.*

[b] Ps. lxxxix. 7; xxxiii. 8.

[c] *Dr. Smith.*

"Wonder is a pause of reason, a sudden cessation of the mental progress, which lasts only while the understanding is fixed upon some single idea, and is at an end when it recovers force enough to divide the object into its parts, or mark the intermediate gradations from the first agent to the last consequence." — *Johnson.*

"In wonder all philosophy began, in wonder it ends, and admiration fills up the interspace; but the first wonder is the offspring of ignorance, the last is the parent of adoration." — *Coleridge.*

[d] *Augustine.*

## CHAPTER THE FIFTH.

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**the Country of the Gadarenes**

Ma. viii. 28—34; Lu. viii. 26—40.

**1—3. Gadarenes,** or acc. to Ma. *Gergesenes.* **They are dif.** names of same distr. fr. the chief towns *Gergesa*[a] and *Gadara.* **tombs,**[b] "while the rocks themselves, in all that wild region of country, are yet the abodes of men, sometimes of families, dwelling in the old tombs cut in their sides, like the vaults in the hill-sides of our cemeteries."[c] **man,** Ma. says *two.* Here the acc. of the more prominent one is given. **bind . . chains,** a fierce and utterly untameable maniac.

*The other side.*—I. We are often limited in thought and effort to our own side, our own nation, church, sect, family. Christ thinks and acts for the other side too. II. On the other side are men in great misery and peril, as well as on our own side. III. It is worth a great journey, great cost, and great risk to do a little good on the other side. IV. Such efforts, outside usual limits, may result in our leaving one more witness for Christ on the other side.

*Gadara.*—As the capital of Perœa, this was a city of considerable importance. Though it is difficult to identify the exact spot, it is supposed to have stood on the river Yarmuk, the ancient Hieromax, five or six miles from its junction with the Jordan. In this neighbourhood are the remains of a large city, and the pavement of some of its streets may still be seen. The locality is chiefly interesting to Bible readers from our Lord having passed through it. After stilling the tempest on the Galilean lake, He, with His disciples, came, as Mark and Luke inform us, into the country of the Gadarenes. Matthew, describing the same event, speaks of it as the country of the Gergesenes, perhaps from Gerasa, another city of the Decapolis, now called Djerash (comp. Matt. viii. 28; Mark v. 1; Luke vii. 26). Each might be equally correct, for any of the cities might give its name to the surrounding country. That there were Gentile settlers in these eastern towns is sufficiently indicated by the existence of a herd of two thousand swine. The tombs in which the demoniac dwelt were those hewn in the rock nigh to the sea. It would seem as if the afflicted man had witnessed Christ's approach in the vessel; for immediately on His leaving it he met Him.

a Ge. xv. 21; De vii. 1.

b Is. lxv. 4.

c *Jacobus;* see also *Land and Book,* 148, 375.

"Ever, as before, does madness remain a mysterious, terrific, altogether *infernal* boiling up of the nether chaotic deep, through this fair painted vision of creation, which swims thereon, which we name the real."—*Carlyle.*

"Satan, as a master, is bad; his work much worse; and his wages worst of all."—*Fuller.*

**the Gadarene demoniac**

**4, 5. fetters . . chains,** bonds for var. parts of body; or else of dif. material. **tombs,** "The most interesting remains of Gadara are its *tombs,* wh. dot the cliffs for a considerable distance round the city. They are excavated in the limestone rock, and consist of chambers of various dimensions, some more than 20 ft. square, with recesses in the sides for bodies. The present inhab. of *Um Keis* are all *Troglodytes,* 'dwelling in tombs,' like the demoniacs of old; and occasionally they are almost as dangerous to the unprotected traveller."[a]

*Sin and salvation.*—This singular and awful incident vividly illustrates certain aspects of sin and salvation. I. Some aspects of sin: 1. Its contagiousness—the devils try to reduce this man to their own level; 2. Its anti-social character—iniquity isolates man, as ferocity does the tiger; 3. Its embrutalisation of man—naked, caves; 4. Its dread of righteousness—devils cry out on approach of Christ. II. Some aspects of salvation: 1. Begins

a *Dr. Smith, N. Test. Hist.* 225.

Warburton relates an encounter, in a cemetery in Lebanon, with a naked maniac, who attacked and nearly unhorsed him. — *Crescent and Cross,* ii. 352. See also *Miss Rogers, Dore Life in Pal.* 108

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with expulsion not repression; 2. Souls more valuable in eyes of God than swine; 3. Moral results have their evidence in improved condition; 4. Renunciation of personal preferences in obedience to Christ's command.[b]

*The habitation of the demoniac.*—"The account given of the habitation of the demoniac, from whom the legion of devils was cast out here, struck us very forcibly while we were ourselves wandering among rugged mountains, and surrounded by tombs still used as habitations by individuals and whole families of those residing there. A finer subject for a masterly expression of the passions of madness, in all their violence, contrasted with the serenity of benevolence and virtue in Him who went about doing good, could hardly be chosen by the pencil of an artist; and a faithful delineation of the rugged and wild majesty of the mountain scenery here on the one hand, with the still calm of the water of the lake on the other, would give additional charm to the picture."[c]

[b] *B. in Analyst.*

[c] *Buckingham's Trav.*

"The raven croaks and flaps his wings above corruption, and riots in luxury on the carcasses of the dead; so Satan feeds his infernal appetite upon the corrupt and dead souls of mankind."—*Dr. Guthrie.*

**he worships Jesus**

**6, 7. afar off,**[a] "That he knew Him at once in this His appearance, can be explained only by an intensified spiritual presentiment." Some information ab. Christ may have reached him. **Jesus .. Son,** evil spirits know the true nature and dignity of Christ. **adjure .. God,** a daring misuse of name of God by the demoniac. **torment,**[b] **the** nearness and supremacy of Jesus tormenting to an evil spirit.

[a] Phi. ii. 10.

[b] Pe. ii. 4; Jude 6.

*An evil spirit's estimate of Jesus.*—I. He sees Him from afar. II. He recognises Him. III. He acknowledges His supremacy. IV. He confesses His divinity. V. He dreads His indignation—anticipating only torment at His hands.

"If Satan doth fetter us, 'tis indifferent to him whether it be by a cable or a hair; nay, perhaps the smallest sins are his greatest stratagems."—*Fuller.*

*How men exceed the devil in wickedness.*—An aged elder, still living, remarkable for the kindliness of his manner, and the unobtrusive facility with which he can introduce religious topics and pious counsel in ordinary conversation, was one day lately a passenger in one of the Forth and Clyde canal boats, in company with a number of soldiers, who shocked him exceedingly with their profane swearing. Aware that an abrupt reproof, instead of producing the effect intended, might only provoke to an aggravation of the crime, he entered into familiar conversation with them, and, seizing a proper opportunity, inquired if any of them could tell him what that sin was, in the commission of which men exceeded devils in wickedness? As he anticipated, the singularity of the question arrested their attention, and engaged them in an unsuccessful attempt to point out the character of the sin. Having thus excited their curiosity, he quoted the above passage, in which the devils address our Saviour, and remarked, that when men wantonly call upon God to damn their souls, they are far more wicked than the devils, who, knowing by experience how dreadful it is to suffer under the wrath of the Almighty, earnestly entreated our Saviour not to add to their torments. Such was the awe produced on their minds by this remark, that not an oath was uttered during the rest of the passage; and at parting, the serjeant in charge of the company shook hands with him, and cordially thanked him for his kind admonition and advice.

"Fear sometimes adds wings to the heels, and sometimes nails them to the ground, and fetters them from moving."—*Montaigne.*

"That old man-slayer knoweth well, that as sin is the soul's sickness, so confession is the soul's vomit, and that there is no way to purge the sick soul but upwards. He therefore holdeth the lips close, that the heart may not disburden itself."—*J. Trapp.*

**the demon expelled**

**8—10. Legion,** = an indefinitely large num.; as "*two or three*" = an indef. small num.; "an acknowledgment obtained

for the multitude, to show the power of Christ." **not. . country**, *i.e.* into "the deep" (Lu.) or abyss, out of their permitted abode on earth. "This is, of course, not the lake, or sea, that is meant, but their expected perdition, to wh. they begged not to be sent. Thus they acknowledged Him as having power to destroy them, and as their final judge."[a]

*An evil spirit's petition granted.*—I. Not a prayer for mercy. II. Not a prayer for improvement. III. But a prayer to be suffered to remain at least in that land. IV. A prayer, which, being granted, led to an unforeseen result—they may have expected the swine, possessed, to have been in some way the instruments of their further mischief; certainly not of their overthrow. Or they thought that by causing the destruction of the swine they would bring Christ into odium in Gadara.

*The devil's rule of action.*—"Satan's moral system is the inverse of the moral system, and his rule of action, expediency. He never commences his game of deceit, either with individuals or churches, by a direct contradiction of the truth, but by a qualified admission of its claims, and in this manner, gives it the go-by, in order that he may be able to operate in its rear. Murder, for instance, is murder, and not for a moment to be tolerated; but a contingency may arise when it is expedient that one man should die for the people. Hell is hell, and death is death, and both are objects of terror and righteous aversion; but it may be expedient to make a covenant with the one, and an agreement with the other."[b]

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Legion = 3,001 orig., but in time of Augustus 6,000, and 600 cavalry. The word came, in course of time, to express indefinitely a large number (*cf.* Ma. xxvi.; Lu. viii 30), and so we often use it.

*a Jacobus.*

"The devil is, in truth, a poor spirit; he has nothing of his own, and is driven hither and thither by the glorious power of God."

*b Cap. Gordon.*

**11, 12. herd . . swine.**[a] "Let me draw your attention to the fact that this Wady Semak is everywhere *ploughed* up by wild hogs in search of the esculent roots upon wh. they live at this season of the year. Whether there is any lineal connection betw. them and the herd that was feeding on this mt., I leave you and everyone to decide acc. to his particular fancy. It is a *fact*, however, that these creatures still abound at this place, and in a state as wild and fierce as though they were still 'possessed.'"[b] **send . . swine**, "If their owners were only in part Jews, who merely trafficked in these animals, still they were not justified bef. the law. Certainly we cannot regard this as exclusively a Gentile territory."[c]

*Subtlety of the devil.*—You know that the devil spins silk as well as hemp or flax; and when he wants to catch a trout that will not bite where it can see the line, he spins a line so small that it cannot be seen, and puts the bait upon it, and the fish is caught. And if there is ever an invisible line, with bait at the end of it, and with the devil at the end of the rod, it is when a man is going to make money badly for the sake of using it to do good with. If there is ever a time when Satan laughs, and says, "I have caught a gudgeon!" it is then. If a man is ever drawn into the net of the Evil One, it is when he gives up his conscience, his moral sense, and his self-respect, cutting his manliness through and through, that he may have the means of acting more manly. There are multitudes of instances in which every man, first or last, is brought under circumstances where he is tempted to succeed at the sacrifice of moral scruples, on the ground that, when he has gained success, he will be in a situation to act in accordance with his moral scruples again.[d]

**the demon's request**

*a* Le. xi. 7, 8; De. xiv. 8.

Swine, *the prolific animal*, or *the grunter*. A.-S. *swin*; Ger. *schwein*; old Ger. *suin*; L. *sus*; Gk. *hus*; fr. Sans. *su*, to bring forth; or fr. its grunt.

*b Land and B.* 378.

*c Lange.*

"The demons enter gladly into the swine; the devilish nature into the animal nature—the old serpent, half serpent, half swine."—*Lange.*

"Spiritual rebellion against God passes into the unbridled animal nature."

*d Beecher.*

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**the swine possessed**

Mr. Macgregor desc. a spot S. of Khersa answering exactly to this hist., with very deep water close to the shore.—*Rob Roy on Jordan*, 422.

*a Lange.*

"The delight of worldlings and slaves of sin; corruption and the grave."—*Hedinger.*

"The devil has special delight in tombs. The devil's love for mischief."—*Caustein.*

*b Land and B.* 377.

**strange tidings**

"Many fly fr. this hist. as though the devils had entered into them and plunged them into the sea of unbelief."—*Stier.*

*a* 1 Co. vi. 11; Is. xlix. 25; Col. i. 13.

*b* Job xiii. 11; Ps. xiv. 5; 2 Ti. i. 7. "Habit is a power and ability of doing anything, acquired by frequent repetition of the same action. It is distinguished from custom. *Custom* respects the *action*, habit the *actor*. By *custom* we mean a frequent reiteration of the same act; and by *habit* the effect that custom has on the mind or body."—*C. Buck.*

13. **two thousand**, the greatness of the herd emphasises the lawless nature of the country (where Jews lived mingled with Gentiles), wh. pleased the demon's will. Their number thus possessed further explains the word "legion."

*Image of corruption in Church or State.*—I. Perverted morals—swine cared for, men abandoned; II. Perverse policy—trade unlawful, the ways given up to madmen; III. Perverted legislation—demons tolerated legionfold, Christ rejected; IV. Perverted religiousness—driving away Christ by prayers.[a]

*The scene of the miracle.*—"In studying the details of the mir., I was obliged to modify one opinion or impression wh. had grown up with me fr. childhood. *There is no bold cliff overhanging the lake* on the E. side, nor, indeed, on any other, except just N. of Tiberias. Everywhere along the N.E. and E. shores a smooth beach declines gently down to the water. There is no '*jumping-off place*,' nor, indeed, is any required. Take your stand a little S. of this Chersa. A great herd of swine, we will suppose, is feeding on this mountain that towers above it. They are seized with a sudden panic; rush madly down the almost perpendicular declivity—those behind tumbling over and thrusting forward those before; and as there is neither time nor space to recover on the narrow shelf betw. the base and the lake, they are crowded headlong into the water, and perish. All is perfectly natural just at this point; and here, I suppose, it did actually occur. Farther S. the plain becomes so broad that the herd might have recovered and recoiled fr. the lake, whose domain they would not willingly invade."[b]

14, 15. **fled**, in wonder and fear. **told . . country**, in the villages and swineherds' huts. **they**, those who heard the strange tidings. **see . . mind**,[a] "a beautiful and moving contrast." **afraid**,[b] consciously expecting other similar works from the presence of such supernatural power. To Jews it may have seemed a punishment for breach of law; Gentiles regarded the mir. with superstitious awe.

*A strange spectacle.*—A raving maniac recovered. I. They all knew the man. II. Amongst them were those whose ingenuity had been taxed to devise restraints, etc. III. They saw him now peaceable, yet without a visible fetter. IV. His material condition improved. V. His reason restored. VI. Using his reason in learning of Jesus. VII. They saw the presence of a power greater than that of the demons whom they had vainly sought to restrain.

*The old chain.*—A young man, an apprentice in an extensive tin manufactory in the state of Massachusetts, who had been very profligate, but was converted by reading a religious tract, having applied for admission into a church, the minister called on his master to inquire whether any change had been wrought in his conduct, and whether he had any objection to his reception. When the minister had made the customary inquiries, his master, with evident emotion, though he was not a professor of religion, replied in substance as follows: Pointing to an iron chain hanging up in the room, "Do you see that chain?" said he. "That chain was forged for W. I was obliged to chain him to the bench by the week together, to keep him at work. He was the worst boy I had in the whole establishment. No punishment seemed to have any salutary influence upon him. I could not trust him out of my sight; but now, sir, he is completely changed; he has

really become a lamb. He is one of my best apprentices. I would trust him with untold gold. I have no objection to his being received into communion. I wish all my boys were prepared to go with him."

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**16, 17. they . . saw,** having returned to the spot with the crowd. **him . . devil,** whom they now saw "sitting at the feet of Jesus" (Lu.), in accord. with custom—pupils sitting at feet of masters,[a] indicating reverence and docility. **depart,**[b] perh. there were other demoniacs as well as other herds of swine in that region. **out . . coasts,** not to another part of same region, where other men—like themselves—needed restoration to a "right mind." "They dreaded the Divine power, and regarded not the goodness shown with it."[c]

**a strange request**

[a] Ac. xxii. 3.

[b] Job xxi. 14; Lu v. 8; Ac. xvi. 39.

[c] *Godwin.*

*A strange request.*—They prayed Him to depart. Why? I. They saw "concerning the swine;"—there were other herds in the land. They saw that the power and teaching of Jesus were opposed, incidentally, to some forms of material wealth. Other things beside swine might have to go. II. They saw the man. Thought it would be better to suffer from the presence of a few demoniacs, than be subject to the influence possessed by Jesus.

*Service of sin.*—A certain tyrant sent for one of his subjects, and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home, and make me a chain of such a length." He went home: it occupied him several months; and he had no wages all the time he was making it. Then he brought it to the monarch; and he said, "Go and make it twice as long." He brought it up again; and the monarch said, "Go and make it longer still." Each time he brought it, there was nothing but the command to make it longer still; and, when he brought it up at last, the monarch said, "Take it, and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages of making the chain. Here is a meditation for you to-night, ye servants of the devil. Your master, the devil, is telling you to make a chain. Some have been fifty years welding the links of the chain; and he says, "Go and make it still longer." Next Sabbath morning, you will open that shop of yours, and put another link on; next Sabbath, you will be drunk, and put on another link; next Monday, you will do a dishonest action; and so you will keep on making fresh links to this chain; and, when you have lived twenty more years, the devil will say, "More links on still!" And then, at last, it will be, "Take him, and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death."[d]

[d] *Spurgeon.*

"It is among the most potent of the energies of sin, that it leads astray by blinding, and blinds by leading astray; that the soul of man, like the strong champion of Israel, must have its "eyes put out," when it would be "bound with fetters of brass," and condemned "to grind in the prison-house (Ju. xvi. 21)."—*Archer Butler.*

**18. come . . ship,** leaving them at their own request. **prayed him,**[a] most conclusive proof of the transformation. "Every soul that is truly deliv. fr. Satan's bondage desires to be with Christ."[b]

**the prayer of the freed-man**

[a] Phi. i. 23.

[b] *Jacobus.*

*A new convert's request.*—Desired that he might be with Jesus. I. Perh. bec. he feared that another "legion" might possess him; II. Or bec. he remembered that so far he had been the subject of much cruel usage at the hands of men; III. Or bec. he did not expect much sympathy from those who had no sympathy with Jesus; IV. Or, most probably, the golden chain of gratitude bound him to Christ, and he wished to be with Him, to hear His words, and be kept by His presence.

"Christ passes a milder judgment upon the common ignorance of spiritual sloth, than upon the false knowledge of the hardened.

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He leaves a preacher of salvation for the Gadarenes in the person of the healed demoniac.—The compassion of Christ in His final glance upon the land of Gadara."—*Lange.*

"There is nothing more properly the language of the heart than a wish. It is the thirst and egress of it, after some wonted, but desired object."—*Dr. South.*

[a] *H. Crabb Robinson's Diary.*

*The denial of the request illustrated.*—A country girl, the daughter of a clergyman, had accidentally met with an English translation of "Delphine" and "Corinne," which so powerfully affected her in her secluded life as quite to turn her brain; and hearing that Madame de Staël was in London, she wrote to her, offering to become her attendant or amanuensis. Madame de Staël's secretary, in a formal answer, declined the proposal. But her admirer was so intent on being in her service in some way that she came up to London, and stayed a few days with a friend, who took her to the great novelist, and, speaking in French, gave a hint of the young girl's mind. Madame de Staël, with great promptitude and kindness, administered the only remedy that was likely to be effectual. The girl almost threw herself at her feet, and earnestly begged to be received by her. The Baroness very kindly, but decidedly, remonstrated with her on the folly of her desire. "You may think," she said, "it is an enviable lot to travel over Europe and see all that is most beautiful and distinguished in the world; but the joys of home are more solid; domestic life affords more permanent happiness than any that fame can give. You have a father; I have none. You have a home; I was led to travel because I was driven from mine. Be content with your lot; if you knew mine, you would not desire it." With such admonitions she dismissed the petitioner. The cure was complete. The young woman returned to her father, became more steadily industrious, and without ever speaking of her adventure with Madame de Staël, silently profited by it. She is now living a life of great respectability, and her friends consider that her cure was wrought by the only hand by which it could have been effected.[a]

**the Saviour's command**

[a] Ps. li. 12, 13; lxvi. 16; Is. xxxviii. 9, 19; Jo. i. 40—42.

[b] *Meyer.*

[c] Ro. xii. 1; 1 Co. vi. 20; Re. ii. 10.

[d] *Harvey Phillips.*

"The greatest demoniac of the N. Test. narrative becomes a preacher of salvation to ten cities. In the dark land of Gadara Christ leaves for a while a representative of Himself, since they cannot bear His personal presence."—*Lange.*

[e] *Rev. J. Bolton.*

**19, 20. suffered . . not,** many reasons for this, esp. that the man might better serve his deliverer by remaining where he was best known. Our wish and way to serve Christ to be subordinated to His will. **home . . friends,** the place and people that had suffered most fr. the poor maniac. **tell,** with lips and life. Relate the story and prove its truth. **compassion . . thee,** that others may take encouragement fr. thee. **departed . . publish,**[a] immediately obeying the command. **Decapolis** (see note on Ma. iv. 23). "That Jesus did not forbid, but commanded the promulgation of the matter, is explained by the locality, where He was less known, and where there was not the same danger as in Galilee fr. uproar concerning his person."[b]

*The Home Missionary.*—A converted man should be a missy. to his fellow-men. I. Christian missy. work, the duty of every converted man, should be undertaken—(1), out of gratitude to God; (2) regard to human need; (3) promote glory of Christ. II. Christian effort should begin at home. III. Christian usefulness must be based on personal experience. "Lord hath done for *thee.*" IV. Christian obedience will be crowned[c] with the reward of success.[d]

*The child missionary.*—In the history of the American Revival we have read of a little maiden who besought everybody she met to love Jesus. When people told her she was crazy, she simply yet beautifully replied, "But if I am crazy, that is no reason why you should not love Jesus."[e]

**the sea**

**21. other side,** to his own town (Ma.) **people . . him, they**

were expecting Him (Lu.). Christ, despised and rejected by one, becomes the Saviour of another; the truth, driven fr. one place, finds a home in another.

*A welcome home.*—I. Jesus welcomed by expectants, waiting for the vessel, and watching it approaching. II. Jesus welcomed by grateful friends—they were anxious to receive their benefactor. III. Jesus welcomed by needy people—an anxious father, Jairus, was waiting among the crowd. IV. Jesus welcomed to new toils. Much to do here, as well as on the other side.

*Practical gratitude.*—A rich youth in Rome had suffered from a dangerous illness. On recovering his health, his heart was filled with gratitude; and he exclaimed, "O Thou all-sufficient Creator! could man recompense Thee, how willingly would I give Thee all my possessions!" Hermas, the herdsman, heard this, and said to the rich youth, "All good gifts come from above: thither thou canst send nothing. Come, follow me." He took him to a hut where was nothing but misery and wretchedness. The father lay on a bed of sickness, the mother wept, the children were destitute of clothing, and crying for bread. Hermas said, "See here an altar for the sacrifice; see here the Lord's brethren and representatives." The youth assisted them bountifully; and the poor people called him an angel of God. Hermas smiled, and said, "Thus turn always thy grateful countenance, first to heaven, and then to earth."[a]

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**crossed again**

"As gratitude is a necessary and a glorious, so also is it an obvious, a cheap, and an easy virtue; so obvious, that, wherever there is life, there is place for it; so cheap, that the covetous man may be gratified without expense; and so easy, that the sluggard may be so, likewise, without labour."—*Seneca.*

*a Krummacher.*

**22—24. rulers . . synagogue,** "ruler of the synagogue" (see Gk.), not, as Nicodemus, one of the sanhedrim. **Jairus,** the Gk. form of *Jair* (=whom God enlightens). **The** chief local Rabbi, his office at Capernaum similar to that of Crispus at Corinth.[a] **little daughter,** use of diminutives is characteristic of Mk.[b] Twelve years of age and an *only* dau. (Lu.). **point . . death,** she died bef. they arrived at the house, and then another, a second, request was urged.[c] **much . . thronged,** the crowd increasing as it surged forwards to the ruler's house.

**Jairus' daughter**

**the ruler's prayer**

Ma. ix. 18—26; Lu. viii 41—56.

*a* Ac. xviii. 8.

*b* Mk. v. 41; vii. 27 (Gk.); viii. 7.

*c* Ma. ix. 18.

*The influence of parental love.*—I. Parental love stronger than the prejudices of party—"which of the rulers have believed on Him." II. Stronger than the force of official dignity—"fell at his feet." III. Stronger than the power of public prejudice and opinion—besought *Him* greatly.—(1) How much this man overcame for his child's sake. (2) Let children learn the greatness of a father's love. (3) Let fathers learn Christ is the truest helper of children. (4) How many children are at the point of death (spiritual) while in apparent health.

*A devoted father.*—An Indian, having slain one of another tribe, fled to the French for safety. The offended Choctaws, whom no gifts would appease, demanded his blood. The Indian Mingo, being produced, declared himself a true man, and ready to die, but regretful on account of his aged father, his wife, and infant children. His father then rose up, and offered to suffer in his son's place, and was accepted. His friends gathered about him, and said their farewell with many tears. The aged father then laid his head upon the executioner's block, which was quickly cut off. A noble example of paternal devotion!

"Many throng Christ; His in name; near to Him; in actual contact with the sacraments and ordinances of His Church; yet not *touching* Him, bec not drawing nigh in faith."—*Trench.*

"It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other." — *Lord Ba on.*

**25—28. issue . . blood,** the nature of her disease accs. for her conduct in shunning publicity. **twelve years,** while Jairus' dau. had been growing, and filling the house with joy and hope,

**the afflicted woman**

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**her secret approach**

*a* Job xiii. 4; Ps. cviii. 12; Jer. xxx. 12, 13.

"The heir must believe his title to an estate in reversion before he can hope for it: faith believes its title to glory, and then hope waits for it. Did not faith feed the lamp of hope with oil, it would soon die."—*Ambrose.*

"Faith is compared to gold; but faith is much more noble than gold. As gold is the most precious metal in things mortal, so faith doth most excel in things spiritual."—*Cawdray.*

**her cure and its discovery**

*a* 2 K. xiii. 21; Ma. xiv. 36; Ac. v. 15; xix. 12.

"We should act with as much energy as those who expect every thing from themselves; and we should pray with as much earnestness as those who expect everything from God."—*Cotton.*

**the cure confessed**

*a* Lu. vi. 19.

*b* Ps. xxx. 2.

Plague, a *stroke*, or *wound*. Dutch, *plage*, a wound; L. *plaga*; Gk. *plēgē*, a stroke—*plessō*, to strike.

"Even amid the pressure of thousands the Lord

the disease of this woman had filled her heart and home with sadness. **suffered . . things**, bodily pain, and mental anxiety. **many**, whom she tried one aft. another. **physicians**,*a* whose utmost skill had utterly failed. **press**, weak though she must have been, she contrived, little by little, to approach Christ. **said**, within herself. **touch . . clothes**, "hem of his garment" (Ma., Lu.). **whole**, "if she had looked to the *garment* for healing it would not have been faith, but superstition."—*Godwin.*

*The riches of faith.*—A dying woman said, "Is He not a precious Saviour? so great and good, and willing to save all us poor sinners!" She was lying on a hard bed in the dreary infirmary-ward of a workhouse; and the power of faith and love to create a happiness independent of circumstances came out with almost startling force in her answer to the inquiry, "You know Him, then, and love Him?"—"Yes; I do know Him, and love Him: His presence makes a heaven of this room. If you heaped up my bed with gold and silver," she added; "and if you could give me the queen's carriage and horses, and her palace and her garden, and all her beautiful flowers, and health and strength to enjoy it all,—I would not take them, if they would hinder me from going home to my Saviour. They talk of the pains of dying: what will they be to me? They will but hurry me to heaven and to Jesus."

**29—31. straightway**, immediately. **felt**, she was not only cured at once, but was immediately conscious of it. Her happiest moment for twelve long years. **virtue**,*a* *lit.* power. Same word is sometimes trans. "mighty work," or "miracle," etc. **gone . . him**, Jesus knew this, as certainly as the woman knew of her cure. **who touched**, not that He needed information, but He required acknowledgment. **disciples said**, much of the good that Jesus does, and men receive, will remain unknown till the last day.

*Victorious faith.*—In ancient history, there is a story of a valiant captain whose banner was almost always first in the fight; whose sword was dreaded by his enemies, for it was the herald of slaughter and victory. His king once asked to see the sword. He took it, quietly examined it, and sent it back with this message: "I see nothing wonderful in the sword. I cannot see why any man should be afraid of it." The captain sent the reply: "Your Majesty has been pleased to examine the sword; but I did not send the arm that wielded it. If you had examined that, and the heart that guided the arm, you would have understood the mystery."

**32—34. looked . . her**, the fixed look of Jesus not only told her the thing and the person were known, but revealed her to the rest. **fearing**, perh. bec. she knew that her touch was defiling; or bec. she was awestruck by His great knowledge. **told . . truth**,*a* what she had suffered, believed, done, received. **faith**,*b* this alone is mentioned, and praised. Faith saves not as the *cause*, but as the instrument:—"Ye are saved *by* grace,—*through* faith."

*Ashamed of confessing Christ.*—A minister in Brooklyn was recently called upon by a business man, who said, "I come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner." "Why do you ask?" said the minister. "Because I

wish to be a member of the firm, and do not wish anybody to know it," said the man. The reply was, "Christ takes no silent partners. The firm must be 'Jesus Christ and Co.;' and the names of the 'Co.,' though they may occupy a subordinate place, must all be written out on the signboard."

**35, 36. he .. spake,** to the woman. **dead,** it, therefore, seemed that there was now an end of hope. They did not see that the power to restore the sick—even this woman—was suff. to raise the dead. **troublest,** Christ's great trouble is that men trouble Him so little. **saith .. ruler,** (1) He spoke to the father, not to the people; (2) To him He spoke words of comfort.

*Simple Faith.*—I. What are we to believe? God's Word concerning—1. Himself; 2. Ourselves; 3. Religion. II. How are we to believe?—1. Simply; 2. Earnestly; 3. Obediently. III. Why are we to believe?—Because—1. Its authenticity is settled; 2. It is the best evidence; 3. Other evidence is gratuitous.

*Fear not, only believe.*—A poor widow was weeping in the room where lay the body of her husband. Their only child came in and said—"Why do you weep so, mother?" The mother told him of their loss, and especially referred to their poverty. "The poor-house will receive us." Looking into her face, the little fellow said, "Is God dead, Mother?"

**37, 38. save .. John,** this favoured three were with Christ on several important occasions. **tumult,** hurrying to and fro. Some comforting the mother; others preparing for the funeral; professional mourners arriving and commencing their lamentations.

*A morning scene.*—"Among the sounds was one of loud wailing coming out of a house in one of the narrow streets. It was 'the wail above the dead,' but it seemed quite an *uproar*. It brought to mind such words as Jer. ix. 20, 21, and Amos v. 16. Still more exactly did it seem to resemble the scene at Capernaum in the house of Jairus, where the mourning is called a 'tumult,' and the mourners are said to have 'wept and wailed greatly.' The sounds appeared to me quite inarticulate; but I believe they formed a regular lament, repeated again for hours or days. If the deceased was a son, the cry of the parents is, 'Ya walladi, walladi; ya walladi, walladi!' 'Alas, my son, my son!'—just like David's bitter outcry over his dead, 'O Absalom, my son, my son!' (2 S. xviii. 33.)"•

**39, 40. ado,**[a] **stir,** tumult, noise. **sleepeth,**[b] a part of His redeeming work was to abolish death, wh. in His hands was only as a sleep. **laughed .. scorn,** what greater proof could be needed of the actual death of the child? **father .. mother,** those afflicted most shall be the first to rejoice.

*Hidden things.*—I will ask here a great clerkly or learned question,—Where was the soul after it went out of this young maid? It was not in heaven, nor in hell; "there is no redemption in hell." Where was it then? in purgatory? So the Papists have reasoned; it was not in hell, nor in heaven, therefore it was in purgatory; which no doubt is a vain, foolish argument. Now I will make a clerkly answer unto my question, and such an answer, that if the Bishop of Rome would have gone no further, we should have been well enough, and there would not have been such errors and fooleries in religion as

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perceives the silent and gentle touch of a single believer'—*Lange.*

**the bereaved father and the Lord's consolation**

"What marrow is to the support and strength of the bones, and the bones to the support and strength of the body, that *faith* in God is to the support, strength, energy, and salvation of the soul."—*Dr. A. Clarke.*

**arrival at the house of Jairus**

Tumult, a *swelling*, as of waves; *tumultus—tumes.*

*a Bonar's Desert of Sinai*, 25.

"Everything dies, and, on this spring morning, if I lay my ear to the ground, I seem to hear, from every point of the compass, the heavy step of men who carry a corpse to its burial."—*Madame de Gasparin.*

**evidence of the death of daughter of Jairus**

*a* Ado, this the only instance of this old word in A.V. "Much *ado* about nothing."—*Shakspeare.* "All the most *adoe* was like to be how the pietious creature might come to be in ye sight of Jesus."—*Udall, Erasm.* Lu. v. "I have had *ado* with many co-

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fates, even with the highest of all." —*Latimer, Ser.* 216. b 2 Ch xx. 20; Jo. xi. 11, 40.

**Jesus raises the daughter of Jairus to life**

Damsel, a *little dame* or lady. Fr. *demoiselle*; old Fr. *damoisel*, dim. of *dame* (*damosell* in Deu. xxii. 15, in Ed. of 1611).

*a Alford.*

*b Boanerges*, iii. 17; *Corban*, *Ephatha*, vii. 11, 34; *Abba*, xiv. 36.

*c Godwin.*

*d Meyer.*

*e Theophylact.*

*f Ills of Truth.*

there have been. Now, my answer is this: "I cannot tell; but where it pleased God it should be, there it was." Is not this a good answer to such a clerkly question? I think it is: other answer nobody gets of me; because the Scripture tells me not where she was.—*Latimer.*

**41—43. Talitha cumi,** Aramaic. "In the ordinary dialect of the people, *Talitha* is a word of endearment to a young maiden, so that the words are equivalent to '*Rise, my child.*'"[a] Other Aramaic words used by our Lord have been preserved by Mk.,[b] whence it has been thought that He comm. used that language, "but the more prob. conclusion would be, that it was not used at all times."[c] **they . . astonished,** etc., first the parents and those who where in the room with Jesus; aft. the mourners and friends who were still ab. the door of the house; finally the great multitude. Without doubt the child was shown to them *alive* and *well.* **know it,** a considerable knowledge of this mir. was unavoidable. Jesus able to raise the dead; **did so on** *three* occa.; but never gave encouragement to the hope that he would do so if asked. **something . . eat,** a proof that *health* was restored as well as *life.*[d] "That the raising might not be regarded as only an appearance."[e]

*Miracles have no need to be repeated.*—"What the seal is upon the lease or deed, the miracle is upon the Bible. And when people say, 'Would it not be better to have the miracle repeated?' we answer, 'If you once place your signature and the impression of your seal upon a deed or lease, lawyers would not think of asking you to come back and repeat it once a year, or once in six years, or twenty years. Once done, its significance lasts. So a miracle once done, as an appendage to the document, is never exhausted."[f]

## *CHAPTER THE SIXTH.*

**Jesus returns to Nazareth**

**He is rejected**

Ma. xiii. 54—58; *cf.* Lu. iv. 16—21.

*a* "He who teaches not his son a trade, teaches him to be a thief."—*Jewish Prov.*

*b Stems and Twigs.* "Lastly, the traveller is taken to the synagogue where Jesus was teaching, when he was driven out by the Jews, and led to the 'brow of the hill,' from which they designed to cast him down. It is the property

**1—3. thence,** fr. Capernaum. **his . . country,** *i.e.* Nazareth (see note on Ma. ii. 23), ab. a day's journey. **from . . things,** this authority to teach, and power to work miracles. **carpenter,** acc. to Jewish custom even the Rabbis learned some handicraft[a]—Paul a tent-cloth maker. This word carpenter seems not, therefore, to be necessarily in itself a reproachful epithet. Is not this that Jesus whom we have known as until lately working at His trade? To what great school has He since been? **son . . brother,** etc., do we not know all His life and family? **offended,** they ought to have been proud of their wonderful fellow-townsman: with what an ovation had they welcomed some illustrious stranger, with far less of power and wisdom.

*Once a sneer, but now a song.*—"Is not this the carpenter?" I. A fact now most grateful: 1. It furnishes evidence that Christ's wisdom was from above; 2. It shows His teaching was intrinsically excellent; 3. It proves His disinterestedness; 4. It illustrates His condescension; 5. It sets forth His sympathy. II. A fact once most repugnant: 1. To their prejudices; 2. To their pride; 3. To their vanity.[b]

*The synagogue at Nazareth.*—"We visited the building which passes for this synagogue. A modern wall has been erected along the street. Passing through the gateway of this, we entered a

plain room, twenty-eight by thirty-five feet, with vaulted roof, and two windows with arched heads on one side. An old grey-bearded priest was sitting at the door. In the centre, standing at a homely post, the top of which served as a desk, two native boys were jabbering Arabic, alternately, fr. a prayer-book, at the top of their voices, ending the sentences with a severe inflection. Standing over them, with spectacles in hand, and leaning on the short post or reading-desk, was an old doctor, occasionally muttering as if joining in the service, and looking upon the open MSS., which were in black and red letters. In high chairs against one wall sat two grey-bearded priests; and on the other side, near to the altar, sat another, as if engaged also in the service. Presently they commenced chanting, with responses in wh. the boys and doctors took part."—*Jacobus.*

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the Greeks. But the clumsiest tradition of all is, that of 'The Mount of Precipitation.' The monks have located it about two m. from the village, overhanging the great plain."—*Porter.*

**4—6. prophet,**[a] etc., a com. prov. applied by Jesus to Himself. His rejection was owing not to want of evidence, but to prejudices against His lowly origin. **could . . work,** not bec. of His inability to perform, but theirs—because of unbelief—to receive.[b] **few,** there were who believed among all these rejecters. **healed them,** the believing few not hindered of the blessing by the unbelieving many. **marvelled . . unbelief,** we who are astonished at some men's faith, have still more reason to be surprised at the want of it in others. These men had additional evidence in the *few* who were healed. **teaching,** His miraculous *words* were not hindered.

*Unbelief a wonder*—(ver. 6). "He marvelled," etc., because unbelief is:—I. Irrational: 1. Unlimited and perfect knowledge belongs to God alone; 2. Absolute uncertainty and doubt can be attributed to no intelligence whatever. Faith is a necessary condition in the spiritual life and prayers of all finite intelligences. II. It is inconsistent: 1. We are constantly exercising faith in inferior matters; 2. The evidence of the Gospel is of the highest and most satisfactory kind. III. It is criminal: 1. If it is the result of non-examination of evidence, there is sin of neglect; 2. If he has examined, and still does not believe, there must be mental inaptitude or moral resistance.[c]

*Distinguished men of lowly birth.*—Euripides was the son of a fruiterer, Virgil of a baker, Horace of a freed slave, Anayot of a currier, Voiture of a tax-gatherer, Lamothe of a hatter, Sixtus the Fifth of a swineherd, Fletcher of a chandler, Massillon of a turner, Tamerlane of a shepherd, Greinault of a journeyman baker, Rollin of a herdsman, Molière of an upholsterer, J. J. Rousseau of a watchmaker, Sir Samuel Romilly of a goldsmith, Ben Jonson of a mason, Shakspeare of a butcher, Sir Thomas Lawrence of a custom-house officer, Collins of a hatter, Gray of a notary, Beattie of a farmer, Sir Edward Sugden of a barber, Thomas Moore of a grocer, Rembrandt of a miller.

**the power of unbelief**

[a] Lu. iv. 25—30.

[b] Ma. xiii. 58.

"Faith is requisite to some exercise of Divine power."—*Godwin.*

"I would rather dwell in the dim fog of superstition than in air rarefied to nothing by the air-pump of unbelief; in which the panting breast expires, vainly and convulsively gasping for breath."—*Richter.*

[c] *M. in Homilist.*

"There never was found in any age of the world, either philosopher or sect, or law or discipline, which did so highly exalt the public good as the Christian faith."—*Bacon.*

**7—9. twelve,** having been some time with Jesus as attendants and scholars, are now sent forth as probationers on a testing and limited mission. **two . . two,** ea. the complement of the other. For company, counsel, mutual help. (These *couples* being pointed out by Ma.) **nothing,** not such as most travellers would deem requisites, but which to them would indeed be impedimenta. **staff,** not an emblem of authority, but of their pilgrim mission. **money** (see Gk. and *cf.* Ma. and Lu.), the word sig. piece of

**third circuit in Galilee**

**the Apostles sent forth**

Ma. ix. 35—38; x. 1—42; xi. 1; Lu. ix. 1—6.

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brass money worth less than a farthing.[a] **shod**[b] . . **sandals,** with the staff, marks of travellers.

*The mission of the Apostles by two and two, in its significance for the Church.*—"I. As to ecclesiastical office. II. As to the people. The blessing of the mutual help of labourers in the kingdom of God. The embarrassments, dangers, and disgraces which so often follow a too early isolation in office, and in the religious life generally."—*Lange.*

**10, 11.** (*see* notes on Ma. x. 11—13.) **place, city or village. house,** having first inquired as to worthiness of occupant (Ma.). **not receive,**[a] God's servants to expect failures as well as successes; repulses as well as welcomes. **tolerable,** rejection of Gospel a greater sin than even the violation of the law.[b]

*The happy family.*—I. "Contemplate the general aim of its arrangements. II. Contemplate the religious family in what may be denominated its department of education. III. Contemplate the religious family in its every-day pursuits, in its ordinary habits and dispositions. IV. Let us next contemplate the religious family amid the sacred employments of the Sabbath. V. Let us next contemplate the religious family in its seasons of prosperity and its seasons of adversity. VI. Let us contemplate the religious family in its final union in heaven."[c]

**their reception**

a Ac. xiii. 51; xviii. 6.

b Ro. ii. 12—16; He. x. 31.

c *Rev. J. Nelson, M.A.*

**12, 13. preached,** preaching an important part, yet only *one part*, of their work. **repent,** "their whole preaching had for its end the awakening of penitence, and change of mind."[a] **cast out,** *etc.*, the other part of their work. **anointed,** "a symbolical medium of the miraculous work." "Its symbolical use, on sacred and festive occas., was com. and understood by all."[b] "It was not applied as a nat. means of cure."[c] "A visible token of spiritual grace, by wh. the healing was declared to proceed fr. the secret power of God: as, under the law, *oil* was used to represent the grace of the Spirit."[d] "The absurdity of attempting to make this a perpetual ordinance in the Church appears fr. the fact, that the gift of healing was not given as a perpetual grant, nor the Apostolic order as perpetual—but both for the temporal purpose of founding the Gospel Church."[e]

**the Apostles go forth preaching and healing**

a *Lange.*

b *Godwin.*

c *Meyer.*

d *Calvin.*

e *Jacobus.*

Some authors assert that in 550, dying persons, and persons in extreme danger of death, were anointed with consecrated oil; and that this was the origin of extreme unction, one of the sacraments of the Rom. Cath. Church.

f *David Black.*

*Repentance.*—I. Explain the nature of true repentance—1. Genuine sorrow for sin; 2. Unreserved and ingenuous confession; 3. A purpose to walk in newness of life. II. Point out its indispensable necessity—1. All have sinned; 2. Express commands of God; 3. Awful threatening against the finally impenitent. III. Consider the motives and encouragement wh. incite thereto—1. The call of the Gospel is encouraging; 2. Special promises to such; 3. Scripture examples; 4. Unspeakable happiness awaiting true penitent in the future.[f]

**Herod hears of Jesus**

Ma xiv. 1—12; Lu. ix. 7—9.

a *Starke.*

**14—16. Herod,** tetrarch (*Ma.*, *Lu.*). "Lu. calls him aft. man. of Rom. a tetrarch; Mk. aft. man. of Jews, a king."[a] **heard,** the fame of the carpenter reached the palace. **John . . Baptist,** others also said this (Lu.); guilt had alarmed his conscience with superstitious fear. **mighty works,** he sees that *his* works are supernatural. May not such a conscience have apprehended danger fr. the risen John. **others . . said,**[b] all agreed that he was some great one. **Herod heard,** that others besides himself thought this was John. **whom I,** he evidently conn. the re-appearance of John with retribution.

b Ma. xvi. 14; Mk. viii. 28; Jo. i. 21.

"Conscience is a book which in

*The retributive power of conscience.*—The Earl of Breadalbane planned the massacre of Glencoe, and carried it into execution in the most cruel and dastardly manner. Macaulay, speaking of the effects produced upon the minds of the guilty perpetrators of this atrocious deed, says that "Breadalbane, hardened as he was, felt the *stings of conscience or the dread of retribution.* He did his best to assume an air of unconcern. He made his appearance in the most fashionable coffee-house at Edinburgh, and talked loudly and self-complacently about the important services in which he had been engaged among the mountains. Some of his soldiers, however, who observed him closely, whispered that all this bravery was put on. He was not the man that he had been before that night. The form of his countenance was changed. In all places, at all hours, whether he waked or slept, *Glencoe was for ever before him.*"

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one man strikes aloud, and gives warning; in another, the hand points silently to the figure, but strikes not; meantime hours pass away, and death hastens, and after death comes judgment." — *Bishop Taylor.*

**17—20. sent forth** (*see* notes on Ma. xiv. 1—10). **Herodias,** "grand-dau. of the first Herod, and sister of H. Agrippa; she had mar. one uncle, and was divorced to marry another, who divorced his wife for her sake."[a] **John . . Herod,** "The poor preacher of the wilderness, like another Elijah or Nathan, the only man honest and brave enough to reprove sin in high places." **quarrel,** or inward grudge. **killed,** her hatred was so intense; only his death would satisfy her. **could not,** happily much of human hatred is effectually chained by Providence. Yet the ingenuity of her hate triumphed over the hindrance. **feared,** superstitious fear. A common thing for guilt to stand in awe of goodness. **observed,** kept, or saved fr. Herodias' rage. **heard him,** where? Stealthy interviews in prison. **did . . things,** but did not forsake his great sin. As men leave the *one thing needful* unsought, so they leave undone the one thing wh. of all others they ought to do. **heard . . gladly,**[b] heard and did not. A mere complimentary hearer.

John's imprisonment

the cause of it

*a Godwin.*

Quarrel, a *complaint.* Old Eng. and Fr. *querele*; It. and L. *querela*—*queror*, to complain. "The Lat. word means properly 'complaint;' and we have in 'querulous' this proper meaning coming distinctly out. Not so, however, in 'quarrel;' for Englishmen being wont not merely to complain, but to set vigorously about righting and redressing themselves, their griefs being also grievances, out of this word, wh. might have given them only 'querulous' and 'querulousness,' have gotten 'quarrel' as well."—*Trench.*

*b* Ez. xxxiii. 31, 32; Jo. v. 35. "The servants of the Lord should be as bold for their master as the devil's servants are for their's."—*Countess of Warwick.*

*c H. Smith.*

*A strange court preacher.*—I. Why kept?—1. Appearance' sake; 2. Popularity; people thought John a prophet; Herod had regard for public opinion; 3. Superstition. II. Where lodged?—In prison: 1. Convenience of access; 2. Esp. bec. of rage of Herodias; 3. This a compromise, partly to please her, partly to save himself. III. When heard?—1. At secret times; 2. In the dungeon, etc.; 3. Picture these stolen interviews; the stern preacher; the trembling king.

*Necessity for reproof.*—There was a foolish law among the Lacedæmonians, that none should tell his neighbour any ill news befallen him; but every one should be left to find it out for himself. There are many that would be glad if there were a law that would tie up ministers' mouths from scaring them with their sins. Most are more careful to run from the discourse of their misery than to get out of the danger of it; are more offended with the talk of hell than troubled for that sinful state that shall bring them thither. But, alas! when, then, shall ministers have a fitting time to tell sinners of their danger, if not now? Hereafter there remain no more offices of love to be done for them. Hell is a pest-house: there cannot be written so much on the door of it as, "Lord, have mercy on them that are in it."[c]

**21—25. convenient,** would that men could as easily find a convenient day for repentance as for sin and folly. **birthday,**

Herod's birthday and vow

A.D. 23.

Supper, the *drinking* feast. A.-S. *supan*; Ice. *supa*; Ger. *saufen*, to drink; fr. the sound.

"Heaven has no rage like love to hatred turned,
Nor hell a fury like a woman scorned."—*Congreve.*

[a] "Herodias was instigated partly by revenge, but partly by fear, that her present husband might, in consequence of the exhortations of the Baptist, repent of his evil, and separate fr. her."—*Beda.*

"Women have more strength in their looks than we have in our laws, and more power by their tears than we have by our arguments."—*Saville.*

**John is beheaded and buried**

[a] *Meyer; cf. Seneca de Ira* i. 16.
[b] *Ant.* xviii. 5. 1, 2; *cf. Michaelis* i. 61; see also *Dr. Marsh's Lectures* v. 78—82, and *Bible Lore* 200.
[c] *Jacobus.* See *Stanley's Sin. and Pal.* 246.
"To close the eyes, and give a seemly comfort to the apparel of the dead, is poverty's holiest touch of nature."—*Dickens.*
"There was a custom which seems to come from undefiled Christianity, to bury the remains of saints, especially martyrs, under those stones upon

a day that should be esp. marked by repentance for sin, and thankfulness for mercy. **lords,** nobles. **captains,** military men. **estates,** men of high station or *standing.* **ask,** *etc.,* first a *promise.* sware, then a solemn *oath.* **went forth,** as if to consider what her request should be. **head . . Baptist,** worth to her more than *half* the kingdom; since, obtaining it, she would continue to share the *whole,* besides gratifying her revenge, and allaying her fear.[a] **by . . by,** not presently, but *now.*

*Rash promises.*—I. Be not too ready to make promises under any circumstances; II. Extreme folly to promise, and with an oath, to carry out the whim of another; III. Height of folly to make such a promise while in ignorance of what that whim may be (see homiletic note on Mk. x. 35—37); IV. If beguiled into making a rash vow, it may be less wrong to break than to keep it.

*A father's opinion of dancing.*—A young lady having requested her pious father to permit her to learn to dance, he replied, "No, my child, I cannot consent to comply with a request which may subject me to your censures at some future period." "No, father, I never will censure you for complying with my request." "Nor can I consent," replied the father, "to give you an opportunity. If you learn, I have no doubt but you will excel; and when you leave school you may then want to go into company to exhibit your skill. If I then object to let you, as I most likely should, you would very naturally reply, 'Why, father, did you first permit me to learn, if I am not permitted to practise?'" This reply convinced her that her father acted wisely, though he opposed her inclination. She has now become a parent, has often mentioned this occurrence as having had a powerful influence over her mind, in the days of her juvenile vanity, and has incorporated this maxim into her system of domestic economy—Never to comply with a request which may subject her to any future reflections from her children.

**26—29. executioner,** see Gk. word, sig. a soldier of the guard. "To them was committed the execution of cap. sentences."[a] How such an officer was sent is fully explained by Josephus.[b] **tomb,** "at Samaria, in a crypt of a ruined church, the degraded people pretended to show us the tomb of John the Baptist."[c]

*Lessons taught by the events of Herod's birthday.*—I. Depravity of human nature—wickedness of even a girl, one of the *gentler* sex; II. Frolicsome companies lead to rash promises and deeds; III. What begins with sport may end in crime; IV. Revenge prompts to violence; V. False honour may lead to bloody murder; VI. Conscience will torment the sinner in this life; VII. The faithful minister may expect to suffer fr. the debased and vile—this, exemplified and proved in all ages.

*A noble revenge.*—A young girl in South Africa was seized in a wood by a savage enemy of her father's, who cut off both her hands, and then sent her, bleeding, home. Many years passed: the poor girl recovered from her wounds. One day, there came to her father's door a poor man who asked for alms. The girl knew him at once as the cruel man that had cut off her hands. She went into the hut, ordered a servant to take him bread and milk, as much as he could eat; and sat down and watched him. When he had done, she dropped the covering that had hid her handless wrists from view, and, holding them up before him,

uttered a sentence meaning, "I have had my revenge!"—the very sentence he had uttered when he so cruelly maimed her. The man was overwhelmed. The secret was, the girl had become a Christian.

**30—32.** (See parallels in Ma., Lu., Jo.) **gathered,** the place and time of this meeting having prob. been previously app. **unto Jesus,** so all teachers whom He sends will presently return to Him, and for the same purpose. **told . . all,** happy the returning one who can cheerfully tell *all*, who *would* conceal nothing even if he *could*. **done . . taught,** spreading their mission bef. Him, for correction, reproof, commendation. **he . . them,** seeing their weariness and need of further instruction. **desert place,**[a] away fr. haunts of men and highway of travel. **awhile,** only *awhile*, and that these temporarily suspended labours might be more vigorously renewed. **coming . . going,** for the Passo. was approaching[b] (Jo.) **by ship,** crossing the sea to E. side.

*Acknowledging our stewardship.*—A beggar upon the way asked something of an honourable lady. She gave him sixpence, saying, "This is more than ever God gave me."—"O madam!" says the beggar, "madam! you have abundance, and God hath given all that you have: say not so, good madam." "Well," says she, "I speak the truth; for God hath not given, but lent unto me what I have, that I may bestow it upon such as thou art."[c]

**33—36. saw . . departing,** and judged their destination fr. the direction of the ship. **ran . . outwent,** hurrying round the head of the lake. **came out,** of the ship. **moved . . compassion,** and at once passed by the purpose of this private voyage. **sheep . . shepherd,** mental and religious wanderers without a guide to lead and feed. **teach,** as result of His compassion. **disciples,** who had learned to be content with Jesus, though in a desert place. **time . . passed,** for work and teaching. **send . . away,** though hungry they would not go unless they were sent; spiritual desire rendered them oblivious of bodily hunger.[a]

*The multitude fed.*—(Part I.) General reflections on this miracle: 1. It displays the gracious and benevolent sentiments of the Redeemer's heart; 2. This miraculous bread ought to be regarded as significant of the higher blessing—Christ, the true bread—not to have, or not to eat is eternal death; 3. The scene must have presented a strange and singular spectacle (comp. the parallels); 4. There must certainly have been exercised a wonderful control to reduce so vast a company into perfect order; 5. We may also admire the dispositions of the people.[b]

*The compassion of Christ.*—Jesus' compassion is a gloriously deep fountain. In the seventeenth century, there lived in Perth a man named W. Wilson. A soldier one day, walking behind him, lightly said to two comrades that if so-and-so was not the case, he wished that God might curse his soul. "Poor man," said Mr. W., turning round with pity, "what if God say Amen, and answer that prayer?" In his quarters the soldier was seized with distraction, and trembled for his soul, telling all who came to him that he was past mercy. On its being proposed to bring Mr. W. to him, he said, "Oh, I would like above everything to

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which the Eucharist was celebrated."—*Thorndike.*

**return of the Apostles**

Ma. xiv. 13—21; Lu. ix. 10—17; Jo. vi. 1—14.

*a* Ma. xiv. 13, 14; Lu. ix. 10.

*b Blunt, Veracity* i. 13.

"What an argument in favour of social connections is the observation, that, by communicating our grief, we have less, and by communicating our pleasure we have more!"—*Greville.*

*c Spence.*

**popular enthusiasm**

"Compassion is a virtue essential to a good teacher."

*a* Job. xxiii. 12.

"Never did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love or gratitude, or bounty practised, but with increasing joy, which made the practiser still more in love with the fair act." — *Shaftesbury.*

*b Preacher's Portfolio.*

"Pity those whom nature abuses, but never those who abuse nature." — *Vanbrugh.*

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see him, but he will not come near a wretch like me." The minister came, and was the means of leading the poor man to Christ, in whose service he afterwards lived.

**five loaves and two fishes**

Ma. xiv. 15—21; Lu. ix. 10—17; Jo. vi. 1—14.

37—40. **200 pennyworth,** = to ab. £6 5s., this sum Philip said was insufficient. **go . . see,** this for their instruction; that they and the rest might presently perceive the reality and greatness of the miracle. **companies** (see Gk. *symposia symposia*. "The distributive repetitions of these words are Hebraisms[a]), arrangement to avoid hurry and confusion, and for convenience of distribution. **ranks** (see Gk. as above *prasiai prasiai*), *lit.* square plots, like garden beds.

*The multitude fed.*—(Part II.) Particular principles here illustrated: 1. The people ill. the truth of the words "seek first kingdom of God," *etc.*; 2. They ill. the life of faith on the Son of God—they see no means, but expect and wait; 3. The blessing of Christ can make a little of this world's good go a great way, and be sufficient, not indeed for a worldly mind, but for one whose heart is set upon the k. of heaven; 4. Our Lord is "all in all" to His people—they "need not depart" for anything; 5. Meat "is sanctified by Word of God and prayer;" 6. "There is that scattereth and yet increaseth."[b]

*Utility of order.*—Order consists in dividing a confused multitude of individual elements into groups that bear a natural resemblance to one another in kind, in number, and in measure. A squad of full-grown soldiers, five in front, and three in depth, like the band of the old Greek chorus, is perfect order; each unit being like the other, and the whole being composed of parts that bear a definite relation of equality of proportion to the whole. The many, under the controlling power of order, have become one, and with that unity have acquired a distinct character, and are capable of answering a definite purpose.[c]

**feeding the five thousand**

*a* 1 S. ix. 13; Ma. xxvi. 26; Lu. xxiv. 30; 1 Ti. iv. 4, 5.

41—44. **heaven,** the throne of power and grace; source of all good. Directing the thoughts of all to Him who gives every good, and every perfect gift: to God, in whom we live and move, and have our being. **blessed,**[a] invoking and pronouncing a benediction. **among . . all,** giving to ea. Apostle a small portion to hand round. Conceive the wonder of each as he found that what he offered was not sensibly diminished by the quantity that ea. hungry man received. **filled,** not only with food, but with wonder and thankfulness. **twelve . . full,** more than twelve times the original quantity. **fragments,** they were not to be wasteful bec. the Lord was bountiful. **5,000,** "besides women and children," (*Ma.*) prob. as many more.

*The Divine lesson of economy.*—Such economy, plainly unnecessary for Jesus. Intended as a lesson for us. We have nothing to waste: I. Bec. all we have, is in trust; II. Bec. we are entrusted with no more than we should use for the Master's glory. Many illus. of the use to wh. fragments may be put:—*i.e.* of time, opportunity, material refuse. If not even material fragments should be *lost*, how important that the soul should be saved.

*Grace before meat.*—"I came from my last voyage before Christmas," says a sailor, "and hastened home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner-time, when we had sat

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a *Alford.*

"A living town in the wilderness."—*Lange.*

"There was on ea. side 50, and 100 everywhere together. Fifty such tables full made them ab. 5,000. Or, there were 50 seats in breadth, and 100 in width."—*Starke.*

"It is not the quantity of the meat but the cheerfulness of the guests that makes the feast."—*Ld. Clarendon.*

b *Preachers' Portfolio.*

c *Blackie.*

"Give *me the* eye wh. can see God in all; the hand wh. can serve Him with all; and the heart wh. can bless Him for all."—*Secker.*

"Thanksgiving is good, thanksliving is better."—*P. Henry.*

"Economy is of itself a great revenue."—*Cicero.*

"Piety and faith never die of hunger. —*Hedinger.*

"I had rather

down, I began to eat what was before me, without ever thinking of my heavenly Father, that provided my daily bread; but, glancing my eye towards this girl, of whom I was doatingly fond, I observed her looking at me with astonishment. After a moment's pause, she asked me, in a solemn and serious manner, 'Father, do you never ask a blessing before eating?' Her mother observed me looking hard at her, and holding my knife and fork motionless; it was not anger—it was a rush of conviction, which struck me like lightning. Apprehending some reproof from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny?' My eyes were still riveted upon the child, for I felt conscious I had never instructed her to pray, nor even set an example, by praying with my family when at home. The child, seeing me waiting for her to begin, put her hands together, and lifting up her hands to heaven, breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropt from my hands, and I gave vent to my feelings in tears."

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see my courtiers laugh at my avarice, than my people weep at my extravagance." — *Louis XII.*

"Thankfulness, or a *fulness* of *thanks*, is the outward expression of a *grateful* feeling."—*G. Crabb.*

**45, 46. constrained**, they would not otherwise have left Him. **Bethsaida** (the place of fishing, or fishing-house), the scene of the mir. was Bethsaida (aft. *Julias*), on E. side of the Lake. **sent away**, by sending away the disc. and withdrawing Himself. **pray**, very man as well as very God, He thus teaches to practise secret prayer.

**disciples sent to Bethsaida**

**Jesus goes to a mountain**

Ma. xiv. 22—36.

*Private prayer of Jesus.*—I. Needful for Him. Refreshing to His spirit to withdraw fr. fellowship of sinful and ignorant men, to hold communion with Holy and All-wise God. II. Much more needful for us: 1. That we should be stimulated by such an example; 2. That we should practically imitate it.

*Private prayers.*—When the late Rev. Thomas Reader, of Taunton, was but a child of eight years old, he felt the importance of religion, and could not be happy without private prayer. One evening, his father's house being full of company, he had not a convenient place for his secret devotions; but unwilling to omit what he knew to be his duty, he went into his father's wool-loft to enjoy the pleasure of communion with God. At first he felt some childish fears, on account of his lonely situation; but afterwards his mind was so filled with God, and the joys of religion, that he forgot the gloominess of the place. During his childhood, a person being on a visit at his father's, Thomas was appointed to sleep with him. After the gentleman had retired to his chamber, the pious little boy knocked at the door requesting him to let him go through his room to an inner closet, which he used to frequent for the exercise of prayer. The conscience of the visitor severely smote him. "What," thought he, "is this little child so anxious to obtain a place for devout retirement, while I have never prayed in my life?" It led him to serious reflections, which, through the Divine blessing, were the happy means of his conversion; and he afterwards became a true Christian, and a useful minister of the Gospel.

Julias, so Bethsaida was called by Philip the Tetrarch (Lu. iii. 1), aft. the dau. of Augustus Cæsar, when he had converted the fishing village into a handsome city. Its site is now marked by a mound called by the natives *et-Tell*.—See *Robinson, Bib. Res.* iii. 301; *Land and B.* 372; *Stanley, Sin. and Pal.* cap. x.; *Macgregor, Rob Roy on Jor.* 327.

"Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God."—*Ambrose.*

**47, 48. ship**, containing the disc. who were going fr. Bethsaida[a] (aft. *Julias*, now *et-Tell*) in Gaulonitis to B. in Galilee. The voyage was fr., the plain of *Butaiha* to *Khan Minyeh*. **midst of . . sea**, as their position might well be called, they having rowed ab. "25 or 30 furlongs" (*Jo*). **contrary**, blowing fr. W. fr. the mt. gorge called the valley of Doves across the plain

**they toil in rowing**

[a] Lu. 10.

A.D. 28.

[b] Lu. xxiv. 28.

"A brother's sufferings claim a brother's pity."—*Addison.*

"A wailing, rushing sound, which shook the walls as though a giant's hand were on them; then a hoarse roar, as if the sea had risen, then such a whirl and tumult, that the air seemed mad; and then, with a lengthened howl, the waves of wind swept on."—*Dickens.*

[c] *Stoughton.*

of Gennesaret over the lake. **passed them,**[b] He would thus be the better seen, as they sat with their backs to the wind.

*The Church's Symbol.*—I. In the vessel; one crew; united by one purpose. II. In midst of the sea; tossed; aiming for the shore, very dimly visible. III. In toilsome labours. All working and all weary. IV. In alarm without reason; untoward appearances and providences. God's wise plans for communicating blessing. V. On the coast at sunrise. "So He bringeth them to their desired haven."

*Christ's presence with His people.*—Poetry has dreamt of angel-watchers, and artists have depicted them in golden colours, and sculptors have carved them in wood and marble, over windows and door-ways, with a beautiful charm and fascination. But it is all unreal till faith bethinks herself of the grand old words, "The angel that delivered me from all evil;" and forthwith the true angel-watcher, the WORD, who, in mysterious ways, threw his "healing wings" over patriarchs and prophets, and who, as the Incarnate Son of God, promised to "be with us alway, even to the end of the world," is felt, though invisible, to be not far from any one of us. Not a mere fiction is that, the sport and play of imagination, like the lay figure which the painter bends into what form and attitude he likes; but a Divine, living, and ever glorious presence, impalpable, but most real, saying, "Touch me not;" but saying also, "It is I, be not afraid."[c]

**Jesus walks on the sea**

[a] Job ix. 8.

Cheer, that wh. makes *the countenance* glad. Old Fr. *chière*, the countenance; It. *cera*; Gk. *kara, karē*, head, face.

[b] Is. xliii. 2.

"Thy words have darted hope into my soul, and comfort dawns upon me."—*Southern.*

[c] *Beecher.*

**49, 50. walking . . sea,**[a] the laws of nature being under His control. **spirit,** or phantom (Gk. *phantasma*). **cried out,** with horror, fear, amazement. **be . . cheer,** be comforted, be glad. **It is I,**[b] lit. "*I am I.*"

*Christ's reassuring words.*—"It is I." Consider them:—I. As imparting instruction: 1. As to His power; 2. As to His presence; 3. As to the groundlessness of their idea; 4. As to His sympathy; I will come even across a stormy sea to aid and comfort My people in their toils. II. As infusing comfort: "Be of good cheer, since it is I, your Saviour, all is well." Be of good cheer: 1. Though weary with rowing; 2. Though disturbed by your fears; 3. Though enshrouded in darkness.

*Diverse Manifestations of Christ.*—It often happens that the coming of Christ to His disciples, for their relief, is that which frightens them most, because they do not know the extent of God's wardrobe; for I think, that as a king might never wear the same garment but once, in order to show his riches and magnificence, so God comes to us in all exigencies, but never twice alike.[c]

**the land of Gennesaret**

[a] Ps. xciii. 3, 4.

[b] *Lange.*

[c] Is. lxii. 17; Ep. i. 18.

"We sail the sea of life; a calm one finds, And one a tempest; and, the voyage o'er,

**51—53. went . . ship,** not, however, bef. Peter had gone down to Him. If Mk. wrote this hist. under Peter's direction (see *intro.*), this will acc. for the omission of an incident in wh. Peter was so conspicuous. **wind ceased,**[a] manifestly yielding to the will of Christ. **in themselves,** "the whole strength of their internal amazement they did not express."[b] **considered not,** "they had not attained that living, self-developing apprehension of spirit, wh. would know how to draw the right consequences." **heart . . hardened,**[c] dull of feeling, as of perception. **Gennesaret** (*see* note on Ma. xiv. 34).

*Christian gratitude delineated* (*vv.* 51, 52). I. The astonishment here expressed: 1. Of ignorance—they did not properly

know Him, as the God of heaven and earth; 2. Of forgetfulness —within a few hours they had forgotten one of His greatest miracles; 3. Of obduracy—heart hardened. II. The lessons it should teach us: 1. The proper measure of expectation—not to be limited by difficulties; 2. The proper expression of gratitude —faith. Learn—1. If in trouble, He is your present help; 2. If delivered fr. trouble, believe and remember.[d]

*Christ a pilot.*—The voyage of human life under any other head than Christ, and under any other wind than the wind of His Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful eternal home, cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under Him, pray Him with all their hearts to abide with them.[e]

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Death is the quiet haven of us all."—*Wordsworth.*

*d C. Simeon.*

*e J. Pulsford.*

"Every man's life lies within the present; for the past is spent and done with, and the future is uncertain.—*Antoninus.*

**54—56. they knew,** *i.e.* the people of that district. **began . . was,** not knowing *where*, they carried about the sick in pursuit of Him. **touch . . garment,**[a] this healing virtue, wholly dependent on the will of Christ, imparted to His raiment, has been perverted by the superstitious, in attributing healing or saving properties to pretended relics; *as the coat of Our Lord*, wh. Papists have pretended to show for miraculous uses.

*The multitude in affliction.*—I. A beautiful country, inhabited by a multitude of sick. II. A prompt recognition of a former Benefactor—"they knew Him."[b] III. Energetic exertion —"and ran," etc. IV. An affecting picture of human helplessness—"began to carry," etc. V. A confession that healing virtue dwelt alone in Christ—"besought Him," etc. VI. The infallible nature of the remedy—"as many as touched," etc.[c]

*The best relics.*—"A Popish preacher in the Strand was bewailing some time ago the barrenness of the country in religious privileges. 'Some countries,' he said, 'have the bone of one Saint, some the relic of another, but here there is nothing, no vestige of the blessed saints.' 'Ah!' thought a passer-by, 'but we have though; we have the best relics of the saints we could have. We have the first promise which ever cheered the heart of man, if we have no relic of the first man to whom it was given. If we have not a fragment of the harp of David, we have the sweet sounds that David's harp gave forth. If we have not a portion of the thorn which tried St. Paul, we have the comfort he received, 'My grace is sufficient for thee, &c.' We have the arrow that first pierced Him, 'Saul, Saul, why persecutest thou me?' and the balm which healed him, I am 'Jesus.'"[d]

**many miracles**

*a* Ma. ix. 20; Mk. v. 27, 28; Ac. xix. 12; Nu. xv. 38, 39.

At Treves, in 1844, much excitement was occas. by mirs. said to have been wrought by a "Holy Coat."

*b* Ma. ix. 35; xi. 20—24; Mk. iii. 7—10.

*c F. Wagstaff.*

*d Bowes.*

"The dark in soul see in the universe their own shadow: the shattered spirit can only reflect external beauty, in form as untrue and broken as itself."—*Binney.*

## *CHAPTER THE SEVENTH.*

**1, 2.** (*See* notes on Ma. xv. 4—20.) **came . . certain,** *certain*, doubtless picked men; *came* with a set purpose—*i.e.*, to watch, and entangle our Lord. **Jerusalem,** the *distance* sugg. their zeal; the *place*, their importance. **defiled,** *lit.* common; *i.e.*, ceremonially unclean. **found fault,**[a] **this trifle, concerning**

**ceremonies and traditions**

Ma. xv. 4—20.

*a* Phi. iii. 5, 7; Col

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some causes of their opposition see ii. 7, 16; iii. 6. "Superstition is natural to men, and takes refuge when we imagine we have rooted it out, in the strangest nooks and corners, from which it issues at once, when it thinks itself any way secure."—*Goethe.*

[b] *Spencer.*

wh. they found fault, was a matter of great consequence with them. They were capable of no higher criticism.

*Superstitious zeal.* I. The power it exerts over its subjects. Brought these men all the way from Jerusalem. II. The object on which it fixed its eye—mere outward observances; and those in the minor matters of hand-washing, etc. III. The spirit which it manifested; fault-finding; condemnation of those who differed from them; bigoted intolerance.

*Zeal without knowledge.*—Phaethon took upon him to drive the chariot of the sun; but, through his rashness, set the world in combustion. What a horse is without a rider, or a ship without a rudder, such is zeal without knowledge. St. Bernard hits full on this point. Discretion without zeal is slow-paced, and zeal without discretion is strong-headed; let, therefore, zeal spur on discretion, and discretion rein in zeal.[b]

[c] Col. ii. 8.

Oft, often. A.-S. *oft*, akin to *haufig*, crowded, frequent.

"Some may live upon forms; but there is no dying upon forms. Formalists, like Pharaoh's lean kine, are full-fed, yet lean. To pursue the ways of God with a guilty conscience is Satan's great receipt for perpetual failure."

"Form is good, but not formality."

"What the Church debars us from one day, she gives us leave to take out in another. First we fast, and then we feast; first there is a carnival, and then a lent."—*Selden.*

[b] *Beecher.*

**3, 4. all . . Jews,** Mk. speaks as if he were not a Jew. Some think he was a Rom (see *intro.*). **except . . oft,** *lit.* unless they wash their hands (*rubbing* them) with the fist; *i.e.*, sedulously, carefully, diligently. **holding,**[a] practising, believing. **market,** where, by contact with meats, etc., they may, even unknowingly, have contracted ritual uncleanness. **many . . as,** here follow a few examples. **pots,** sextarius, holding ab. a pint and a half. **tables** (triclinia), couches at wh. they reclined at meals.

*Sense and ceremony.*—"Market . . **wash** . . eat not." I. The sense in the ceremony: 1. In the market, guilt may have been contracted, both in sales and in purchases (Lev. xxv. 14; Pr. xi. 1; xx. 4, 23; xvi. 11). 2. The washing of hands, a formal confession (1) of sins having been committed, or (2) of the tendency to them, and (3) of need of spiritual cleansing. 3. Washing before eating, because the soul should be cared for before the body. II. Ceremony without the sense: 1. A bodily refreshment, not a moral benefit; 2. A means of imposition; or (3) of self-deception.

*Formalism in the Church.*—Many churches are like conservatories, in which the members are like a flower in a flower-pot: there it is in the flower-pot, and it cannot get out; and little sticks are put down beside it to keep it in a particular position; and every branch that attempts to go beyond a given point is instantly snipped off in order that the flower may assume an ideal shape. And the members of many churches are like geraniums trained for show, tied up, and constrained in root and branch and stem. There are thousands of people in churches that sit around in their respective rows, and take whatever nourishment is dealt out to them, and grow in just the shape as prescribed for them by those who have them in charge, and have no voice in determining what kind of structure shall be made of them.[b]

[a] Is. xxix. 13.
[b] 1 S. xvi. 7; Pr. xxiii. 26.
[c] De. xii. 32.
"Some divines make the same use of fathers and councils, as our beaux do of their canes, not for

**5—7. why,** they thought such a departure fr. *their own* standard of appeal incapable of being defended. They at once attacked what they regarded as a weak point. **Esaias,**[a] surely one of their greatest prophets will be a greater authority than their elders. **prophesied,** as he foresaw that the spirit of religion would depart, and leave only the empty husk of form; and that forms would be multiplied. **hypocrites,**[b] their charge met by a counter-charge. If He disregarded *tradition*, they dis-

regarded *religion* altogether. **vain . . worship,**[c] calling that worship of God wh. is only regard for traditional forms.

*The power of custom.*—I. Custom a tyrant. "Custom is the king of men."[d] II. Followed bec. it is custom, nothing more. III. Observed unintelligently. IV. Departure from it excites surprise, while obedience is practised without due consideration.[e] Many old English customs, religious and otherwise, have instructive meanings.

*Tradition and Scripture.*—Whilst Sir Henry Wotton was in Italy, as ambassador of King James I. at the Court of Venice, he went, at the request of a Roman Catholic priest, to hear the music at their vespers, or evening service. The priest, seeing Sir Henry stand in an obscure corner of the church, sent to him by a boy of the choir this question, written on a small piece of paper, "Where was your religion to be found before Luther?" To which question Sir Henry presently underwrote, "My religion was to be found *then*, where yours is not to be found *now*—IN THE WRITTEN WORD OF GOD."

**8, 9. many other,** again repeated to impress the fact that He had only given a few examples; that their entire religion consisted of such empty forms. **reject . . keep,** they could not *keep* the one without *rejecting* the other.

*Scripture rejected for tradition.*—Why is this?—I. Not because there is Divine authority; nor (II.) because it is safer; but (III.) human traditions minister to human pride; IV. Because ritualistic observances furnish the occasion of imposing ceremonies; V. Because they help to maintain official dignity; VI. Because, chiefly, the sinful heart of man is anxious to get rid of the Divine law; while the conscience must have something, if it be only a form to lean upon.

**10, 11. Moses,** another greater authority than their elders. **said,**[a] *i.e.* God spake by him. **die . . death,** perish by death. **corban,**[b] an offering. **whatsoever . . me,** *i.e.* whatsoever of mine might be useful to thee. **he . . free,** he is released fr. the obligation to aid his parents with what he calls *corban:* at the same time is not compelled to offer it for religious purposes.

*Corban.*—"Corban is the Hebrew word meaning gift, and Mark has the word as it is in Hebrew; that is, their word, which they used. It means a consecrated offering, a thing devoted to God. When they put anything out of their power for a sacred use, they call it corban, dedicated. And this tradition was, that they who, to avoid doing their parents a benefit, should say, as a pretext, that what they had, and might help them with, was corban—that is, devoted to God—should go free. Thus they encouraged filial ingratitude and hypocrisy, by authorising the use of a religious term as a release from filial obligation."[c]

**12, 13. suffer . . aught,** you allow a man to lie and play the hypocrite in order to escape filial duty. **making . . effect,** causing what should bless all human homes, and strengthen and hallow human ties to be a mere dead letter. **many . . do,** let them not suppose this was the only count in the indictment. It was but a solitary example of their mode of dealing with the law of God.

*Divine laws and human devices.*—I. The Divine law abrogated. An example given, *i.e.* the law relating to filial duty. A law based

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support or defence, but mere ornament and show: and cover themselves with fine cobweb distinctions, as Homer's gods did with a cloud."—*Hughes.*

*d Pindar.*

*e* De. vi. 20. "Custom is commonly too strong for the most resolute resolver, though furnished for the assault with all the weapons of philosophy."

*Formalists:*—"Those who wear the uniform, but do not fight the battles of the Great King."—*Bowes.*

**Corban**

*a* Ex. xxii. 12; De. v. 16; *cf.* Ex. xxi. 17; Le. xx. 9; Pr. xx. 20; xxx. 17; Ma. xv. 4.

*b* Ma. xv, 9; xxiii. 18.

"Before all things, pay respect to your parents."—*Philemon.*

*c Dr. Jacobus.*

"Whatever hinders children fr. being kind and obedient to their parents, does indeed violate and set aside God's law, and breaks up the whole structure of Society."—*Jacobus.*

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"The SCRIPTURES teach us the *best way of living*, the *noblest way of suffering*, and the *most comfortable way of dying*."—*Flavel.*

on—1. Duty; 2. Gratitude; 3. Affection. II. Human devices interposed—"Many such like things;" such things: 1. Unnatural; 2. Crafty; 3. Hypocritical.

*How human disobedience affects our Father.*—A boy was once tempted by his companions to pluck some ripe cherries from a tree which his father had forbidden him to touch. "You need not be afraid," said they, "for if your father should find out that you have taken them, he is so kind that he will not hurt you." "For that very reason," replied the boy, "I ought not to touch them; for though my father may not hurt me, my disobedience would hurt my father."

**how a man is defiled**

*a* Pr. viii. 5; Is. vi. 9; Ac. viii. 30.

*b* Tit. i. 15; Ac. x. 15.

*c* iv. 3, 9, 23—25; Re. xiii. 9.

**14—16. called . . people,** having reproved the Pharisees for their hypocrisy, He proceeds to instruct the people on the points concerning which He had been questioned. **hearken . . understand,**[a] listen diligently that you may learn thoroughly. This exhortation to *hearken* indicates importance of subject, and a special purpose in the teaching. **defile,**[b] the defilement that clings to a man and betrays character is *moral*, not physical. **ears . . hear,**[c] this teaching ends as it began, with this hint of its importance as comp. with teaching of scribes, etc., on same subject.

*Ceremonial and moral uncleanness.*—I. It is the moral nature alone that is capable of sinful defilement; II. The heart of man is the source and fountain of pollution; III. The practical impiety of the life proceeds from the impurity of the heart.

*a* Gr. *Godete*; *cf.* Ac. x.

*b* 1 Co. vi. 13.

**17—19. disciples,** esp. Peter (Ma.), whose "undue regard to things external was not removed till he had received many more lessons."[a] **parable,** "The statement is descr. as a p. not bec. it was obscure, but bec. it was the *presentation* of one thing, to *suggest* and teach another. Fr. the *moral* truth, which was self-evident, the *religious* lesson might be derived." **do . . perceive,** is it not self-evident? **entereth . . heart,**[b] eating affects the *physical*, not the *moral* and spiritual nature of man. Hence physical cleansings cannot affect real defilement.

"How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles."—*Washington Irving.*

*Dulness of comprehension in things spiritual.*—"Are ye yet without understanding?" After—I. Witnessing the hollow and hypocritical formality of men; II. After having your thoughts turned so often to the spirituality of Divine truth; III. After having so long beheld my life and heard my teaching.

"The human heart is often the victim of the sensations of the moment; success intoxicates it to presumption, and disappointment dejects and terrifies it."—*Volney.*

*Deceitfulness of the heart.*—"The reference to the accounts given of the infamous Robespierre, in connection with the horrible atrocities committed during the French Revolution, serves as an illustration of the subject. This man originally seemed an amiable man: so he was deemed in all his neighbourhood. He published two books, one on electricity, the other on the code of criminal jurisprudence; lamenting that it was so sanguinary, and endeavouring to ameliorate it. But the current of the Revolution laid hold on him, and the flood hurried him away; and he became the reverse of all he appeared before."[c]

*c* *W. Jay.*

**the evil heart**

*a* Ge. vi. 5; Ps. xiv. 1, 3; liii. 1, 3; Jer. xvii. 9.

Lascivious. lit. *sportive, playful*; esp. lustful. L. *lascivus*; Sans.

**20—23. cometh . . man,** showing manner of man, *morally*, he is. **defileth,** if they are of an *immoral* kind. **for . . proceed,**[a] *etc.*, the unrenewed heart a fountain of evil. **all . . things,** being evil; and fruit of moral character. **within,** fr. the heart. **defile,** prove him to be morally unclean.

*The heart and the life.*—"As a man thinketh in his heart so is

he: I. In his daily conduct; II. In his common speech; III. In his choice of friends, books, etc.; IV. In his moral and spiritual relations. *Learn*, to examine the character of ordinary thinking, esp. on moral questions.

*A pre-occupied heart.*—A profane sea-captain came to a mission station on the Pacific, and the missionary talked with him upon religious subjects. The captain said, "I came away from Nantucket after whales; I have sailed round Cape Horn for whales; I am now up in the Northern Pacific Ocean after whales. I think of nothing but whales. I fear your labour would be entirely lost upon me, and I ought to be honest with you. I care for nothing by day but whales, and I dream of them by night. If you should open my heart, I think you would find the shape of a small sperm whale there."

**24. borders,** frontiers. **Tyre . . Sidon** (see Ma. xi. 21). **would . . know,** that by avoiding the Pharisees they might retire and leave Him to pursue His work. **could . . hid,**[a] He could if He would, but He would not though He could.

*The discovered Saviour.*—"He could not be hid." I. Why Christ could not be hid: 1. Bec. He was so famous; 2. Bec. He was so beneficent; 3. Bec. men were so needy. II. To whom cannot Christ be hid: 1. To those who feel their need; 2. Who believe that He can save them; 3. Who diligently seek Him. III. To whom He is as if hidden, or is only partially disclosed: 1. To careless Christians who know but little of His grace; 2. To backsliders who have separated from Him; 3. To sinners who do not search for Him.

*The love of Christ.*—The mother, wan and pale with incessant vigils by the bedside of a sick child; the fireman, maimed for life in bravely rescuing the inmates of a blazing house; the three hundred Spartans at Thermopylæ; Howard, dying of fever caught in dungeons where he was fulfilling his noble purpose of succouring the oppressed and remembering the forgotten; the Moravian missionaries, who voluntarily incarcerated themselves in an African leper-house (from which regress into the healthy world was impossible, and escape only to be effected through the gates of death), in order that they might preach the glad tidings to the lepers—all these, and many other glorious instances of self-devotion, do but faintly shadow forth the love of Him who laid aside Divine glory, and humbled Himself to the death of the Cross.

**25, 26. daughter,** whose whole life might be blasted but for Christ's aid. A mother praying for her child, another *ill.* of parental love. **Greek,** *i.e.* Gentile. As now, Orientals call the people of W. Europe *Franks*, though they may not be natives of France. **Syro-phœnician,** her country lay betw. (*the borders*) Syria and Phœnicia. Ma. calls her "a woman of Canaan," bec. she was a descendant of the old Canaanitish race dwelling in that district. **she,** a heathen. **Him,** a Jew. "Salvation is of the Jews." Yet she knew the hereditary hatred with wh. her people were regarded by the Jews, and hinted at in the use of the word "*dogs*."

*A mother's troubles.*—An afflicted daughter—I. She was young, her life hopeless, dreary prospects, etc.; II. Possessed by unclean spirit, her tendency perhaps to licentiousness; III. The mother's home in confusion.

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*las*, to sport or play.

"The heart of man is older than his head. The first-born is sensitive, but blind. Reason, his younger brother, has a cold, but all-comprehensive glance. The blind must consent to be led by the clear sighted, if he would avoid falling."—*Zeigler.*

**borders of Tyre and Sidon**

Ma. xv. 21–28.

[a] Mk. ii. 1.

"Among the several wonders of the loadstone this is not the least, that it will not draw gold or pearl, but, despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves the angels, those noble spirits, the gold and the pearl, and He comes to poor sinful man, and draws him into His embraces."—*T. Watson.*

**Syro-phœnician woman**

Ma. xv. 21–28.

"To be a mother is the amplest source of nature's dear affections. This, to all, is common, for their children's anxious thought."—*Euripides.*

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*a* Ac. xvi. 1—3; xviii. 17, etc.

*b e.g.* Ro. ii. 9, 10.

*c* Lu. xxiii. 38; Re. ix. 11.

*d* Ma. xv. 22.

*e Treas. of Bib. Knowl.*

*Greeks and Grecians.* — The distinction between Greek and Grecian in the New Testament is hardly enough marked. Hellēnes, "Greeks," it may be said generally, were Greeks by race,[a] or Gentiles, as opposed to Jews,[b] Hellenistai. "Grecians" were foreign Jews, as opposed to those of Palestine. Another word, Hellēnikos is used to denote the Greek language.[c] *Syro-phœnician* —There were Phœnicians of Libya, or Carthaginians. In order, therefore, to distinguish those of Phœnicia itself, included in the Roman province of Syria, they are said to have been called Syro-phœnicians. The woman so designated is called "of Canaan,"[d] because the descendants of the ancient Canaanites peopled the coasts of Tyre and Sidon.[e]

*a* Ma. vii. 6; x. 5, 6.

*b* Ro. xv. 8, 9; Ep. ii. 12—14.

*c* Ac. xiii. 42, 46—48.

*Proverbs about mothers:*—"Little children and headaches,-great children and heartaches." — *Italian.* "One is always somebody's child, and that is a comfort." — *French.* "Mother's truth keeps constant youth."—"Every mother's child is handsome."-*German.* "There is no mother like the mother that bore us."-*Spanish.* "A child may have too much of its mother's blessing."—*English.*

*d R. Smith.*

**27, 28. children,**[a] the people of Israel. **filled,** if not their *hearts* with mercy, their *ears* with the offer of it. **bread,** mercy, blessing, truth. "Man doth not live by bread alone." **dogs,** heathens, Gentiles. So the Jews apply the word at this day, as do the Mohammedans to Christians, as a term of reproach. **yes, Lord,**[b] she admits the truth of the statement, and is willing even to accept the term of scorn.[c] **crumbs,** wh. the children have cast away.

*A mother's believing importunity.*—Only a crumb—I. A small portion as compared with the great store; II. A crumb, but real bread; III. This bread, however small the crumb, adapted to heathen human nature as well as Jewish.

*Devotion of mothers.*—The music of that silver-toned voice we again hear from the spirit-land, singing some soothing melody, or telling in simple language "that sweet story of old," till forgotten were all our childish sorrows. And now, in the strife and tumult of life, when the cold world frowns darkly upon us, her gentle words come back, bidding us "look above." Who can fathom the depth of a mother's love? No friendship so pure, so devoted. The wild storm of adversity and the bright sunshine of prosperity are all alike to her; however unworthy we may be of that affection, a mother never ceases to love her erring child. Often, when alone, as we gaze up to the starry heaven, can we in imagination catch a glimpse of the angels around the "great white throne;" and among the brightest and fairest of them all is our sweet mother, ever beckoning us onward and upward to her celestial home.[d]

*a* Is. lxii. 2.
*b* 1 Jo. iii. 8.
*c* Jo. iv. 25.
"As a man with a palsied hand can stretch it out as well to receive a gift at the hand of a king as he that is more sound, though it be not so firmly and steadfastly; so a weak faith will as truly apprehend God's promises for the pardon of sin as a strong faith, though not so soundly." — *Cawdray.*

**29, 30. this saying,**[a] evincing such humility and faith (*see Ma.*). **is gone,**[b] while He spake to her He expelled the demon.[c] **laid . . bed,** asleep, not being tossed or torn by the evil spirit.

*A mother's great joy.*—Based: I. On what the Lord declared, "devil gone out;" II. On what she believed, that it was even as the Lord had said; III. On what she found at home, her young daughter in a sweet sleep; IV. On what she hoped, a happy future to her child; V. Encouragement to mothers.

*Faith and love.*—Some naturalists desired to obtain the wild flowers that grew on the side of a dangerous gorge in the Scotch Highlands. They offered a boy a liberal sum to descend by a rope, and get them. He looked at the money, thought of the danger, and replied, "I will, if my father will hold the rope." With unshrinking nerves he suffered his father to put the rope about him, lower him into that abyss, and to suspend him there while he filled his little basket with the coveted flowers.

**31, 32. departing,** travelling in S. E. direction (*see Map*). **decapolis,** the region of "the ten cities" on the E. of Sea of Galilee (*see* notes on Ma. iv. 23). Going through this distr., He prob. crossed the Jordan, and so went round the sea. **they . . one,** *Ma.* gives a *general* acc. of mirs. in this journey; Mk. instances this one in particular. **impediment,** tongue-tied (*ver.* 35), a stammerer. **put . . hand,** their faith being weak, and knowledge limited, they thought personal contact was necessary. They had prob. heard, too, of His working mirs. in this way.

*A case of common human infirmity.*—I. A deaf man—moral deafness; II. A stammerer—the moral impediment of speech.—*A case of wisely directed human sympathy*—they brought him to Jesus: 1. Having a humane regard for the afflicted; 2. Having no power in themselves; 3. Having unlimited confidence in Christ.

*The submission of faith.*—A lad stood on the roof of a very high building, when his foot slipped, and he fell. In falling, he caught by a rope, and hung suspended in mid-air, where he could sustain himself but a short time. At this moment a powerful man rushed out of the house, and, standing beneath him with extended arms, called out, "Let go of the rope! I will receive you."—"I can't do it."—"Let go of the rope, and I promise you shall escape unharmed." The boy hesitated for a moment, and then, quitting his hold, dropped easily and safely into the arms of his deliverer.

**33—35. took . . aside,** in cases of unconsciousness (as dau. of Jairus) or of possession, Jesus responded to the faith of others; in cases of consciousness, to the faith of the individual. Hence he took this man aside to instruct and aid *his* faith by *signs* wh. alone a *deaf* man could understand. "What Jesus did was a promise of Divine help, wh. his senses could receive; and it produced the faith wh. was required."[a] **ears . . tongue,** by this the man would perceive that Jesus knew precisely his ailments, and be helped to believe in His intention and ability to cure. **looking up,**[b] devotion; and to teach the man the heavenly source of the cure. **sighed,**[c] compassion; to teach the man how much he was pitied by his Divine Saviour. **Ephphatha** (*see note*, v. 41—43) Aramæan. **ears . . plain,**[d] no painful surgical operation; simply a word (the things done being aids to faith; not instruments of working).

*He sighed.*—It was not the sigh of one who saw distress he could not alleviate, or of one who regrets that he is called on to help, but—I. It was the sigh of sympathy; II. It was the sigh of sorrow; III. It was the sigh of apprehension; IV. It was (probably) the sigh of offended goodness.—Well might he sigh, for they "refuse him that speaketh."[e]

**36, 37. charged . . man,**[a] "Gentiles were not refused when they came for miraculous cures; but their application for these benefits was not to be promoted. Publicity was enjoined when it would lead only to the pursuit of spiritual good."[b] **done . . well,**[c] the things *they* spoke of, were chiefly physical restorations. How much more should *we* praise him for spiritual mercies. **maketh . . deaf . . hear,**[d] as He now does to hear His voice. **speak,** He still makes men speak His praises.

*The wonderful.*—I. The mighty work—1. He made the deaf to

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**the coast of Decapolis**

Ma. xv. 29—39.

"Speech is indeed the rudder that steereth human affairs, the spring that setteth the wheels of action on going."—*Dr. Barrow.*

"We have two ears and but one tongue, that we may hear much and talk little."—*Zano.*

"Faith is the root of all good works. A root that produces nothing is dead."—*Bp. Wilson.*

"Faith is not reason's labour, but repose."—*Young.*

**deaf and dumb cured**

*a Godwin.*

*b* Mk. vi. 41; Jn xi. 41; xvii. 1.

*c* Jo. xi. 33—38.

*d* Is. xxxv. 5, 6; Ma. xi. 5.

"Sighs now breathed unutterable, which the spirit of prayer inspired, and wing'd for heaven with speedier flight than loudest oratory."—*Milton.*

*e Stems and Twigs.*

*a* Is. xlii. 2.

*b Godwin; cf.* Mk. v. 20.

*c* Ps. cxxxix. 14; Ac. xiv. 11.

*d* Ex. iv. 10, 11.

"The end of man is an action, and not a thought, though it were

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hear; 2. He made the dumb to speak. II. The just encomium—1. As to His manner—sympathetic, unostentatious; 2. As to His purpose; 3. As to the time; 4. As to the completeness of the miracle. III. The wonderful surprise and joy.

*The test of gratitude and love.*—I stopped on my way down stairs, last evening, to speak to Jennie Barnes, who had just gone to bed in her little cosy room. I bent over to kiss her. "Jennie," said I, "do you love Jesus?"—"Oh, yes!" she answered. "Are you sure? How do you know?"—"Why, of course I know," said she: "don't I feel it all over inside?"—"That's good!" thought I. "I wish everyone had that same consciousness of love: there wouldn't be so many fearful trembling Christians. Do you think that Jesus knows that you love Him, Jennie?"—"Why, of course!" she answered again. "Don't He know everything? Don't He look right down into my heart, and see it there?"—"Well, Jennie," I continued, "how shall I know it? I can't look into your heart." Jennie sprang instantly to her feet. On the wall at the side of her bed hung a large picture-sheet, containing twelve scenes in the life of Christ, and a number of short texts were printed here and there around the gaily-coloured border. Putting her tiny fingers on one of these, without speaking, she turned around, and looked triumphantly up into my face. I put up the gas, and read the words, "*If ye love Me, keep My commandments.*"[f]

the noblest." —*Carlyle.*

"Idlers cannot even find time to be idle, or the industrious to be at leisure. We must be always doing or suffering," — *Zimmerman.*

[e] *Stems and Twigs.*

[f] *Prof. Churchman.*

"Scarcely is the power of speech given to him, but he is ordered to be silent in order that he might learn, or at least we through him, that the right use of the unbound tongue shall consist only in a free-will binding of the same to obedience."—*Stier.*

## CHAPTER THE EIGHTH.

four thousands fed

Ma. xv. 32—38.

**1—3.** (*See notes* on Ma. xv. 32—38) **great**, how great then was the larger multitude (*see note* Mk. v. 43, 44). **nothing .. eat**, they were regardless of bodily need while hungering for bread of life. **disciples**, who seem already to have forgotten the former mir. (*see ver.* 18—21).

*Breadth of Christ's compassion.*—I. It was exercised towards many—multitude; II. It was exercised regardless of varieties of moral character; III. It was directed to their lowest needs; IV. It had respect to a present supply; V. It was excited by what He knew of their future—"by the way;" VI. It sought to develop the same spirit in the hearts of disciples. He directed their attention to what they might overlook, in the consciousness of their own supply.

*Feeding the hungry.*—It was the custom of St. Gregory, when he became Pope, to entertain every evening at his own table twelve poor men, in remembrance of the number of our Lord's Apostles. One night, as he sat at supper with his guests, he saw, to his surprise, not twelve, but thirteen, seated at his table; and he called to his steward, and said to him, "Did I not command thee to invite twelve? and, behold! there are thirteen." And the steward told them over, and replied, "Holy father, there are surely twelve only." And Gregory held his peace; and, after the meal, he called forth the unbidden guest, and asked him, "Who art thou?" And he replied, "I am the poor man whom thou didst formerly relieve; but my name is 'The Wonderful:' and through me thou shalt obtain whatever thou shalt ask of God." Then Gregory knew that he had entertained an angel; or, according to another version of the story, our Lord Himself.

Ma. xv. 32—38.

[a] Ps. cxlv. 8—15; He. v. 2.

Divers, same as diverse; lit. *turned dif. ways*, hence "unlike," "different." L. *diverto, diversus—dis*, aside, and *verto*, to turn.

Faint; *weak; — fading*, in sense of losing vital power. Fr. *se faner*, to fade; *s'évanouir*, to faint, vain. L. *vanus*, empty. Gael. *fann*, weak.

"Hunger is the mother of impatience and anger." —*Zimmerman.*

**4, 5. disciples,** still unknowing. It seems that Christ's question was designed to excite—(1) Their pity towards the multitude; (2) Their faith in Him. **a man,** truly, but they were not addressing a mere man. **how . . loaves,** He had no need of any. Could have turned the stones into bread.

*Without Me ye can do nothing.*—I. The disciples admitted the need of the many; II. They saw that much was required to satisfy them; III. They were without power to meet the case; could only helplessly inquire; IV. They did not think of distributing what they had kept for themselves.

*Motive for beneficence.*—A benevolent gentleman said, "A few days since, I carried to a poor Christian woman a comforter (warm, but well worn), and two loaves of bread,—good bread, but a little stale. The weather was very cold, and the comforter was gratefully received. The poor woman was hungry, and the bread was better than she usually obtained. But, while listening to the sermon to-day, I thought, that had I reflected that it was *Jesus* I was visiting, in the person of one of his disciples, *I would have taken a new comforter, and fresh loaves of bread.*"

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Loaf, a mass of bread. A.-S. *hlaf*; Ger. *laib*; Goth. *hlaifs*; prob. akin to L. *libum*, a cake.

"As the moon doth show her light to the world which she receiveth from the sun; so we ought to bestow the benefits received of God to the profit of our neighbour."—*Cawdray.*

**6, 7. people,** who yield an unquestioning obedience. **sit down,** decently and in order, no hurry or confusion. **disciples,**[a] that they may be both trained in Christ's service, and shown, by contact with it at ea. step, the greatness of this mir. (They were afterwards questioned on these matters, *vv.* 18—21.) **fishes,** which seem to have been brought aft. the bread.

*Christ working by instrumentalities.*—I. Obedience: 1. Of the people; 2. Of disciples. What if they had refused to sit down and distribute? II. Order, method. III. Loaves and fishes—*ill.* the great harvest from few seeds. IV. Disciples, co-operation—"co-workers together with God." V. Prayer—He blessed and gave thanks. Learn: that the whole is a lesson for us. Put the instrumentality in operation, and seek the Divine blessing.

*Gratitude for beneficence.*—A lady visited New York city, and saw, on the sidewalk, a ragged, cold, and hungry little girl gazing wistfully at some of the cakes in a shop window. She stopped, and, taking the little one by the hand, led her into the store. Though she was aware that bread might be better for the cold child than cake, yet, desiring to gratify the shivering and forlorn one, she bought and gave her the cake she wanted. She then took her to another place, where she procured her a shawl and other articles of comfort. The grateful little creature looked the lady full in the face, and, with artless simplicity, said, "Are you God's wife?"

[a] 2 K. iv. 43.

"Men resemble the gods in nothing so much as in doing good to their fellow-creatures."—*Cicero.*

"Sundry blessings hang about his throne, that speak him full of grace."—*Shakspeare.*

"The office of liberality consisteth in giving with judgment."—*Cicero.*

"Good, the more it is communicated, more abundant grows."—*Milton.*

**8, 9. eat . . filled,**[a] they had no fear of exhausting the supply bef. they were satisfied, though they had been without food for three days. **baskets** (*see* note on Ma. xv. 35, 39). **sent . . away,** strengthened, able to make the journey without fainting.[b]

*A table spread in the wilderness.*—I. The giver of the feast—tender joy with which He beholds the hungry feeding. II. The guests at the feast: 1. Their number; 2. Their state; 3. Their joy and wonder. III. The attendants at the feast—the disciples: 1. Entering into the joy of their Lord; 2. Receiving thanks of the multitude. IV. The viands at the feast: 1. No luxuries, but **plain good food,** comp. with what the same power might have

[a] De. viii. 10.

[b] Is. xl. 30, 31.

"Where there is no peace there is no feast."—*Clarendon.*

"All the works of nature, grace, and Providence present us with boundless illustrations of the fulness, constancy, wisdom

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power, and magnificence of the well-doing of our Father which is in heaven." — *John Bate.*

furnished; 2. Abundance—"all did eat and were filled." V. The return from the feast. The 4,000 going home, and talking of all they had seen and received by the way. VI. The fragments of the feast; more than at the first. The disciples also cared for. They had lost nothing by the surrender of their little store.

**Dalmanutha**

**10—13. Dalmanutha,**[a] **or Magdala,** names for either the same or contiguous places. D. is supposed[b] to have been at *Ain-el-Bârideh* (*i.e.* the cold fountain), ab. half-way down W. coast of the sea, and two m. S. of supposed site of Magdala (now *El-Mejdel*). **Pharisees,** oft. repulsed, but as oft. returning to the attack. **sign . . heaven,**[c] as He had wrought many signs fr. earthly things, they desired now signs of another kind. They did not perceive that He was, Himself, the great sign fr. heaven. **sighed,**[d] not from conscious inability to grant their request, but at their hardness of heart in making it. **no sign** of the nature demanded. **be given,** for they would not, even then, believe. **other side,** to spend His time in doing good, not waste it in useless discussions.

**the Pharisees demand a sign**

Ma. xvi. 1—4.

[a] Ma. xv. 39.

[b] *Dr. Porter.*

[c] Lu. xi. 16; Jo. iv. 48; vi. 30.

[d] Mk. iii. 5; Ma. xvi. 4.

*Heavenly signs.*—I. Of Providential signification—such as light and darkness, spring, summer, etc. II. Of righteous indignation—such as flood, destruction of Sodom, stars against Sisera, etc. III. Of Divine lessons—such as the going back of shadow on dial of Ahaz; supernatural darkness at crucifixion. IV. Of redeeming love and mercy, such as—1. Giving of law on Sinai; 2. Words from heaven at baptism and transfiguration; 3. Especially the gift of Christ; and 4. Descent of the Holy Spirit.

**14, 15. forgotten,** mind preoccupied. **one loaf,** Mk.'s minuteness. **leaven,**[a] subtle, influential, corrupting doctrines. **Herod** (*see Ma.*), a Sadducee; note the *ill.* of the fruit of disbelief of a future state, presented by life and character of H. "The licentiousness admitted by the doctrine of the Sadducees was in other respects more suited to his palace and court, which bent religion into a mere species of political expediency."[b]

**leaven of Pharisees and of Herod**

Ma. xvi. 5—12.

[a] 1 Co. v. 6.

[b] *Bengel.*

*False doctrines.*—I. Some are named: 1. Pharisees—self-righteousness, fostering pride, reliance on works, forms, etc.; making void spirit of law; promoting hypocrisy; 2. Of Herod—Sadducees—tending to materialism, and hence sensuality; 3. Others, rife in our day, tending to divert allegiance from the Gospel, etc.—*e.g.* spiritualism and other forms of mental and moral madness. II. Their nature is indicated—leaven: 1. Bec. a little spreads widely; 2. Is corrupting; 3. Subtle. III. Their rejection is urged—"beware." For their acceptance is fraught with: 1. Personal; 2. Present; 3. Public; 4. Eternal mischief.

"According to Democritus, Truth lies at the bottom of a well, the depth of which, alas! gives but little hope of release. To be sure, one advantage is derived from this, that the water serves for a mirror, in which Truth may be reflected. I have heard, however, that some philosophers, in seeking for truth, to pay homage to her, have seen their own image and adored it instead."—*Richter.*

*Danger of false teaching.*—"In the war on the Rhine, in 1794, the French got possession of the village of Rhinthal by a very curious *ruse de guerre* of one Joseph Werck, a trumpeter. This village was maintained by an Austrian party of 600 hussars. Two companies of foot were ordered to make an attack on it at ten o'clock at night. The Austrians had been apprised of the intended attack, and were drawn up ready to charge on the assailing party. On perceiving this, Werck detached himself from his own party, and contrived, by favour of the darkness, to slip into the midst of the enemy; when, taking his trumpet, he first sounded the rally in the Austrian manner, and, next moment, the

retreat. The Austrians, deceived by the signal, were off in an instant at full gallop; and the French became masters of the village without striking a blow." *c*

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*c Percy.*

16—18. **reasoned,** dialogued, conversed, questioned. **no bread,** being literal and carnal, they saw not the moral allusion of Christ. **yet,** aft. all you have seen and heard. **hardened,**[a] note (ver. 18) how hardness of heart affects sight, hearing, memory. Turning from *doctrine* of wh. He had spoken, to *bread* of wh. they were thinking, He reminds them that what He had already done should have been present in their minds, and assured them that *bread* was not the thing that He was concerned about.

*Want of spiritual insight.*—I. Evidenced by their thinking of bread, when Christ spoke of leaven. So figures and illustrations used by preachers often fasten attention to the framework of truth through the carnality of hearers. II. Caused by: 1. The preoccupation of their minds—they were anxious about bread; 2. Dulness of spiritual perception; 3. Forgetfulness of past mercies, and of the lessons intended to be taught by them.

*Hardening the heart.*—"On a winter evening, when the frost is setting in with growing intensity, and when the sun is now far past the meridian, and gradually sinking in the western sky, there is a double reason why the ground grows every moment harder and more impenetrable to the plough. On the one hand, the frost of evening, with ever increasing intensity, is indurating the stiffening clods: on the other hand, the genial rays which alone can soften them are every moment withdrawing and losing their enlivening power. Take heed that it be not so with you. As long as you are unconverted, you are under a double process of hardening. The frosts of an eternal night are settling down upon your souls; and the Sun of Righteousness, with westering wheel, is hastening to set upon you for evermore. If, then, the plough of grace cannot force its way into your *ice-bound heart* to-day, what likelihood is there that it will enter *to-morrow?*" *b*

*a* Mk. vi. 52.

"As the softened wax cannot show any other figure than the corresponding converse of the seal that has been pressed upon it; so the broken, humbled, believing heart, when it has yielded to the wisdom from above, which is first pure, then peaceable, cannot present upward to God any other character than a copy of His own."—*Arnot.*

*b McCheyne.*

"So the heart be right, it is no matter which way the head lies."—*Sir Walter Raleigh.*

19—21. **baskets,** etc. (see notes Ma. xv. 35—39; xvi. 8—10), precisely the same distinction betw. the kind of basket is preserved by Mk. as by Ma. **understand,**[a] that having compassion, knowing what ye have need of, being able so easily to supply *bread*, it could be *that* of which I spoke.

*The lessons of the past.*—I. The framework not to be overlooked: 1. In this case the two miracles of feeding in the wilderness; 2. In one, past prosperity, Providential supply, etc. II. The lesson for the future—not to be anxious about what we shall eat, etc. The power that supplied our need in the past available for the future. III. The duty of remembrance as a ground of present trust. Relief from worldly care sets the mind free for higher things.

*Faith in darkness.*—One evening, a father and his little daughter, who had been spending the afternoon at a neighbour's, started through the darkness for home. It was the first time that she had ever been out of doors in the night, and she began to be troubled about the way home. "I can't see our house, papa. I don't know the way. Where are we going?" she said anxiously. He replied, "I can see the road; and, if you keep hold of my hand, I will take care of you." Then she said, as if chiding and comforting herself, "Yes, you do know the way; don't you, papa?

*a* Ma. xvi. 11.

*Miracles of Christ classified:*—I. *Miracles of Love.* 1. Raising the dead; three instances. 2. Curing mental disease; six instances. 3. Healing bodily infirmities; eighteen instances. II. *Miracles of Power.*—1. Creating; two instances. 2. Destroying; one instance. 3. Setting aside the ordinary laws of being; seven instances. 4. Overawing the opposing wills of men; three instances. —*Archbp. Thomson.*

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You will take care of your little girl, 'cause you love her; don't you, papa?" After this, she only grasped his hand a little tighter, and trudged cheerfully onward wherever he led the way.

**Bethsaida**

**blind man healed**

22, 23. **Bethsaida,**[a] aft. *Julias* (now prob. *et-Tell*), E. of Jordan, and three m. N. of the lake. **and,** this is one of three or four passages not cont. in Ma. **they,** blind man's friends. **took . . hand,** tenderness of Christ, also teaching the man the need of humility and docility. **led . . town,** to avoid crowd; bec. the people themselves had already seen His mirs., and did not believe; esp. to test and instruct the blind man's faith. **spit,** note on Mk. vii. 33. **hands . . him,** He could have cured by a word. But they asked Him to *touch*,[b] and He condescended to their weak faith.

[a] Lu. ix. 10.

[b] Mk. vi. 56; Jo. ix. 6, 7.

*Encouragements and growth of faith.*—I. The subject. A blind man brought to Jesus by believing men, the man himself having little faith. II. How faith was encouraged and its growth promoted: 1. Jesus led him away; this inspired the hope that Jesus, and Jesus *alone*, would help him. It taught him that not only others, but he himself must believe. 2. Jesus used means; this still further to inspire faith in power and sympathy of his Saviour. 3. Jesus would have him use the little faith he had—try to see. *Inquire*—(1) Whether our faith has not been encouraged. Jesus has led us from the crowd to solitude, closet, etc. (2) Has our faith grown under this training? (3) Have we tried to use what we have?

*Use of the eye:*—An old author says, we ought not to look for that in the Law which can only be found in the Gospel; nor look for that in ourselves which can only be found in Christ; nor to look for that in the creature wh. can only be found in the Creator; nor to look for that on earth wh. can only be found in heaven.

*Faith, not sight.*—By constant sight the effect of objects seen grows less; by constant faith the effect of objects believed in grows greater. The probable reason of this is, that personal observation does not admit of the influence of the imagination in impressing the fact; while unseen objects, realised by faith, have the auxiliary aid of the imagination, not to exaggerate them, but to clothe them with living colours, and impress them upon the heart. Whether this be the reason or not, the fact is true, that the more frequently we see, the less we feel, the power of an object; while the more frequently we dwell upon an object by faith, the more we feel its power.[c]

[c] *J. B. Walker.*

The beautiful reply of a child, when asked, "What is faith?" was, "Doing God's will, and asking no questions."

24–26. **men . . trees walking,**[a] by the *walking*, he knew that the objects so indistinctly seen were *men*. A *gradual* cure to encourage and promote, meanwhile, the growth of faith. **made . . up,** the man was to use the little light he had, as a proof of his faith; men are to improve ea. stage of the growth of grace. **house . . town,** the dwelling being on the outskirts.

[a] Jn. ix. 36; 1 Co. xiii. 11, 12.

*The effort and reward of weak faith.*—I. The man made an effort, and *saw*. Men might see, *i.e.* perceive, etc., more than they do, would they but try. II. He saw indistinctly: 1. It was a step towards a cure; 2. Made him desire to see better. III. Jesus met his endeavour and faith with additional help, furnishing other signs, touching his eyes, and other commands—"look up." IV. Perfect restoration: 1. The result of effort; 2. The reward of faith; 3. The gift of Christ. How many seem content with seeing men, etc., imperfectly.

"When a man hath liberty to go into the treasure-house of a king, to enrich himself, he will first seek the keys wherewith to open the doors; so, if we desire to be enriched with God's grace, we must first labour to have faith, which is the only key of God's treasure-house, and secures us all graces needful both for body and soul."—*Cawdray.*

*Eclipse of faith.*—The Moon, in an eclipse, complained to the Sun, "Why, O my dearest friend, dost thou not shine upon me as usual?" "Do I not?" said the Sun, "I am sure I am shining as I always do. Why do you not enjoy my light as usual?"

"Oh, I see," said the Moon, "the Earth has got between us." This is the trouble with every backslider.

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**27, 28. Cæsarea Philippi** (see note on Ma. xvi. 13). **by . . way,** still instructing, losing no time. **whom . . say,** He knew; but would lead them fr. the views of superstitious and ignorant men to the truth.—*Cawdray.*

Cæsarea Philippi

*Conversation by the way.*—I. The turn it often took when the disciples were left to themselves—disputes concerning greatness, etc. II. The turn Christ gave to it: inquirings concerning His mission and person. Learn—1. Avoid foolish and worldly talk; 2. Improve passing opportunities; 3. Let your talk be often about the Saviour.

divers opinions concerning Christ

Ma. xvi. 13—20; Lu. ix. 18—21.

*Divinity of Christ.*—"I know men," said Napoleon at St. Helena, to Count de Montholon, 'I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for His proofs are miracles, and from the first His disciples adored Him. Alexander, Cæsar, Charlemagne, and myself founded empires; but on what foundation did we rest the creations of our genius? Upon force. Jesus Christ founded an empire upon love; and at this hour millions of men would die for Him! I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!" Turning to Gen. Bertrand, the Emperor added, "If you do not perceive that Jesus Christ is God, I did wrong to appoint you general."

"To hear patiently, and answer precisely, are the great perfections of conversation."—*Rochefoucauld.*

"There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive."—*Plato.*

**29, 30. whom . . ye,** by this question He plainly hinted that He expected the view of disciples who knew Him best to be very dif. fr. that of the world. **Peter,**[a] speaking for himself and the rest. **charged . . Him,**[b] (*cf. Ma.*)

Peter's confession of faith

*a* Ma. xvi. 16; Jo. vi. 69.

*b* Mk. ix. 9.

*The disciples' confession of faith.*—I. Unbiassed by popular errors, what other men said had no weight with them; II. Independent of common superstition; III. Yet endorsing the underlying element of popular opinion, that Christ was some Great One; IV. Distinctly recognising His Divine nature and official relations; V. The inevitable conclusion of men who had been long with Christ, and who narrowly watched His life and heard His words.

"He is the express image of the Person of the Father." As the print of the seal on the wax is the express image of the seal itself, so is Christ the highest representation of God.—*Isaac Ambrose.*

*c Dr. Jeffers.*

*The image of Christ.*—When Tamerlane was in his wars, one of his captains dug up a great pot of gold, and brought it to him. Tamerlane asked whether it had his father's stamp upon it; but when he saw it had the Roman stamp, and not his father's, he would not own it. So God, at last, will own no knowledge but that which leaves the stamp of Christ, the image of Christ, upon the heart.

**31—33. after . . days** (Ma. "third day"), since parts of *first* and *third* days were reckoned for *two* days.[a] Jewish custom, in reckoning, to count part of day as a whole day.[b] **openly,** *i.e.* distinctly, plainly, having only *hinted* it bef.[c] **rebuke,**[d] and so earned a rebuke for himself. **Satan,**[e] sug. to Peter that while

Christ foretells His own death, etc.

Ma. xvi. 21—28; Lu. ix. 21—27.

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his confession was by revelation of the Spirit, his rebuke was a prompting of the father of lies. As He said this, He "looked on His disc." to warn them against being carried away by human feelings.

*A rejected prediction.*—I. The prediction itself—1. Uttered by Jesus; 2. A minute and circumstantial account of what would befall Him; 3. Taken in connection with its fulfilment may be regarded as evidence of His Divinity, and of His steadfast purpose. II. The rejection of it—1. Not bec. it could not possibly be fulfilled; but, 2. Because they desired otherwise; 3. Did not see that the world's salvation and theirs depended upon it; 4. Knew that the Lord might avoid it if He willed to do so.

*Christ's Divinity known by experience.*—An ignorant cobbler gave his testimony thus to the Divinity of Christ:—"When I first became concerned about my soul, I was advised to go into company and spend my time as merrily as I could. I did so for a time; but the more I trifled the more my misery increased. At last I was persuaded to hear one of those Methodist ministers who came into our neighbourhood and preached Jesus Christ as the Saviour. In the greatest agony of mind I prayed to Him to save me, and to forgive my sins, and now I feel that He has freely forgiven them; and by this I know that He is the Son of God."

**cross-bearing**

**34, 35. whosoever,**[a] having it sincerely in his purpose, and believing in Me. **come . . me,** believing My words, imitating My example. **deny himself,** not be biassed by personal likings, profits, pleasures, etc. **his cross,** I have *My* cross, ea. disc. will have *his*,—*i.e.* duties, difficulties, trials. **save . . lose,**[b] etc. (*see* note on Ma. xvi. 25, 26).

*Self-denial.*—"What must we deny as followers of Christ? I. Our self-dependence; II. Our self-righteousness; III. Our self-wisdom; IV. Our self-will; V. Our self-seeking."[c]

*Nearer to Christ.*—A few years since, a Christian company visited a Southern plantation. Among the slaves was an old man, with whom the following conversation was held:—"You are an old man: will you not die soon?" "Yes, I know I must." "Where do you expect to go?" "I think I shall go to the good land." "Why do you think you will go there?" "I cannot tell; but the nearer I come to death, somehow, Jesus and I get nearer together."

**worth of the soul**

**36, 37. what . . profit,** *i.e.* what *ultimate* and lasting advantage. **if . . gain,** an impossible thing supposed. **lose . . soul,** and hence lose the profit, and have nothing. **or . . give,** to win his soul back again when he has so lost it. What will he have to give? To whom shall it be given? It plainly means, "Once lost, for ever lost."

*The impossible gain, the possible loss.*—I. The world cannot be gained: by commerce, conquest, learning. II. The soul may be lost: easily, irretrievably, eternally. III. The effort after worldly gain precipitates the loss of the soul: 1. Diverting attention; 2. Involving wrong methods; 3. Absorbing time; 4. Fostering care, and injurious tempers, dispositions, etc.

*Cross-bearing.*—Philip, Bishop of Heraclea, in the beginning of the fourth century, was dragged by the feet through the streets, severely scourged, and then brought again to the governor, who charged him with obstinate rashness, in continuing disobedient

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a De. xiv. 28; *cf.* xxvi. 12; also 1 S. xx. 12; *cf.* v. 19; also Ma. xxvi. 2; *cf.* xxvii. 63, 64.

b 1 K. xx. 29; Est. iv. 16.

c Lu. iv. 23.

Savour, taste. Fr. *saveur*; L. *sapor*—*sapio*, to taste.

d Ma. xvi. 22; Lu. ix. 21; Le. xix. 17; Ro. viii. 7; 1 Co. ii. 14.

e 1 Ti. v. 20; Tit. i. 13; Re. iii. 19; Ps. cxli. 5; Pr. ix. 8.

a Est. iv. 14; Ma. x. 39; Lu ix. 24; xvii. 33; Jo. xii. 25; 1 Ti ii. 11; iv. 6—8; Re. ii. 10; vii. 14—18.

b Phi. iii. 7—10; Ac. xiv. 22; 1 Co. xv. 31; Ga. ii. 20; v. 24; vi. 14; He. xiii. 13.

c *W. W. Whythe.*

"Christ's cross is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or sails to a ship, to carry me forward to my harbour." *S. Rutherford.*

"Who is it that passeth this judgment? It is our Lord Jesus Christ Himself, one who had reason to know the worth of souls, for He made them and bought them, and who, we may be sure, would not underrate the world, for by Him the worlds were made!"—*Henry.*

to the Imperial decrees; but he boldly replied, "My present behaviour is not the effect of rashness, but proceeds from my love and fear of God, who made the world, and who will judge the living and the dead, whose commands I dare not transgress. I have hitherto done my duty to the emperors, and am always ready to comply with their just orders, according to the doctrine of our Lord Christ, who bids us give both to Cæsar and to God their due; but I am obliged to prefer heaven to earth, and to obey God rather than man." The governor, on hearing this speech, immediately passed sentence on him to be burned, which was executed accordingly, and the martyr expired, singing praises to God in the midst of the flames.

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"Nothing gives us a greater idea of our soul, than that God has given us, at the moment of our birth, an angel to take care of it."—*Jerome.*

38. **ashamed,**[a] by not confessing me by word and deed; shall not boldly stand by my person, office, work, and teachings. **this . . generation,** wh. bec. of its character has the greater need of Christian fidelity. (Has the *present age less* claim upon *us?*)

**the perils of moral cowardice**

*a* Ma. x. 33; Lu. xii. 9; Ro. i. 16; 2 Ti. i. 8; ii. 12; Ps. cxix. 46; Da. vii. 13.

"No pain, no palm; no thorn, no throne; No gall, no glory; no cross, no crown."—*W. Penn.*

*The guilt and danger of being ashamed of Christ.*—"I. Who they are that are ashamed of Christ: 1. Those who openly disclaim all regard to Christ; 2. Those who, while they feel some regard for Him, are ashamed to manifest it before men; 3. Those who profess, indeed, a regard for Him, but in circumstances of trial are afraid to maintain a consistent conduct. II. The treatment which they must expect at His hands. Infer: 1. How necessary is courage to those who embrace the Gospel! 2. How desirable it is to be looking forward to the future judgment! 3. How important it is to have just views of Christ!"[b]

*b Rev. C. Simeon, M.A.*

"The truest courage is always mixed with circumspection; this being the quality which distinguishes the courage of the wise from the hardiness of the rash and foolish."—*Jones of Nayland.*

*Ashamed of Jesus.*—David Straiton, one of the Scottish martyrs, was brought to the knowledge of the truth through the instrumentality of John Erskine of Dun. One day, having retired with the young laird of Laurieston to a quiet and solitary place in the fields, to have the New Testament read to him, it so happened, that, in the course of reading, these words of our Saviour occurred, "He that denieth Me before men, in the midst of this wicked generation, him will I deny in the presence of My Father and His angels." On hearing them, he became of a sudden as one enraptured or inspired. He threw himself on his knees, extended his hands, and, after looking for some time earnestly towards heaven, he burst forth in these words, "O Lord, I have been wicked, and justly mayest Thou withdraw Thy grace from me; but, Lord, for Thy mercies' sake, let me never deny Thee nor Thy truth, for fear of death and corporal pains." The issue proved that his prayer was not in vain. For at his trial and death, he displayed much firmness and constancy in the defence of the truth, and gave great encouragement to another gentleman, Norman Gourlay, who suffered along with him.

## *CHAPTER THE NINTH.*

1. **some,** *i.e.* of the disc. (more esp. Peter,[a] James,[b] and John[c]). **shall . . death,** shall not die. **until . . seen,** during their lifetime they were to have special manifestations of His glory, etc., of wh. only a week aft. there was furnished a pledge and earnest in the transfiguration. **kingdom . . power,** many who heard

Ma. xvi. 28; Lu. ix. 27 *ff.*

*a* 2 Pe. i. 14, 19, *cf.* Lu. xxi. 31.

*b* Ac. ii. 36; xii

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these words beheld the early progress of the Church, and the downfall of Judaism.

*A prediction accepted* (contrast to homiletic note to viii. 31—33).—I. A fact stated. The kingdom should come with power. See its coming in relation: 1. To human opinion; 2. To human institutions; 3. To human guilt. II. The promise added. Some of them should see the coming. They lived to see the dawn—the Pentecost—and spread of truth through many lands. None said, "That be far from *us*, Lord."

*Praying for the coming of Christ's kingdom.*—"A short time ago," says a pastor, "I tried to make my people see under what embarrassment many professors would find themselves on arriving at heaven. I supposed that a cloud of glorified spirits would gather around the new comer, to learn what was doing for the extension of the Redeemer's kingdom; but that many would be as ignorant of these matters as they were of what was passing in the moon. 'But were there no papers published to give you information on this subject?' 'Yes, but we did not feel interest enough to take them.' 'Had you no monthly concert, where intelligence was communicated, and prayer offered for the conversion of the world?' 'Such a meeting was held, almost at our door, but we were never in the habit of attending it.'"

**the transfiguration**

Ma. xvii. 1—13; Lu. ix. 28—36.

**2—4. after . . days** (see notes on Ma. xvii. 1—13). **high mountain,** some spur of lofty Hermon. Yet even *Tabor* is less than two days fr. C. Philippi (*but soe Ma.*) **transfigured,** "The verb implies that our Lord always possessed the glory with Himself."[a] **white . . snow,** the most perfect natural type of whiteness. **fuller**[b] **. . them,** art cannot rival nature. It was *radiant* as well as white. **Elias . . Moses,** whom they recognised, as well as saw. "The legislator and the reformer, of the Jewish nation, were permitted now to see Him, to whose coming they looked forward, and of whose greater works theirs were typical and preparatory."[c] **talking . . Jesus,** the subject of their discourse being His death (*see Lu.*).

*Old friends and new.*—I. The old—Moses and Elias: 1. They came from heaven to meet Him; 2. They talked with Him ab. His death (*Lu.*); 3. He put on robes of glory to meet them. II. The new—Peter, James, John: 1. Looked on in wonder, agitated, etc.; 2. Some time bef. they had shrunk fr. hearing Him speak of what was the subject of present conversation (viii. 31—33); 3. They are now numbered with the old friends of Christ, as all true believers will presently be; 4. They wished to stay on the mount. The glorified saint will remain on the heavenly mount for ever, and will feel it good to be there.

*The unveiled glory of Christ.*—Some years ago, during a total eclipse of the sun, a poor child in Switzerland was watching some sheep upon the hills. Having no knowledge of what was about to happen, she saw it growing dark by degrees. There was no cloud or vapour to account for the change. When the sun was at the height of its obscuration, the child cried out in terror, and began to weep terribly, and call for help. Her tears were still flowing when some one reached her; and, when the sun appeared again, she clapped her hands, and exclaimed, "*O beautiful sun!*" How much more beautiful is the Sun of Righteousness to the benighted sinner!

2; *cf.* He. ii. 5—7.

*c* Jo. xxi. 22, on wh. see *Bengel's Gnomon.*

"That power which was acquired by guilt, has seldom been directed to any good end or useful purpose."—*Tacitus.*

"Nothing destroys authority so much as the unequal and untimely interchange of power, pressed too far, and relaxed too much."—*Bacon.*

*a Bengel.*

*b* Mal. iv. 3.

Full, *to press* or scour cloth in a mill. A.-S. *fullian*, to whiten as a fuller; Fr. *fouler*, to tread; Du. *vollen*; Low L. *fullare*; L. *fullo*, a cloth fuller. The A.-S. *fullian* = "baptize," in Ælfric's Epistle. John the "Baptist" is called the "*fulluhtere*" in the A.-S. Gospels.

*c Godwin; cf.* De. xviii. 15; He. iii. 5.

"True glory takes root, and even spreads: all false pretences, like flowers, fall to the ground; nor can any counterfeit last long."—*Tully.*

**5, 6. good . . here,** in this company, beholding such glory, with the possibility of a repetition of what they had heard and seen. **tabernacles,** they may have anticipated the return of the heavenly visitors who had long since done with the tents of earth. **wist not,** know not. **sore afraid,** stricken with fear.

*It is good to be here.*—I. The place was good—apart from the world, from the busy anxious crowd; scene of toil and tears; II. The company was good; III. The conversation was good—death of Christ, and glory that should follow; IV. The vision was good—the bright cloud, the heavenly voice, the transfigured person of Christ; V. It was good for the mind—instructive on great doctrines; VI. It was good for the heart and soul, inspiring faith, quickening love, strengthening hope, etc.

*Holy desires.*—He that is much habituated to delight in God is not apt to foolish, extravagant desires. This is the sense of such a one, "Not my will, Lord, but Thine, be done." He may desire the same thing that others do, yet not with the same peremptory and precipitant desire, but with a desire tempered with submission, and with a reserved deference of the matter to the Divine pleasure: "This thing, Lord, I desire, if Thou see good." So that the general object of such a one's desire is only that which in the Divine estimate is fit and good for him; and though he desire this or that particular thing, yet not as it is this thing, but as supposing it possible this thing may be judged fit for him by the Supreme Wisdom, whereto he hath referred the matter.[a]

**7, 8. cloud,**[a] a bright one, the *shekinah* (*see Ma.*). **voice,** the voice of Him who of old spake fr. the cloud betw. the cherubim, above the mercy-seat. **hear him,**[b] and Him only, the sole and lasting and final Divine teacher and expounder of the truth. **no man,** Moses and Elias had gone. **save . . only,** Jesus, whom alone they were to hear, remained.

*Hear Him.*—I. Who commanded this? God—1. Suggestive of His confidence in His son; 2. Of His great mercy to man; 3. Of His view of other teachers. II. What does the command suggest in way of duty—1. That false teachers should be avoided; 2. That heaven-sent teachers—as Moses, etc.—should be heard only as interpreters of Christ; 3. That He should be heard attentively. III. Why are we commanded to hear Him?—1. He is the truth; 2. Has the words of eternal life.

*Christ as a teacher.*—"There is something most highly interesting and instructive in the manner in which the Saviour adapted His communications to the occasions on which they were to be made, and to the purposes which he endeavoured to effect by them. A modern preacher would have carried the metaphysics of theology all over the villages of Galilee, and would have puzzled the woman of Samaria, or the inquiring ruler, with questions about the nature of the Godhead, or the distinction between moral and natural inability. But Jesus Christ pressed simple duty. The two great elementary principles of religion are these:—The duty of strong benevolent interest in every fellow-being, and of submission and gratitude towards the Saviour. Jesus Christ has said that these constitute the foundation on which all revealed religion rests.[c]

**9, 10. tell . . dead,** "It is better to know some things by

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Tabernacle, lit. a *small hut* or *shed.* L. *tabernaculum,* dim. of *taberna,* a hut. Hence also *tavern,* a hut. Fr. *taverne;* L. *taberna,* fr. root of *tabula,* a table.

Wist. pa. p. of A.-S., *witan,* to know. Wit, lit. *insight* A.-S., *witan;* Ice, *vita;* Ger. *wissen,* to know. Sore, a *wound;* fig. affliction, grief; A.-S. Ice. *sar,* pain; Scot. *sare;* L. *severus,* sore.

*a Howe.*

*a* Ex. xx. 21; xl. 34; 1 K. viii. 10.

*b* De. xviii. 15.

"Our blessedness is, that Christ does not declare to us a system and say, 'This is the truth;' so doing He might have established a school: but He points to a person, even to Himself, and says, 'I am the Truth,' and thus He founded, not a school, but a Church, a fellowship which stands in its faith upon a person, not in its tenure of a doctrine, or at least only mediately and in a secondary sense upon this."—*Trench.*

*c Jacob Abbott.*

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*a Godwin.*

Calvin holds that, in the Transfiguration, our Lord meant to show that He had power in Himself to take His glory, had he willed it, and that, hence, He gave Himself *willingly* to suffer.

"When two friends part, they should lock up one another's secrets, and interchange their keys."—*Feltham.*

"What thou seest speak of with caution."—*Solon.*

"Be thou assured, if words be made of breath, and breath of life; I have no life to breathe what thou hast said to me." — *Shakspeare.*

*b Jerdan.*

hearing than by seeing, and better not to hear of some things, till others connected with them can be known also."[a] Those who had not seen would hardly have believed, might have regarded their three friends with some suspicion; but the seeing of Christ after He had risen would prepare them to believe this incident. **kept . . themselves,** wh. was more than many did were similarly charged.

*A great secret.*—I. The reason of it (*see* notes *supra*). II. The limit of it. Till He was risen. The opening of the sepulchre; the unlocking of their lips. III. The law of it. A test of their trustworthiness. Fidelity in little things. Law of honour relating to secrets of friendship (see illustration below). IV. The force of it. Set them thinking and talking among themselves. Kept them looking for the day when they might openly speak of it.

*Keeping a secret.*—Constantly I see the axiom quoted, as if it were a very excellent lesson in morals, "Never expect another to keep a secret which you cannot keep yourself." The maxim is the concentrated essence of selfishness and falsehood. To receive secrets, to hold them sacredly and use them wisely in intercourse with the depositors, is the highest office of friendship. The power to keep another's secret better than your own is one of the surest signs of a noble nature. The very impulse to confide, the eagerness of the "o'er-fraught heart" to relieve itself, is a suggestion that another *will* keep the secret for it, and love the more, and not the less. All friendship that is worth the name, is a giving and receiving of confidences. My friend is one to whom I can show myself as I am, without reserve, sure of his sympathy and counsel. If he tells me a secret of his, I will strive to deal with it as he would have me do, if he could enter my mind and regulate my thoughts."[b]

**11—13.** (*see* notes on Ma. xvii. 10—13.) **why . . scribes,** who, as they oft. misunderstood the Scriptures, so they wrongly interpreted the prediction.[a] **Elias,** *Elijah*, whom the Jews expected in his own person.[b] **cometh,** the prophecy was fulfilled in person of Jo. B., who came with spirit and power of Elijah.[c] **restoreth,** Jo. B. recalled the Jews fr. later wrong teaching and practices to earlier lessons of law and prophecy. **listed,**[d] liked, preferred, were pleased to do.

*Restoration of the old, a preparation for the new.*—Restoration: I. Of old spiritual meaning of Divine Word to prepare for new teaching ab. Christ. II. Of old spiritual worship to prepare for new worship of God not in one place alone. III. Of old spirituality of life, to prepare for new experiences as results of Christian teaching and faith. IV. Of old significance of ancient sacrifice to prepare men to rely on Christ, as the one great sin-offering.

*Difficulties in the way of true reforms.*—So it is, and must be always, my dear boys. If the angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which this poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of the people he had delivered. They wouldn't ask him to dinner, or let their names appear with his in the papers; they would be

**Elias**
*a* Mal. iv. 5.
*b* Jo. i. 21.
*c* Lu. i. 17.
List. *to have pleasure in;* choose. A.-S., *lystan*, Du. *lyste;* to desire; A.-S., Ice., *lyst;* Ger. *lust*, pleasure.
*d* Ma. xiv. 10; Lu. iii. 19, 20.
"Reformation is a work of time. A national taste, however wrong it may be, cannot be totally changed at once; we must yield a little to the prepossession which has taken hold on the mind, and we may then bring people to adopt what would offend them if endeavoured to be introduced by violence." — *Sir Joshua Reynolds.*

careful how they spoke of him in their palaver or at their clubs. What can we expect, then, when we have only poor gallant blundering men like Kossuth, Garibaldi, Mazzini, and righteous causes which do not triumph in their hands; men who have holes enough in their armour, God knows, easy to be hit by respectabilities sitting in their lounging chairs, and having large balances at their bankers? But you are brave gallant boys, who have no balances or bankers, and hate easy-chairs. You only want to have your heads set straight to take the right side; so bear in mind that majorities, especially respectable ones, are nine times out of ten in the wrong; and that if you see man or boy striving earnestly on the wrong side, however wrong-headed or blundering he may be, you are not to go and join the cry against him. If you can't join him and help him, and make him wiser, at any rate remember that he has found something in the world which he will fight and suffer for, which is just what you have got to do for yourselves; and so think and speak of him tenderly."

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"There was a time when it was the fashion for public men to say, 'Show me a proved abuse, and I will do my best to correct it.' Times are changed. Men now say, 'Show me a practical improvement, and that improvement I will do my best to realise." — *Lord Palmerston.*

*e Hughes.*

**14, 15. disciples,** awaiting His return, and occupying the time with teaching, etc. **scribes . . them,** thinking, prob., to confute them in the absence of the Lord; or questioning concerning Jesus, in hope of discovering something to His damage. **people . . running,** it was Jesus, rather than the disc., whom they were so eager to see and hear. Perh. they were inflamed by what had been told them by the disc., or "they were affected by the glory, even though they knew not what had taken place on the mt."[a]

*a Bengel; cf.* Mk. x. 32; Lu. xix. 11; Ex. iv 14; xxxiv. 29, 30

*Attractiveness of Christ.*—I. That of a physician to men who were sick; II. That of a teacher to men who were ignorant; III. That of Divine mercy to men who had felt His love; IV. That of Divine power to men who were curious to see and hear more.

*The wonderful love of Christ.*—I can but wonder at three things in the love of Christ. First, freedom. Oh that lumps of sin should get such love for nothing! Secondly, the sweetness of His love. I give over either to speak or write of it; but those that feel it may better witness what it is: but it is so sweet, that, next to Christ Himself, nothing can match it. Nay, I think that a soul could live eternally blessed on Christ's love, and feed upon no other thing. Thirdly, what power and strength are in His love! I am persuaded it can climb a steep hill with hell upon its back; and swim through water, and not drown; and sing in the fire, and find no pain; and triumph in losses, prisons, sorrow, exile, disgrace, and laugh and rejoice in death. When I have worn my tongue to the stump in praising Christ, I have done nothing to him; for my withered arms will not go about His high, wide, long, and broad love.

"He asks not that our love should equal His but *resemble* His; not that it should be of the same strength, but of the same *kind*. A pearl of dew will not hold the sun, but it may hold a spark of its light. A child by the sea trying to catch the waves as they dash in clouds of crystal spray upon the sand, cannot hold the ocean in a tiny shell, but he can hold a drop of the ocean water."—*C. Stanford.*

**16—18. asked . . them,** the remainder of this day seems to have been occupied with discussions with the scribes, as it was the day aft. (*Lu.*) that the dumb demoniac was brought to Him. **one . . said,** never a great multitude, but some sad heart. **master,** the man was perh. a disc. (though Ma. says "Lord"). Christian disc. have their domestic sorrows. **my son,** as much *mine* as if he were whole; His *only* son (*Lu.*). **dumb spirit,**[a] preventing his praising God, or communicating with men.

**a demoniac healed**

Ma. xvii. 14—21; Lu. ix. 37—43.

*a* Ma. xii. 22; Lu. xi. 14.

*An anxious father.*—I. Subject of his anxiety—1. His son, hope of his house, his support in old age; 2. His *only* son, all his

"The man who has abundance of this world's riches, and is

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without an heir to inherit them, is to be pitied."—*Menander.*

"It is not difficult to know a father, for he loves much; is also irritated at the smallest faults in those he loves."—*Ibid.*

*b Spurgeon.*

Ma. xvii. 17 **La.** ix. 41, 42.

*a* De. xxxii. 5, 20; Phi. 20; Ps. lxxviii. 8; He. iii. 10.

"The kingdom of Satan, in small and great, is ever stirred into a fiercer activity by the coming near of the kingdom of Christ. Satan has great wrath when his time is short."—*Trench.*

"How deeply-rooted must unbelief be in our hearts, when we are surprised to find our prayers answered, instead of feeling sure that they will be so, if they are only offered up in faith, and accord with the will of God!"—*Hare.*

*b T. Adams.*

*a* Job v. 7; Ps. li. 5.

*b The Hive.*

"God often lays the sum of his amazing providences in very dismal afflictions; as the limner first puts on the dusky colors, on which he intends to draw the portraiture of some illustrious beauty."—*Charnock.*

"As they lay copper in aqua-

father's love and hope centred here; 3. His only son possessed a violent demon, etc. II. The efforts he made—1. Went to the disciples, disappointed, yet not yielding to despair; 2. Brought him to Jesus; 3. Note his perseverance.

*God's regard for faith.*—A swallow having built its nest upon the tent of Charles V., the Emperor generously commanded that the tent should not be taken down when the camp removed, but should remain until the young birds were ready to fly. Was there such gentleness in the heart of a soldier towards a poor bird which was not of his making, and shall the Lord deal hardly with His creatures when they venture to put their trust in Him! Be assured He hath a great love to those trembling souls that fly for shelter to His royal courts. He that buildeth his nest upon a Divine promise shall find it abide and remain until he shall fly away to the land where promises are lost in fulfilments.[b]

**19, 20.** (See notes on Ma.) **faithless,** unbelieving. **generation,**[a] addressed generally to the people of the times of our Lord. **how . . suffer,** endure, bear with. **bring . . me,** word of *rebuke*, swiftly followed by word of *mercy*. **they,** father and disciples. **spirit . . foaming,** last struggle for possession, and last effort of Satanic malice.

*Bring him unto Me.*—I. The command imparted encouragement—assured the intention of mercy—would not have commanded to bring, without meaning to cure; II. Indicated great self-confidence of power; III. Intimated that to take his son elsewhere was useless; IV. Desired this evidence of faith—except he believed He would not bring him; V. Looked for prompt obedience—"bring him to Me,"—*now*.

*Saving faith.*—"It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean; so a little faith is as true faith as the greatest. A child eight days old is as really a man as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee—*it is the blood that it grips that saves thee;* as the weak hand of a child, that leads the spoon to the mouth, will feed as well as the strong arm of a man; for it is not the hand that feeds thee, but the meat. So, if thou canst grip Christ ever so weakly, He will not let thee perish"[b]

**21, 22. how long,** etc., question not needful to the cure; nor to obtain information. The time could not affect the work of Christ; but to show sympathy and love, and especially to awaken and strengthen the father's faith. **of . . child,**[a] infancy. All this previous confession will make the cure more apparent. **if . . canst,** *very* weak faith, if *any*. **us,** father and son. The affliction of one is sorrow for the other.

*A Sunday-school address.*—"Consider:—I. *The sorrowing parents.* Help us. Other parents with healthy children, these with an afflicted son. Other parents deriving help from their children, these begging help for him and themselves. Compare parents you know. II. *The afflicted son.* Could not help his affliction. Terrible in its nature. Exposed him to danger—'fire . . water . . destroy him.' His miserable appearance and life. Could not work, could not play. Needed constant watching. III. *The compassionate helper.* Felt for the parents. Did not

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laugh at the contortions of the youth. If He had not been able to help, He would not have scorned. But He did help. LEARN:—Be thankful for your own health, etc. Do not mock the unfortunate: cowardly. If you cannot cure like Christ, at least act like a Christian. Be pitiful, kind, tender-hearted." *b*

*Weak, but increasing faith.*—When the suspension bridge across the Niagara was to be erected, the question was, how to get the cable over? With a favouring wind, a kite was elevated, which alighted on the other shore. To its insignificant string a cord was attached, which was drawn over, then a rope, then a larger rope, then a cable strong enough to sustain the iron cable which supported the bridge, over which heavily-laden trains pass in safety. This could never have been done but for the little kite-string, which may represent a weak faith, yet reaches to Christ and heaven, and may enlarge to gigantic proportions, and hold its possessor fast anchored within the veil.

**23, 24. if . . believe,**[a] the question for you to settle is not "what I can do," but "whether you can believe." **all things,** proper for Me to give and you to receive. **father . . out,** he believed, at any rate, that belief was needful. **help . . unbelief,** either by taking it away, or by healing my son.

*Help my unbelief.*—I. While the unbelief of others was rebuked, that of this man was pitied—why: 1. It was the result of old teaching and ignorance; 2. It was earnestly struggled against; 3. The man himself felt and confessed it; 4. How the unbelief of an earnest man is helped.

*Help my unbelief.*—The master of an infant school, having directed a little fellow to move a stool, but so as not to be himself seen, thus endeavoured to instruct his infant charge:—"You cannot see anyone moving the stool,—is it not alive?" "Oh no, master, it's not alive, never was alive; some one must be moving it." "But, my little fellow, you cannot see anybody; perhaps it moves itself?" "Oh no, sir, though we do not see anybody, that does not make any odds; it *does not* move itself." He then told them of the sun, and moon, and stars; and that although we did not see any one move them, yet it was certain they were moved, and no other could do so but God Himself, but we could not see Him. "Yes, master, it must be God." "But then, my little folks, you cannot see Him?" "Please, sir, we must believe it." "Well then, you believe it?" "Yes." "This then is *faith*." "Please, sir, then little faith is better than no faith." "If you have little faith, what will you do?" Little James said, "I'll shut myself up in a corner, and I'll pray, 'Lord, I believe; help Thou my unbelief.'"

**25, 26. saw . . together,** and that thus rapidly collecting multitude would be the occas. of much confusion. **I charge,** a power thou canst not resist. **enter . . him,** care for the future. Christ cares not only for present good, but future safety and glory of His people. **dead,** the evil spirit did his worst, since he could—with this victim—do no more. **many,** the multitude having now collected round him.

*Safety for the future secured by deliverance from present evil.*—"Come out"—"Enter no more in."—I. That the future may be assured, there must be a present casting out of evil; II. That the future may be assured, the evil must be kept out by the all-

fortis before they begin to engrave it, so the Lord usually prepares us by the searching, softening discipline of affliction for making a deep, lasting impression of Himself upon our hearts." — *Nettleton.*

*a* 2 Ch. xx. 20; Ma. xvii. 20; Mk. xi. 23; Lu. xvii. 6; Jo. xi. 40; He. xi. 6.

"The little spark of faith which is kindled in his soul reveals to him the abysmal depths of unbelief which are there."—*Trench.*

"God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; nor at the logic of your prayers, how methodical they may be; but the sincerity of them He looks at." — *T. Brooks.*

"Those who in the beginning of life have undergone continued adversities, sometimes receive, as it were, a greater privilege as to the rest of their life." —*Bengel.*

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powerful Word of Christ; III. Folly of those who are vainly hoping for future improvement, without seeking present deliverance.

27—29. **took . . hand**, etc.,[a] tenderness, sympathy, help. **arose**, cured. **privately**, that others might not know the secret of their failure. **why . . out**, right for men who have failed in doing good, to inquire into the cause. **kind**, then there were varieties. "The pertinacity and cruelty of this one showed him to belong to the worst kind."[b] **prayer . . fasting**, you yourselves, must very strongly, in such cases, feel your entire dependence and nothingness.

*Fasting and prayer.*—I. The extraordinary difficulties which some have to encounter: 1. From the great adversary of souls; 2. From their own indwelling corruptions. II. The extraordinary means which they should use in order to surmount them. Address:—1. Those who are yielding to their spiritual enemies; 2. Those who are conflicting with them.[c]

*Fasting.*—As to the degrees or measures of fasting, we have instances of some who have fasted several days together. So Moses, Elijah, and our Blessed Lord, being endued with supernatural strength for that purpose, are recorded to have fasted without intermission, "forty days and forty nights." But the time of fasting, more frequently mentioned in Scripture, is one day, from morning till evening. And this was the fast commonly observed among the ancient Christians. But beside these, they had also their half-fasts (Semijejunia, as Tertullian styles them) on the fourth and sixth days of the week (Wednesday and Friday) throughout the year; on which they took no sustenance till three in the afternoon, the time when they returned from the public service.[d]

**Galilee**

**Jesus foretells His death, etc.**

30—32. **passed . . Galilee**, travelling S. by Jordan and the lake; avoiding the cities. **man . . know**, as He did not shrink fr., so He did not unduly precipitate His crucifixion. **taught**,[a] was teaching; not in few casual words, but acc. to a well-considered plan. **afraid**, "they ask questions of Jesus more readily concerning anything whatever (*v.* 28) than ab. Himself."[b]

*Inquiry restrained by fear* (*v.* 32).—I. They evidently desired to know more. II. Feared to ask: 1. Lest their worst fears should be confirmed; 2. Lest their ignorance should be rebuked. III. This may be applied to such as would fain know more, but shrink from inquiring into truth lest their fears and apprehensions of conscience should be confirmed—hence the saying, "Where ignorance is bliss, 'tis folly to be wise."[c]

*The martyr's support.*—We read of a Christian youth on whom his persecutors put in practice a more than common share of their ingenuity, that, by his torments, they might compel him to deny his Lord and Saviour. After a long endurance of those pains, they released him, in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire as that neither a cry nor a groan escaped him. "It was indeed most painful," was the noble youth's reply; "but an angel stood by me when my anguish was at the worst, and, with his finger, pointed to heaven."

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[a] Ma. xvii. 6—8; Re. i. 17; Da. x. 9, 10.

[b] *Alford.*

"While we can fast and pray, God will command for us, and Satan cannot prevail against us."—*Bp. Hall.*

"The reason of abstaining from food is, that it is an expression of our sorrow and humiliation, a tacit acknowledgment that we have forfeited, and deserve not so much as the common mercies of life: thus it helps contrition."—*J. Beaumont.*

[c] *Rev. C. Simeon.*

[d] *J. Wesley.*

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Ma. xvii. 22, 23; Lu. ix. 43—45.

[a] Lu. xix. 44; Ho. vi. 2.

[b] *Bengel.*

[c] *T. Gray*; Ecc. i. 18

"From ignorance our comfort flows: The only wretched are the wise."—*Prior.*

"The contempt of death has been accounted a virtue of the first class. Virgil makes it essential to the character of a happy man."—*Rochefoucauld.*

**33, 34. Capernaum,** at this time the payment of Temple tax was due.[a] **house,** away fr. the crowd. **disputed,** dialogued, conversed; not quarrelled, or differed. **held . . peace,** their very silence was eloquent; perceiving that He knew, they felt condemned by betraying in their dispute a spirit so dif. fr. His.

*Who shall be greatest.*—I. Each one wanted to be (see x. 41); II. Doubtless each one thought of his own distinctive qualifications as the basis of greatness; III. That they should dispute on such a subject shows they had missed the real secret of greatness—goodness; IV. They were all ashamed of wasting their time, and betraying their character, by such a discussion.

*The Temple tax.*—It was half a shekel, or about thirteen pence. It was not the same as the tribute to Cæsar (xii. 14). Here the term is the didrachma, or double drachm, which was the Græco-Roman coin in which the tax was paid in our Lord's time. Yet the coin would not go into the treasury, but had to be changed for Jewish money, on account of the heads and figures on it which were deemed idolatrous. This was the business of the "money-changers" in the Temple (xi. 15). No one was forced to pay this tax; but he who neglected or refused it was considered an unfaithful Jew, or one not religious. The coin which Peter took from the fish's mouth was a stater, equal to four drachmas.[b]

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Capernaum

discourse on greatness

Ma. xviii. 1—35; Lu. ix. 46—50.

[a] Ma. xvii. 24—27.

Dispute, lit. to *think over earnestly.* Fr. *disputer*; L. *disputare*—*dis*, intensive, and *puto*, to think.

"Some are born great, some achieve greatness, and some have greatness thrust upon them." — *Shakspeare.*

[b] *Dr. Jacobus.*

**35—37. sat down,** attitude of teacher, esp. when in act of formal teaching. **called . . twelve,** to come nearer and listen attentively. **desire . . first,**[a] wish to be pre-eminent, and of necessity shape his life by his desire. **last,** not only shall Providence so order it, but that very desire proves his littleness and unworthiness. **child,** who would not think of either *last* or *first.* **whosoever,**[b] Apostle or disciple. **receive,** into heart, sympathy, interest. **one,** even *one.* **my name,** not fr. human ties or policy merely, but for My sake, to lead even one child into My kingdom. **me,** "so dear to Him, doth He teach us, that the lowly are."[c]

*The way to be great.*—I. He had better not have the desire. "*If* any," etc. II. He must be willing to be last and lowest. III. Greatness consists in humble service, not in pompous lordship. Better to help a poor man to heaven than be a king and not render service. IV. Be childlike; *i.e.* trusting, simple, free from guile; thinking not of high or low. V. Help the children; receive them.

*A child illustrative of faith.*—Have you ever thought of the life of a child? Why, the life of a child is a perfect life of faith. That little child—what can that little child do? Why, that little child could not find its way to the street-end, and back again. It would be lost if you trusted it alone. That little child could not find the next meal. If you left that little child, it would die of want. That little child could not furnish a shelter for its own head to-night. And yet has that little child any fear about it? Has that little child any sort of alarm about it? Not at all. How comes it that the child's life is the happy life it is? Because, instinctively and beautifully, it is a life of faith. That child could not buy the next loaf, but it has a firm belief that "father" can. That child could not provide for itself the garments for to-morrow, but it has an unbounded belief in "father's" power to do it, and "mother's" power to do it. That child could not do it for

children

[a] Ma. xx. 26, 27; Mk. x. 43.

[b] Lu. ix. 48.

[c] *Bengel.*

"Good Christian people, here lies for you an inestimable loan;—take all heed thereof, in all carefulness employ it:—with high recompense, or else, with heavy penalty will it one day be required back."—*Carlyle.*

"The child, in her grief and neglect, was so gentle, so quiet and uncomplaining, was possessed of so much affection, that no one seemed to care to have, and so much sorrowful intelligence, that no one seemed to mind or think about the wounding of."—*Dickens.*

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*d S. Corey.*

**intolerance**

*a* Nu. xi 26—28; Phi. i. 18

*b Bengel.*

*c* 1 Co. xii. 3.

"The very success of the miracle will awe him, and prevent him fr. soon or lightly speaking evil of me."—*Alford.*

*d* Ma. xii. 30.

itself for one day; but it never costs that child a moment's concern. Its life is a life of perfect faith in its parents.[d]

38—40. **John,** in this case truly a "son of thunder." **one,** prob. a disc. of John the B., who had not yet outwardly followed Christ. **forbade,** John seems to have had some doubt as to the propriety of this act of forbidding. **forbid . . not,**[a] "Let them give heed to these words who tie down spiritual gifts to a canonical succession."[b] **lightly,** hastily, want of thought. **is . . part,**[d] doing something for Christ's sake.

*Intolerance.*—I. There are good men, trying to do good in all churches—*ill.* by quoting names. II. Men of other churches are apt to misjudge them and their labours, and often tempted to hinder them—*ill.* from history. Persecution: III. Though we would naturally desire they were with us, yet remember the Master's words. IV. Really good men, who are sometimes intolerant, have doubts as to the rightness of intolerance—John had such a doubt.

**doing good for Christ's sake**

*a* Ma. x. 42; xxv. 40.

*b* Ma. xviii. 6; Lu. xvii. 1, 2.

*c* De. xiii. 6.

*d* Is. lxvi. 24; Re. xvi. 11.

*s Rev. C. Simeon.*

"Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed kindness."—*Bowes.*

"The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God."—*Howels.*

41—48. **give . . water,**[a] if even so small a service done for Christ's sake shall be rewarded, much more shall the casting out of devils. **offend,**[b] lightly esteem; cast a hindrance in the way. **millstone** (see note on Ma. xviii. 4—6). **hand,** etc.[c] (see note on Ma. v. 29). **worm,**[d] corruption past recovery.

*Christ's interest in His people.*—"I. The interest which Christ takes in His believing people: 1. In a way of good; 2. In a way of evil. II. The return it calls for at our hands: 1. Admiration; 2. Affiance; 3. Gratitude. Address: 1. Are there any here who have discouraged the saints? 2. Are there any here who have delighted to do them good?"[e]

*A cup of cold water.*—A young Englishwoman was sent to France to be educated in a Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's Day, she and some of her young companions were taking a walk in some part of the town where there were sentinels placed—perhaps on the walls; and you know that when a soldier is on guard he must not leave his post until he is relieved, that is, till another soldier comes to take his place. One of the soldiers, as the young ladies passed him, besought them to have the charity to bring him a little water, adding that he was very ill, and that it would be as much as his life was worth to go and fetch it himself. The ladies walked on, much offended at the man for presuming to speak to them, all but the young Englishwoman, whose compassion was moved, and who, leaving her party, procured some water and brought it to the soldier. He begged her to tell him her name and place of abode, and this she did. When she rejoined her companions, some blamed and others ridiculed her attention to a common soldier; but they soon had reason to lament that they had not been equally compassionate, for the grateful soldier contrived, on the night of the massacre, to save this young Englishwoman, while all the other inhabitants of the house she dwelt in were killed.

**preserving principles**

*a* 1 Co. iii. 13, 15; 1 Pe. i. 7; iv. 12—17.

*b* Le. ii 13.

49, 50. **salted . . fire,**[a] the refining fire of affliction, self-denial, etc., shall be as a preserving salt. **sacrifice . . salt,**[b] every sacrifice a Christian makes, every act of self-denial can be acceptable only as it is offered with faith in the promise of a covenant God.[c] **salt . . good** [d] while it remains good salt, and

is applied to good purposes. **salt . . savour,** of Christian men, who are "the salt of the earth," lose strength of faith, fervency of love, etc. **have salt . . yourselves,**[c] as well as, and in order that you may be, salt to others. **peace . . another,**[d] not seeking personal pre-eminence.

*Christians to have salt in themselves.*—I. His solemn admonition. II. His suitable advice: 1. Have salt in yourselves; 2. Have peace one with another.[e]

*Healing a quarrel.*—Aristippus and Æschines having quarrelled, Aristippus came to his opponent and said, "Æschines, shall we be friends?" "Yes," he replied, "with all my heart." "But remember," said Aristippus, "that I being older than you, do make the first motion." "Yes," replied Æschines, "and therefore I conclude that you are the worthiest man; for I began the strife, and you began the peace."

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[c] See esp. *Alford in loc.*

[d] Ma. v. 13

[e] Ep. iv. 29; Col iv. 6.

[f] Ro. xii 18; xiv. 19; 2 Co. xiii. 11; He. xii. 14; 2 Ti. ii. 22.

[g] *Rev. C. Simeon.*

## *CHAPTER THE TENTH.*

**1. thence,** *i.e.* fr. Galilee; prob. crossing Jordan just S. of the sea. **coasts,** borders, frontiers, **by . . Jordan,** *i.e.*, down the Pærea, on E. side of the river (Ma.) **he . . wont,** His constant practice. **taught,** and *healed.* (Ma.)

*Christ the healer* (*see* iii. 10).—"I. The Physician: 1. He is able; 2. Experienced; 3. Always at hand; 4. The only One who is able to cure soul-disease. II. The patients: 1. There cannot come too many of them; 2. They cannot come too soon; 3. They cannot come too late—come all, come now, only come."[a]

*Doing good to the very last.*—The horse of the Rev. Dr. Eastman, secretary of the American Tract Society, in plunging during the battle of Sedan, struck him on the knee-pan. His leg swelled and stiffened, until the pain became almost unendurable. When he could no longer stand, he gave his horse to a servant, and laid himself down on the ground. He had to take a wounded soldier's place alone that night. As he lay suffering and thinking, he heard a voice, "O my God!" He thought, can anybody be swearing in such a place as this? He listened again, and a prayer began: it was from a wounded soldier. "How can I get at him?" was his first impulse. He tried to draw up his stiffened limb, but he could not rise. He put his arm round a sapling, drew up his sound foot, and tried to extend the other without bending, that he might walk; but he fell back in the effort, jarred through as if he had been stabbed. He then thought, "I can roll." And over and over he rolled, in pain and blood, and by dead bodies, until he fell against the dying man, and there he preached Christ, and prayed. At length one of the line officers came up and said, "Where's the chaplain? One of the staff-officers is dying." "Here he is, here he is," cried out the sufferer. "Can you come and see a dying officer?" "I cannot move; I had to roll myself to this dying man to talk to him." If I detail two men to carry you, can you go?" "Yes." They took him gently up and carried him. And that livelong night the two men bore him over the field, and laid him down beside bleeding, dying men, while he preached Christ and prayed. Lying thus on his back, the wounded chaplain could not even see his audience,

coast of Judæa

Ma. xix. 1, 2.

[a] *Dr. J. Edmond.*

"He that loses his conscience has nothing left that is worth keeping. Therefore be sure you look to that. And in the next place look to your health: and if you have it, praise God, and value it next to a good conscience: for health is the second blessing that we mortals are capable of, a blessing that money cannot buy, therefore value it, and be thankful for it."—*Izaak Walton.*

Climb not too high, lest you fall; nor lie on the ground, lest you be trampled on. Consider yourself as safest when your own legs bear you.

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but must look always heavenwards into the eyes of the peaceful stars—emblems of God's love, which even that day of blood had not soiled or made dim.

**divorce**

Ma. xix. 3—12.

*Proverbs ab. marriage*:—
"You have tied a knot with your tongue you cannot undo with your teeth." "A man's best fortune or his worst is his wife."—*English.*

**2—4. and,** etc. (*see* notes on Ma. xix. 3—12). **tempting,** leading Him that they might entangle Him. **Moses,** He will have Moses, whom they profess to revere, answer instead of Himself; and then proceeds to give the reason and the interpretation of the old law.

*What did Moses command?*—I. He commanded two great series of laws: 1. Ceremonial; 2. Moral. II. The commands of the moral law yet remain in force. III. It is sometimes needful to remind men—especially those who reject the Gospel—that this moral law is not repealed. IV. Obedience to the Law of Moses may lead men to Christ—"The law is our schoolmaster," etc.

**marriage**

**5—9. hardness . . precept,**[a] not perh. the best, *absolutely*, that could be written; but the best relatively to the men and the times. The best legislation is made less perfect by the men and things regarded in legislation. **beginning . . creation,** "Therefore there was not any creation anterior to the creation descr. in the beginn. of Genesis."[b] **male . . female,**[c] and by the Law of God there has ever been an almost equal num. of ea. "fr. the begin." **this cause,**[d] God's Law. **cleave . . wife,**[e] not be on the outlook for another, neither put his one wife away. **God joined,** in mutual affection by the outworking of His law. **not . . asunder,** but regard as finally established.

*Divine unions not to be rashly dissolved.*—I. This applies specially, in these verses, to the marriage state. II. It applies to union with the Church, which is the bride of Christ: one is not to sever that tie without the highest reason. III. It applies to the ministry; if God has called one into it, counting him worthy, it is at his peril to leave it. IV. It also applies to Christian duties and offices which men often divorce themselves from on very slight occasions.

*Marriage an indissoluble union.*—The wife of a pious man told him one day, that if he did not give over running after the missionaries, a name often applied to serious ministers of different denominations, she would certainly leave him. Finding that he continued obstinate, she on one occasion sent for him from the harvest field, and informed him that she was about to carry her threat into execution; and that, before she left the house, she wished some articles divided, to prevent future disputes. She first produced a web of linen, which she insisted should be divided. "No, no," said the husband; "you have been, upon the whole, a good wife to me: if you will leave me, though the thought makes my heart sore, you must take the whole with you; you well deserve it all." The same answer was given to a similar proposal respecting some other articles. At last the wife said, "So you wish me to leave you?" "Far from that," said the husband, "I would do anything but sin to make you stay; but if you will go, I wish you to go in comfort." "Then," said she, "you have overcome me by your kindness; I will never leave you."

**10—12. disciples,** earnest scholars. **asked . . matter,** other branches, etc., of it. **put . . wife,** save for justifiable reason (*see* Ma.).

"Take the daughter of a good mother."—*Fuller.* "Never marry but for love; but see that thou lovest what is lovely."—*William Penn.* "If you wish to marry suitably, marry your equal."—*Ovid.* "Hasty marriage seldom proveth well."—*Shakspeare.* "The reason why so few marriages are happy is because young ladies spend their time in making nets, not in making cages."—*Swift.*

"Love your wife like yourself; honour her more than yourself. If thy wife is small, bend down to her, and whisper into her ear."—*Talmud.*

[a] Ma. xix. 9. "It is a less breach of wedlock to part with wise and quiet

*The wrong done in an unjustifiable divorce.*—I. The wife left without a natural protector. II. She is disgraced by the imputation to her of the fault for which she has been put away. III. She may be tempted, thus thrown on her own resources, to commit sin. IV. Since we should be more willing to suffer a wrong than commit one, it may be well for the "weaker vessel" to be borne with, even if she has not also something to endure. V. Facilities in obtaining divorce upon small matters—as "incompatibility of temper!"—tend to loosen marriage bonds. VI. This rule against hasty divorces is also a rule against hasty marriages.

*Husband and wife.*—Did you ever hear the word "husband" explained? It means literally "the band of the house," the support of it, the person who keeps it together, as a band keeps together a sheaf of corn. There are many married men who are not husbands, because they are not the band of the house. Truly, in many cases, the wife is the husband; for oftentimes it is she who, by her prudence, and thrift, and economy, keeps the house together. The married man who, by his dissolute habits, strips his house of all comfort, is not a husband; in a legal sense he is, but in no other; for he is not a *house-band;* instead of keeping things together, he scatters them among the pawnbrokers. And now let us see whether the word "wife" has not a lesson too. It literally means a weaver. The wife is the person who weaves. Before our great cotton and cloth factories arose, one of the principal employments in every house was the fabrication of clothing: every family made its own. The wool was spun into thread by the girls, who were therefore called *spinsters;* the thread was woven into cloth by their mother, who accordingly was called the weaver, or the wife: and another remnant of this old truth we discover in the word "heirloom," applied to any old piece of furniture which has come down to us from our ancestors, and which, though it may be a chair or bed, shows that a loom was once a most important article in every house. Thus the word "wife" means weaver; and, as Trench well remarks, "in the word itself is wrapped up a hint of earnest, in-door, stay-at-home occupations, as being fitted for her who bears this name."

**13, 14. they,** friends and parents. An example worthy of imitation. **children,** young, healthy. **touch,** not to remove disease, but to communicate blessing. **rebuked,** either bec. the Master's teachings were interrupted; or, bec., being well, they seemed not to need this *touch.* **displeased,**[a] at the selfishness, narrowness, high-mindedness, or ignorance of His disc. (*See* note in Ma.)

*The conversion of little children.*—I. I argue that little children are not too young to be converted, because they are not too young to do wrong. II. I argue that little children are not too young to be converted, because the regeneration, whether of children or adults, is the work of the Holy Spirit. III. I argue that little children are not too young to be converted, because piety is a matter of the heart, rather than of the intellect. IV. Thus far we have reasoned on general grounds. Let us now consider some special examples and teachings found in God's Word:—V. It is a pleasing confirmation of our faith in very early piety, to observe the many instances within our own knowledge and observation of the conversion of young children, and of their teachable spirit with reference to religion.[b]

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consent, betimes, than still to profane that mystery of joy and union with a polluting sadness and perpetual distemper."—*Milton.*

"If you would have the nuptial union last,
Let virtue be the bond that ties it fast."—*Rowe.*

"First get an absolute conques over thyself, and then thou wilt easily govern thy wife."—*Fuller.*

"Strong are the instincts with which God has guarded the sacredness of marriage." — *Maria M'Intosh.*

"Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched who pays to beauty, riches, or politeness, that regard which only virtue and piety can claim."—*Johnson.*

**young children brought to Jesus**

Ma. xix. 13—15; Lu. xviii. 15.

[a] 1 Co. xiv. 20; 1 Pe. ii. 2.

*Children:*—"Fragile beginnings of a mighty end."—*Mrs. Norton.*

"I know that a sweet child is the sweetest thing in nature, not even excepting the delicate creatures which bear them; but the prettier the kind of a thing is, the more desirable it is that

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It should be pretty of its kind. One daisy differs not much from another in glory; but a violet should look and smell the daintiest."—*Lamb.*

*b L. S. Potwin.*

*Early piety.*—Some time since, the mother of a rosy, restless, affectionate little boy, remarkable for his filial love, was dangerously ill. The bustle awaking the dear child, on hearing the cause, he rushed into his mother's room, and, without respect to physician, or any one present, fell on his knees, and in the most simple and pathetic terms *pleaded with God* for her recovery, adding, "Oh, do not take away my mother! What shall I do if I lose my mother!" Soon after he came to her bedside, saying, "Are you better, mother?" "Yes, Freddy." Expressing great joy, he replied, "God does hear a *little boy's prayer*, don't He, mother?"[b]

15, 16. **receive,** *etc.* (*see* note on Ma. xviii. 1—5). **took . . arms,**[a] proof of His love, and their youth. **blessed,** though so young they needed His blessing; and whatever others might think, He valued them sufficiently to bestow it on them.

*Childlikeness.*—There are three classes of resembling features which exist between the adult and the child—I. The unavoidable: 1. Imperfection of knowledge; 2. Another unavoidable point of similarity is dependence; 3. Another unavoidable point of similarity is immaturity. II. The criminal: 1. Subjection to the senses; 2. Another criminal feature of similarity is fitfulness. III. The obligational: 1. There are the intellectual; 2. There are the social; the spirit of universal brotherhood should rule us in all our social relations; 3. There are the moral; 4. There are the filial.[b]

*Youthful piety.*—"A little girl, with whose mother I boarded, was the eldest child of a poor family, and died before she was thirteen years old. She would often request me not to have prayer till she could be present; and she gave such evidence of her interest in Christ, that the Church could not reject her. She was shortly afterwards attacked with a very painful disease, under the influence of which she died. The morning before she died, I read to her that psalm in which David speaks of panting after God as 'the hart panteth after the water-brooks,' and the psalm in which he speaks of God as 'a present help in time of trouble;' and when she was suffering from excruciating pain, she gave me a sweet smile, and bowed her head, as much as to say that she knew God to be 'a present help in time of trouble.' It was under the influence of that kind of testimony that the child died."[c]

a Is. xl. 11.

b *Homilist.*

"It always grieves me to contemplate the initiation of children into the ways of life when they are scarcely more than infants. It checks their confidence and simplicity, two of the best qualities that Heaven gives them, and demands that they share our sorrows before they are capable of entering into our enjoyments."—*Dickens.*

c *Rev. S. Ward.*

"Give me children until they are ten years of age, and I care not who takes care of them afterwards."—*Purcell.*

### the rich young ruler

Ma. xix. 16—30; Lu. xviii. 18—30.

17—19. **gone . . way,** was departing on His way. **what . . do,**[a] that is *good* (Ma.) wanting to *merit* eternal life. **said,** in answer, (1) to the title, and (2) to the question. **good,**[b] Jesus does not disclaim this; but he was wrong in regarding Him as simply a "good master," *i.e.*, teacher. **knowest,** Christ appeals to his knowledge as a ruler (*see* notes on Ma.).

*Christ's conduct in the case of the young ruler.*—Shewed: (1) That He compels men to look at the logical consequences of their own admissions; (2). That personal regard may be entertained where full moral approbation cannot be expressed. Looked at as a whole, the text shews:—I. The necessary limitations of the most careful religious training. II. That the final attainment of education is the conquest of the heart: 1. That Christ-following involves self-abnegation: 2. That Christ-following must be the expression of the soul's supreme love; 3. That Christ-following means self-giving. III. That lack of one thing may be the lack

a Ac. xv. 30, 31.

b Ps. lxxxvi. 5; cxix 68.

"Goodness I call the habit, and goodness of nature the inclination. This, of all virtues and dignities of the mind is the greatest, being the character of the Deity; and

of everything. IV. That the sincerity of men must be tested according to their peculiar circumstances.[c]

*Knowledge of God's Word should be experimental.*—The writer asked an aged negress if she had known Washington. She answered by asking, "Do you know God?" "I hope I know something of Him, ma'am." "How, then, may one know God, sir?" We may learn something about His goodness and handiwork from what we see in yonder garden, and in these beautiful trees." "You are right, massa; but is there no other way of knowing Him?" "Yes, ma'am, we may also learn something of Him from His dealings with the sons of men, the history of nations, and the lives of individuals." "Can we? But in no other way?" "From the Bible we gain more knowledge of God than from all the other sources put together." "Yes, indeed! and is there no other way?" "By experience." Laying her hand upon her heart, and lifting her bleared eyes to heaven, she exclaimed, "Ah, now you have it, massa!"[d]

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without it man is a busy, mischievous, wretched thing."—*Bacon.*
"To love the public, to study universal good, and to promote the interest of the whole world, as far as lies within our power, is the height of goodness and makes that temper wh. we call divine."—*Shaftesbury.*
*c Dr. Parker.*
*d G. W. Hervey.*

**20—22. observed,**[a] I not only know, but have kept them. Few can say that of even a few of these commands. **loved him,** and therefore was very plain. **one . . lackest,** only one; how many lack more, besides this one. **go . . way,** *etc.*,[b] the *one thing* was a spirit of self-denial, and earnest discipleship. **great . . possessions,** many find it as hard to part with a *little* for Christ's sake.

*One thing wanting.*—I. Not respect for moral goodness. II. Not correct theological knowledge. He knew: 1. The existence of future blessedness; 2. The necessity of good works to obtain it; 3. The capability of Christ to direct him in the right course. III. Not a strong desire for future blessedness. IV. Not a spirit of genuine docility. V. Not a faultless external morality. VI. Not susceptibility of conscience. VII. Not Christ's appreciation of the good in him.[c]

*Marks of conversion.*—A Methodist labourer in Wesley's time, Capt. Webb, when any one informed him of the conversion of a rich man, was in the habit of asking, "*Is his purse converted?*" He agreed with Dr. Adam Clarke, who used to say, he did not believe in the religion that cost a man nothing.

*a* Is. lviii. 2; Ez. xxxiii. 31, 32; Mal. iii. 8; Ro. vii. 9; Phi. iii. 6.
*b* Ma. vi. 19—21; 1 Ti. vi. 18.
*c Homilist.*

Of a rich man it was said—"Poor man! he toiled day and night until he was forty, to gain his wealth, and he has been watching it ever since for his victuals and clothes.

**23—27. looked,** at the departing ruler, as well as on His disc. Look corresponding with inward feelings, reflecting the feeling and thought of His heart. **they . . have,** the simple possession makes it difficult. **them . . trust,** for the *having* will lead to the *trusting.* (*See* on Ma.)

*The danger of riches.*—I. It is difficult for a person to have riches and not to love them. II. It is difficult for a person to have riches and not to be puffed up by them. III. It is difficult for a person to have riches and not to be corrupted by them. IV. It is difficult to have riches and not trust in them. V. It is difficult to have riches and not cleave to them in preference to Christ. Infer: 1. How little true faith is there in the world; 2. What reason have the poor to be satisfied with their lot; 3. How thankful should we be that "help is laid on One that is mighty."[a]

*Useless riches.*—An Arab once lost his way in the desert, and was in danger of dying from hunger. At last, he found one of the cisterns out of which the camels drink, and a little leather

**discourse on riches**

Ma. xix. 23—26.
Lu. xviii. 24—30.

*a Rev. C. Simeon.*
"Great abundance of riches cannot of any man be both gathered and kept without sin.—*Erasmus.*
"A great fortune is a great slavery."—*Seneca.*
"He hath riches sufficient who hath enough to be charitable."—*Sir T. Browne.*

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"Riches for the most part are hurtful to them that possess them."—*Plutarch.*

**gains of discipleship**

*a* Ma. xix. 27; Lu. xviii. 28.

*b* Ac. xiv. 22; 2 Ti. iii. 12.

*c Rev. C. Simeon.*

"External happiness and misery are not in this life always the consequences of virtue and vice; this world is not the theatre of Divine retribution; but there is a life beyond the grave, where the good will receive their reward, and the wicked be punished." — *Michaelis.*

bag near it. "God be thanked!" exclaimed he. "Ah! here are some dates or nuts: let me refresh myself." He opened the bag, but only to turn away in disappointment. Alas! they were only pearls. What value were they to one who was, like Esau, "at the point to die?"

28–31. (*See* notes in Ma. xix. 27 *ff.*) **Peter . . say,**[c] contrasting what they had done with what the ruler was unwilling to do. He seems to have desired to know whether what they would have through following Christ was equal to what he had who went away fr. Christ. **persecutions,**[b] Jesus does not conceal this. If they are not willing to suffer for Him, they must not expect to reign with Him.

*The disciples' reward,* "*What shall we have therefore?*"—This inquiry is the first thing for our present consideration. The answer of our Lord to this inquiry is the next point to be noticed by us. Address: 1. Those who hesitate about leaving all for Christ; 2. Those who, like the Apostles, have left all for Him.[c]

*Necessity for self-denial.*—"The will of God is a path leading straight to God. The will of man, which once ran parallel with it, is now another path, not only different from it, but, in our present state, directly contrary to it: it leads from God. If, therefore, we walk in the one, we must necessarily quit the other. We cannot walk in both. Indeed, a man of faint heart and feeble hands may go in two ways, one after the other; but he cannot walk in two ways at the same time—follow his own will, and follow the will of God: he must choose the one or the other; denying God's will to follow his own, or denying himself to follow the will of God."—*J. Wesley.*

**on the way to Jerusalem**

**Jesus predicts His death, etc.**

Ma. xx. 17–19; Lu. xviii. 31–34.

*a* Ac. xx. 22; Ps. xxii. 6, 7–13.

**32–34. Jesus . . before,** as the end approaches, our Lord becomes more eager to finish His work. Walking in advance, He presents a picture of earnest zeal to all the rest. **amazed,** fear-struck. **afraid,** of what might happen. **took . . twelve,** called them around Him fr. the rest. **began . . Him,**[a] went through the things that should happen to Him step by step, to prepare their minds, and show that He was prepared.

*Jesus went before them.*—I. The fact as related to them: 1. Jesus eager to fulfil the predictions, and accomplish His work; 2. The disciples following, but in amazement and fear. II. The lessons that are suggested to us: 1. Jesus is still before us in the way of life; 2. The way leads up (toilsome) to Jerusalem (the heavenly city); 3. Are we following Christ? 4. We may do so without fear, though amazed at His great love.

**ambition**

Ma. xx. 20–28.

*a* Job vi. 8.

*b* Mk. ix. 33, *ff.*

*c Rev. C. Simeon.*

"The shadows of our own desires stand between us and our better angels, and thus their brightness is eclipsed." —*Dickens.*

**35–37. whatsoever . . desire,**[a] but they do not state that desire. How could they aft. all they had heard Him say about ambition?[b] **what would,** He knew; but will make them put their wish into words, and would teach us not to make rash promises (comp. Herod's rash vow).

*Ambition reproved.*—"In speaking of the request which these disciples offered to Him, we shall notice it—I. As it was intended by them: 1. How unsuitable to their talents! 2. How repugnant to their best interests! 3. How illustrative of the carnality of the human heart! Let us now proceed to notice it—II. As it was interpreted by our Lord: 1. The way in which it was to be obtained; 2. The way in which they themselves should obtain; 3. To what persons it should ultimately be given. Learn:

1. What we are to desire; 2. What we are to expect; 3. What we are to do!"[c]

*Common wishes.*—Suppose an angel were to descend from heaven into the midst of a congregation assembled for worship, and promise to give each whatever he should ask for. If the angel should visit each in turn, and record each wish, what a record would he have of the worldliness, folly, guilt, or frenzy of the worshippers! Remember that God does so visit His congregations, saying to each, "What wilt thou that I shall do unto thee?" Think it over, and answer in the light of eternity.

**38—41. know . . ask,**[a] they could not yet see the nature of that kingdom wherein they hoped to have offices of state. **drink . . cup,**[b] (*see* on Ma. xx. 22, 23). **we can,** so little did they understand either the nature of that cup or their ability. **ye . . indeed,** there must have been much sadness in His voice as He said this, knowing what they would suffer for His sake. **it . . them,** omit these words in italics—not in the original; they, in this case, spoil the sense. **displeased,** indignation. (*See* Ma.)

*Inconsiderate prayers.*—I. Prayer should be pious utterances thoughtfully conceived. II. Prayer should not be founded upon personal wishes, but the Divine will. III. Prayer should be directed not to personal advancement, but the Divine glory. IV. Prayer for personal favours and distinct blessings should always have a clear Scripture warrant. Learn: 1. We have need to be taught how to pray and what to pray for; 2. To guard against selfishness and worldly motives in prayer.

*Ambition is never satisfied.*—Cineas, when dissuading Pyrrhus from undertaking a war against the Romans, said, "Sir, when you have conquered them, what will you do next?" "Then Sicily is near at hand, and easy to master." "And what when you have conquered Sicily?" "Then we will pass over to Africa, and take Carthage, which cannot long withstand us." "When these are conquered, what will be your next attempt?" "Then," said Pyrrhus, "we will fall in upon Greece and Macedon, and recover what we have lost there." "Well, when all are subdued, what fruit do you expect from all your victories?" "Then," said he, "we will sit down and enjoy ourselves." "Sir," replied Cineas, "may we not do it now? Have you not already a kingdom of your own? And he that cannot enjoy himself with a kingdom, cannot with the whole world."

**42—45. them,** all of them, for they all had an ambitious spirit. **they,** procurators, tetrarchs, etc. **rule,**[a] govern with an iron hand. **Gentiles,** who repudiate the gov. of God, and the brotherly kindness of His subjects. **lordship,** tyrannous authority. **their . . ones,** as Cæsar, to whom these lesser rulers give account. Tyrants and the slaves of other tyrants. **so . . you,**[b] this earthly greatness is no pattern of yours. **servant,** whereas they find their greatness in the power to rule with tyrannical severity—ordering men about; you, in doing good. **even . . man,** the Lord of all, much more then should you be willing to serve. **minister**[c] **. . ransom,**[d] to serve while living; and render the highest service when dying by ransoming sinners.

*Legitimate ambition.*—I. Of contrast: 1. The men of this world; 2. The practice of God's people. II. Of comparison;

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"Desire is the uneasiness a man finds in himself upon the absence of anything whose present enjoyment carries the idea of delight with it."—*Locke.*

*a* Ja. iv. 3.

*b* Lu. xxiii. 50.

"Ambition sufficiently plagues her proselytes, by keeping themselves always in show, like the statue of a public place."—*Montaigne.*

"Fling away ambition; by that sin fell the angels; how can man, then, the image of his Maker, hope to win by 't?"—*Shakspeare.*

"The tallest trees are most in the power of the winds, and ambitious men of the blasts of fortune."—*Penn.*

"That Power above, who makes mankind His care,
May bless us most when He rejects our prayer!"

*a* Lu. xxii. 25.

*b* Ma. xx. 26, 28; Mk. ix. 35; Lu. ix. 48.

*c* Jo. xiii. 14; Phi. ii. 7.

*d* Is. liii. 11, 12; Da. ix. 26; 2 Co. v. 21; Ga. iii. 13, 1 Ti. ii. 6; Tit. ii. 14.

*e Rev. C. Simeon.*

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1. Our blessed Lord has exhibited a perfect pattern for His people; 2. To resemble Him should be the summit of our ambition. Learn: 1. The true nature of Christian morality; 2. The diversified uses that we are to make of our Saviour's death; 3. The criterion whereby we are to judge of our spirit and conduct.

**Jericho**

**Bartimeus**

Ma. xx. 29—34. Lu. xviii. 35—43.

**46, 47. as . . came,** passing fr. the Perræa over the Jordan. **Jericho** (*see* note on Ma. xx. 29, 30). **went out,** so Ma. (*see* note on Lu. xviii. 35—43). **blind Bartimeus,** Ma. *q.v.* says *two* blind men. Mk. here gives the particulars concerning *one* of the two, who fr. the words "blind Bartimeus" was prob. well known there. **sat,** helpless, and till now hopeless. **highway,** along wh. passed the pilgrims to Jerusalem. **begging,** little thinking that bef. the day closed he would receive such charity as Jesus bestowed. **heard,** coming footsteps led him to inquire. **Jesus . . Nazareth,** perh. spoken in scorn.[a] **Jesus . . David,** Thou true Messiah. A contrast to J. of Nazareth Faith. **mercy,** in the form most suited to me.

*Blind Bartimeus.*—This narrative presents to our notice three different types of character. We have:—I. The anxious inquirer presenting a model supplication: 1. Intelligence; 2. Feeling; 3. Timeliness. II. The cold disciple administering an unmerited rebuke: 1. From an utter indifference to the needy; 2. From a hasty conclusion as to the motive of the supplicant; 3. From a distrust in the power of the Saviour. III. A sympathising Saviour showing genuine compassion: 1. He stopped; 2. He relieved. Observe—(1) That even the indifference of cold disciples will not hinder the really anxious inquirer *from* coming to Jesus; (2) That though the Church be not ready to receive new converts, there is no doubt of the readiness of Jesus.—*J. G. Roberts.*

*Seeking Christ earnestly.*—A wicked Kentucky soldier, deeply convicted, prayed all night without relief. In the morning, he met his chaplain on his horse, and asked him to pray for him. He promised. "I mean *now*," said the man. "What! here in the road?" "*Yes, here*, chaplain, *now*." The chaplain dismounted, and they knelt by the road to pray, and were joined by others; when the answer came to earnest prayer.

*They who seek find.*—A young lady in a revival service, being asked how long she had been seeking the Saviour, replied, "I have not been seeking Him at all, or I should have found Him."

**48. hold . . peace,** *i.e.*, be silent. They prob. counted him unworthy, or poss. they objected to the words "Son of David," since they had called Him "Jesus of Naz." **cried . . deal,**[c] his importunity increasing with the occasion. **son . . David,**[b] he persists in using this title.

*Christ the only Saviour.*—One grand design of our Lord's miracles is, to demonstrate His power towards such as want help. The subject naturally leads to the following propositions:—I. That all our hope and help is in Christ, whom God hath exalted to be a prince and a Saviour to perishing sinners. II. That we must apply to Christ according to the directions in His Word.[c]

*Blind beggars by the wayside.*—Here is a picture teeming with Eastern life. See that blind man seated under a shady tree "by the highway side;" he has occupied the place from infancy. Travellers who are accustomed to pass that way always expect to

Bartimeus. Bar = "son of," as Bar-Jonah; Bar-Jesus, etc. Hence B = son of Timæus.

*a* Ma. ii. 23; *cf.* Jo. i. 46.

"I have read books enough, and observed and conversed with enough of eminent and splendidly-cultivated minds, too, in my time; but I assure you I have heard higher sentiments from the lips of poor, uneducated men and women, when exerting the spirit of severe, yet gentle heroism under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbours, than I ever yet met with except in the pages of the Bible."—*Sir Walter Scott.*

*a* Je. xxix. 13; Ps. lxii. 12.

*b* Is. xi. 1; Ro. i. 3; Re. xxi. 16.

*c R. Cecil.*

"There is no substitute for thorough-going ardent and sincere earnestness." —*Dickens.*

"Entireness, illimitableness is indispensable to faith. What we believe, we must believe wholly and without reserve; wherefore

see the blind beggar; and were he not there, they would have a sense of discomfort, and anxiously inquire after the cause of his absence. So soon as he hears the sound of a footstep he begins to cry aloud, "The blind! the blind! remember the blind!" He knows almost every man's voice, and has always some question to ask in reference to the family at home. Should a stranger be passing, he inquiries, "*Ath-ar?*" that is, "Who is that?" Those who cannot walk are carried to their wonted place, as was the man who was "laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple."—*Roberts.*

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49, 50. **Jesus,** who had heard both the blind man's appeal and the people's remonstrance, **stood still,** giving time for the multitude to collect at that spot, **and . . called,** making those help who **had** hindered. **comfort,** comp. with what they had said before. **calleth,**[a] in answer to the blind man's calling. **garment,**[b] **his only one:** tattered. A poor covering by day, his bed by night.[c]

*Hinderers transformed into helpers.*—I. Why they had hindered. 1. To protect their master fr. obtrusiveness of blind men; 2. To save themselves fr. having their instructions interrupted. II. How they hindered: 1. Not by bestowing even inferior mercy—alms—on the blind; 2. But by trying to silence him. III. How they became helpers. Christ commanded, etc. IV. How they helped: 1. Spoke words of comfort; 2. Words of instruction; 3. It was all they could do.

*Hindrances.*—A great revival of religion took place in some of the American States about the year 1773. Many were brought to an acquaintance with God, by faith in Christ. Two of these, a white man and a negro, meeting together, began to speak concerning the goodness of God to their souls. Among other things they were led to inquire how long each had known the salvation of God, and how long it was, after they were convinced of their sin and danger, before each got a satisfactory evidence of pardoning mercy. The white man said, "I was three months in deep distress of soul before God spoke peace to my troubled guilty conscience." "But it was only a fortnight," replied the negro, "from the time I first heard of Jesus, and felt that I was a sinner, till I received the knowledge of salvation by the remission of sins." "But what was the reason," said the white man, "that you found salvation sooner than I did?" "This is the reason," replied the other: "You white men have much clothing upon you, and when Christ calls, you cannot run to Him; but we poor negroes have only this (pointing to the mat or cloth which was tied round his neck), and when we hear the call, we throw it off instantly, and run to Him."

51, 52. **said,** further to test his faith, and instruct beholders. **will** (*cf.* x. 36), was his desire right? Had he faith that Christ could and would grant it? **Lord,** *Rabboni*[a] = my master. **sight,** *his* great need, and that of many, who, having eyes, see not. **faith,**[b] not "thy poverty, etc." **made whole,** lit. "saved thee." **followed,** love, gratitude. **way,** to Jerusalem. All spiritually-illumined men foll. Christ in the way leading up to the heavenly Jerusalem.

*The test, reward, and work of faith.*—I. The test of faith, a

the only perfect and satisfying object of faith is God. A faith that sets bounds to itself, that will believe so much and no more, that will trust thus far and no further, is none."—*Anon.*

[a] Jo. xi. 28.

[b] Phi. iii. 7—9.

[c] Hence the law of Moses relating to return of pledged garments at night, Ex. xxii. 26; De. xxiv. 13.

"Spontaneous kindness is always most acceptable."—*Pub. Syrius.*

"If we yield to false compassion, industry will go to ruin; sloth will predominate if man has nothing to hope or fear from his own exertions. All being secure of subsistence, will look to their neighbours for support, being idle in their own business, and a burden to the public."—*Tacitus.*

[a] Jo. xx. 16. Rabboni was more respectful than Rabbi; it was the highest title in the Jewish schools, and is given to seven of the Great Rabbis of the school of Hillel.

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[b] Ma. ix. 22; Mk. v. 34.

probing question—what *wilt* thou?—that *I*?—should *do*? II. The reward of faith: 1. commendation,—"go thy way;" 2. restoration. III. The work of faith—followed Jesus.

## *CHAPTER THE ELEVENTH.*

public entry into Jerusalem

Bethphage.—Bethany

Ma. xxi. 1—11; 14—17; Lu. xix. 29—44; Jo. xii. 12—19.

finding the ass

**1, 2.** (*See* notes on Ma. xxi. 1—11, etc), **nigh,** ab. 2 m. fr. Jerusalem. **Bethphage** (*house of unripe figs*), site not fixed: or whether it was E. or W. of Bethany. Mr. Porter[a] thinks them dif. quarters of same village. **Bethany** (see Ma. xxi. 17). **Olives,**[b] E. of Jerusalem, fr. wh. it is div. by valley of Jehosaphat, so called fr. olive trees, now called *Jebel et Tur*, name given by Arabs to elevated summits generally. **find,** evidence of omniscience of our Lord. **never . . sat,** beasts never bef. worked were used for sacred purposes.[c]

*The higher uses of inferior things.*—An animal commonly despised, required by the King of Glory. I. The ass *tied:* 1. The owner taking care of his property; 2. Keeping it for his own use; 3. Not anticipating the claim of any other; 4. Not thinking that out of his poverty he could aid the Prince of Peace. II. The ass *untied:* 1. By command of Christ; 2. For the use of Christ. Learn: 1. Things lightly valued may be intended by Providence for honourable service; 2. Poor men may aid Christ and His cause; 3. Disciples have, sometimes, to obey strange commands.

*Bethany.*—From Bethany we must begin. A wild mountain hamlet, screened by an intervening ridge from the view of the top of Olivet, is perched on a broken plateau of rock, the last collection of human habitations before the desert hills which reach to Jericho. This is the modern village of El-Azarieh, which derives its name from its clustering around the traditional site of the one house and grave which gave it an undying interest. High in the distance are the Perræan mountains; the foreground is the deep descent to the Jordan valley. On the further side of that dark abyss Martha and Mary knew that Christ was abiding when they sent their messengers; up that long ascent they had often watched His approach; up that long ascent He came, when outside the village Martha and Mary met Him, and the Jews stood round weeping.[d]

[a] *Handb. Syria and Pal.* 188.

[b] Highest point of Olivet is 2397 ft. above sea-level, or acc. to *Van de Velde*, 2724.

[c] Nu. xix. 2; De. xxi. 3; 1 S. vi. 7.

"This noble and grand prerogative kings possess, of which they cannot be deprived, to aid the unfortunate and to protect the suppliant."—*Seneca.*

[d] *Dr. Stanley.*

[a] Ac. x. 36; xvii. 25.

**3—6. why . . this?** a most prob. enquiry on seeing two strangers leading off an animal not belonging to them. **Lord . . need,**[a] betw. men and their property, so called, He interposes His superior claims when He has *need.* **he . . send,** He provides for the surrender of property so claimed. **found,** both the colt, and the enquiry, as indicated by their master. **they . . go,** the more readily, since, fr. the style of the address, the owner was prob. a disciple.

*The Lord hath need.*—I. The wonderful need: 1, of whom? the Lord of life and glory, to whom all things belong, and whom men and angels serve; 2, of what? an ass, a poor creature, kept for the use of a poor man; 3, for what? to fulfil prophecy, &c. II. The strange meeting of the need: 1. Jesus knew where to find what he needed; 2. The owner would have a good reason for parting with his property; 3. To him it was enough that *the Lord* needed it. **Learn:** 1. For the carrying forward of His work, the

"Before men we stand as opaque bee-hives. They can see the thoughts go in and out of us; but what work do they do inside of a man, they cannot tell. Before God we are as *glass* bee-hives, and all that our thoughts are doing within us He perfectly sees and understands."—*Beecher.*

Lord has need of men and material. 2. Are we willing to admit the Lord's claim.

*Tradition of the ass.*—I have said nothing of the alleged tomb of Lazarus, having nothing to add to the statements of other travellers, and nothing to deduce from those statements. It may be worth mentioning—what I have not seen elsewhere described—that about a quarter of an hour's walk from the village, on a rocky knoll, S.E. of the road, are ruins of what the Arabs call the House of Martha. In the midst of these fragments the rock rises into a block resembling the back of an animal, with its head buried in the earth. This is said to be "the ass on which Isa (Jesus) rode. He rode it to Martha's house, and then turned it into stone." The tradition is curious; first, as an instance of the coarse extravagance which pervades most of the Mussulman versions of Christian history, and secondly, as a dim reflection of the Gospel narrative.

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"A candle wakes some men as well as a noise; the eye of the Lord works upon a good soul as well as His hand; and a goodly man is as much afflicted with the consideration, 'Thou God seest me,' as with 'The Lord strikes me.'" — *Donne.*

*b Dr. Stanley.*

**7, 8. garments,**[a] loose outer robes. **many . . way,** the multitude imitate the demonstration of loyalty initiated by the disc. **branches,** or palm-leaves,[b] as a symbol of peace.

*The palm entry into the temple.*—1. The great procession to the great cathedral; 2. Christ the Judged and Christ the Judge conducted by a wretched people to the deserted house of God. Christ comes to the temple—1. From Galilee with the ecclesiastical devout; 2, From Jericho with the enthusiasts; 3, From Bethany with his friends and servants; 4, From the Mount of Olives alone with His Holy Spirit—Christ in the temple as the Jesus of twelve years, and as the openly-proclaimed Messiah.[c]

**the royal procession**

*a* Zec. ix. 9.

*b* Jo. xii. 13.

*c Lange.*

**9, 10. Hosanna**[a] = *save now:* an expression of joyful gratitude. "The acknowledgment of the people was in terms taken fr. a psalm wh. celebrated one great deliverance, and so foretold another."[b] **Kingdom . . David,**[c] "clearly setting forth the idea of the people, that the Messianic kingdom, the restoration of *the throne of David*, was come."[d]

*Christ our King.*—I. The King:—1. He is a powerful king; 2. He is a good and mild king. II. Let us observe the character of the subjects of the king: 1. They are souls redeemed and set free from the slavery of sin and Satan, represented under the emblem of the ass and the colt which Jesus sends His disciples to unloose, in order to employ them in His service; thus men are naturally as wild as asses; 2. The subjects of the reign of Jesus; 3. The subjects of Jesus are disciples. III. The privileges of this kingdom are threefold, as appears from the text: 1. Justice or righteousness; 2. Peace; 3. A third is joy, as appears by the multitudes who expressed their joy on this occasion, not only by crying aloud, "Hosanna to the son of David," but also by their actions, by spreading their clothes and branches of palm-trees in the way, denoting their joyful submission to their king.[e]

*a* Ps. cxviii. 25. At feast of Tab. the Jews recited the Great Hallel, *i.e.*, Pss. cxiii.—cxviii., the multitude, at points, responding by waving branches and ejaculating Hallelujah. The children were expected to take their part. The seventh day of the feast was called the great Hosanna. Hence the branches, prayers, and feast received the name Hosanna.

*b Godwin.*

*c* Is. ix. 7; Ja. xxxiii. 15.

*d Alford.*

*e Stevens.*

**11. Jerusalem,** and the whole city was moved (Ma.), and the Pharisees said, "The world is gone after Him" (Jo.). **temple,** wh. stood within *the Court of Israel*, beyond wh. our Lord did not go (Ma.). **looked round,**[a] noting the state of things there, and what needed to be done. **Bethany,** where he lodged (Ma.), "an anc. path to B. by Gethsemane, winding over Mt. Olivet, yet remains."

**Jesus enters the temple and returns to Bethany**

Ma. xxi. 12, 18; 18, 19; Lu. xix. 45—48; xxi. 37, 38.

*a silent glance.*—The fearfully silent glance of Christ in the

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temple until evening: 1. He knows and sees all; 2. He sees and looks through all; 3. He looks through all and keeps silence; 4. He keeps silence, thinking upon judgment and mercy. Christ's entrance and exit at His temple visitation: 1. The entrance, through the city straight to the temple; 2. The exit, from the temple to Bethany. The procession of the people with Christ to the temple.[b]

*The silent power of the truth.*—The Spirit of God, by means of the Scriptures, convinces of sin, as well as comforts believers by its promises. Cowper, speaking of his distressing convictions, says, "One moment I thought myself shut out from mercy by one chapter, and the next by another. The sword of the Spirit seemed to guard the tree of life from my touch, and to flame against me in every avenue by which I attempted to approach it. I particularly remember, that the parable of the barren fig-tree was to me an inconceivable source of anguish; and I applied it to myself, with a strong persuasion in my mind that when our Saviour pronounced a curse upon it, He had me in His eye, and pointed that curse directly at me."

**12—14.** (*See* notes on Ma. xxi. 17—20). **hungry,**[a] time of first meal ab. 9 a.m. Properly it could not be taken bef. morning sacrifice. Our Lord on His way to J. bef. breakfast. **fig-tree,**[b] wh. belonged to no one; and being without fruit was useless. **leaves,** hence promising fruit. **came,** to see if it was what it pretended to be. **nothing . . leaves,** only show and pretence, like the Jewish people who shouted Hosannah. **time . . figs,** *see below.* **no . . ever,** this miracle was wholly typical and parabolic. **heard,** as He intended they should.

*Withering of the barren fig-tree* (*see* Ma. xxi. 17—22).—I. The occurrence which the evangelist describes. In connection therewith: 1. The Saviour's hunger; 2. The disappointment He met with; 3. The doom He pronounced. II. The comment made upon it by the disciples: 1. When this exclamation was uttered; 2. The feeling with which it was uttered. III. The reply which their remark called forth from our Lord (*see* vv. 22, 23): 1. A wonderful assertion; 2. An encouraging promise (v. 25).[c]

**15, 16.** (*See* notes on Ma. *in loc.*) **went . . temple,**[a] and found that holy place disturbed by traffic and defiled by dishonesty. (Note that all the Evangelists relate this incident.)

*The significance of Christ's coming to the temple.*—1. "Its types and promises: Ex. xl. 34; 1 Kings viii.; 2 Chron. v.; Is. ii., lxvi. 20; Ez. xliii.; Hag. ii. 3, 9; Zec. xiv. 20; Mal. iii. 1; 2. The historical visits paid to it, the child Jesus in the temple, the visit when twelve years old, the feasts, Jesus as the public Messiah in the temple, the Pentecost, the burning of the temple in A.D. 70; 3. The spiritual visitations of the temple, the fates of the temple, the history of the world, the fates of the kingdom of God."[b]

*Pleasures of Divine worship.*—"A lady, in company, was once speaking of the pleasures of going to the theatre. First, there was the pleasure of thinking of the scenes which were to be acted before going. Secondly, the pleasure of witnessing them when there. Thirdly, the pleasure of remembering them after they were over. An old gentleman who heard the remarks, observed, 'There is one pleasure which you have forgotten.' 'What is

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**a** Mal. iii. 1; Zep. i. 12; Ez. viii. 9.

**b** *Lange.*

"Friendship is the only thing in the world concerning the usefulness of which mankind agree." —*Cicero.*

"Something like home that is not home, like alone that is not alone, is to be wished, and only found in a friend, or in his house."—*W. Temple.*

**the fig-tree cursed**

**a** Ma. xxi. 18.

**b** In the sentence passed upon it, it has been considered a striking type of the unbelieving Jews.

"It is the care of a very great part of mankind to conceal their indigence from the rest. They support themselves by temporary expedients, and every day is lost in contriving for the morrow."—*Johnson.*

**c** *Anon.*

**purification of the temple**

**a** Ma. xxi. 12, 13; Lu. xix. 45; Jo. ii. 14—17.

"Place not thy amendment only in increasing thy devotion, but in bettering thy life. This is the damning hypocrisy of this age, that it slights all good morality, and spends its zeal in matters of ceremony, and a form of godliness, without the power of it."—*Fuller.*

that?' inquired the lady. 'The pleasure of thinking of the theatre when you come to die.' 'Ah,' said the lady, 'I never took that into the calculation.' Is not this the way with millions in their enjoyments of this life? The reflections of the dying hour are never thought of! How much greater are the pleasures of God's people in going to His house! In addition to the pleasures stated above, they have the *fourth* — the pleasure of happy reflections in the dying day."[c]

**17—19. written . . prayer . . thieves,** the title furnished by one prophet;[a] the censure by another.[b] **heard,** could not *deny* it; with their legal exactness could not *approve* it; but could not endure that *He*, and not *they*, should have the credit of the improvement. **destroy,** they did not shrink from this great crime, while hypocritically professing a profound regard for law. **feared him,** the reason, both of their desire to destroy Him, and their dif. in doing so. **out . . city,** prob. to Bethany.

*The cursing of the fig-tree in its relation to the cleansing of the temple.*—"1. An indication of the morning thoughts of the Lord concerning Israel; 2. A prelude to the coming expurgation of the temple; 3. A prophetic token (for the hopeful disciples, concerning the coming solemn issue of things). The judgment of Jesus on the fig-tree, and His judgment on the Temple with its service."[c]

**20, 21. they saw,** the inevitable result of what they had *heard* the morning bef. **dried . . roots,** not merely leafless as well as fruitless, but lifeless. **Peter,** and the others also (Ma.). **remembrance,** the sight aiding their memory.

> "Lulled in the countless chambers of the brain,
> Our thoughts are linked by many a hidden chain;
> Awake but one, and lo! what myriads rise!
> Each stamps its image as the other flies."[a]

*The fig-tree a figure of Israel and a warning sign to the Church.*—"1. As the fruitful fig-tree, which sets forth fruit sooner than leaves. So Israel. It had faith, and the works of faith, before it had the ceremonies of faith. So the early Church; 2. As the unfruitful fig-tree, which had an adornment of leaves promising fruit deceitfully. So the Israel of the time of Jesus, and so the external Church of later times and the last.[b]

*The rotten tree.*—"When the Interpreter had done, he takes them out into his garden again, and led them to a tree whose inside was all rotten and gone; and yet it grew and had leaves. Then said Mercy, 'What means this?' 'This tree,' said he, 'whose outside is fair, and whose inside is rotten, is it to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for Him; whose leaves are fair, but their heart good for nothing but to be tinder for the Devil's tinder-box.'"[c]

**22, 23. faith . . God,** just as I have cursed this tree for its fruitless pretentiousness; so are the people it symbolizes cursed of God, and notwithstand. their leafiness shows life, their barrenness prognosticates their doom. (This may be applied also to individuals.) But *see* the Gk. lit. "Have the faith of God,' *i.e.*, the faith which He requires, produces, rewards. (For rest, *see* Ma.)

*The power of faith.*—"I. Observe the danger of an afflicted and tried state. Impatience is one of the dangers of a tried state; as

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"Nothing is more apt to deceive by specious appearances than false religion.'—*Livy.*

*b Lange.*

*c J. Bate.*

*a* Is. lvi. 7.

*b* Je. vii. 11.

"There are many who do not buy or sell upon the Lord's-day, but who think, and even talk a great deal about their merchandise, their bargains, and schemes of profit."

*c Lange.*

**the dead tree**

Ma. xxi. 20—22.

*a Pope.*

"Memory is an original faculty, bestowed on us by the Author of our being, of which we can give no account, but that we are so made as to possess it." — *Reid.*

"Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, and the council-chamber of thought."—*Basil.*

*b Lange.*

*c Bunyan.*

**faith**

"Faith makes invisible things visible, absent things present, things that are very far off to be very near the soul."—*Brooks.*

"Faith is not a sense, nor sight

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nor reason, but a taking God at His Word."—*Evans.*

"Faith is nothing else but the soul's venture. It ventures to Christ, in opposition to all legal terrors; it ventures on Christ, in opposition to our guiltiness; it ventures for Christ, in opposition to all difficulties and discouragements. —*W. Bridge.*

*a R. Cecil.*

*b Whitecross.*

if, because a man could not obtain his point at the time expected, he could never get it; II. There is the duty of this tried state.[a]

*Illustration of faith.*—"Two brothers, sons of a devoted missionary in Burmah, when quite young, were bereaved of their parents, and were sent home to America, where a kind minister adopted them as his own. When about ten years of age, one of them became very pious and joined the Church. The other felt very angry with his brother for this, and would not even speak to him. In a little while, he became conscious of the wrong he had done his brother, and thought he would try to become pious too. One day the minister with whom he lived saw something unusual in his conduct, and guessed the cause of it. He then took a chair and placed it at some distance from him, and told him to stand in it and fall forward and he would catch him. The boy immediately got into the chair, but did not fall forward. He wished to obey, but was afraid he would not catch him. He put, however, one hand upon the mantelpiece, thinking to save himself if he did not catch him; but the minister told him that would not do, he must trust to him alone. The minister then told him he would surely catch him, if he would fall forward. The boy then summoned all his courage and fell, and he caught him. The minister then told him that that was faith, and that he wished him to go with the same confidence to Jesus Christ."[b]

**prayer and trespasses**

**24—26. things . . pray,** things desired in that act will usually be right things. If we have not, it is bec. we ask not, or *bec. we ask amiss.* Our expectation must be founded on faith—*i.e.*, the faith that is of God—(see v. 22) not on mere human desire. Such faith will limit things prayed for to things that are fit. **stand,** the posture usual in public worship.[a] **forgive.**[b] For notes on forgiveness see Ma. vi. 14, 15.

*Importance of faith in prayer.*—It is our intention to shew—I. What is that faith which we are to exercise in prayer. II. The importance of it towards the success of our prayers: 1. Without it, no prayer for even the smallest blessing can succeed; 2. With it, no prayer, even for the greatest blessing, can fail. Learn (1) The true nature of prayer; (2) The folly of unbelief; (3) The wisdom of treasuring up the promises of God in our minds.[c]

*a* 2 Ch. vi. 13; Da. vi. 10.

*b* Co. iii. 13; Ma. xviii. 35.

"It is only right that he who asks forgiveness for his offences, should be prepared to grant it to others."—*Horace.*

"The highest of characters, in my estimation, is his who is as ready to pardon the moral errors of mankind, as if he were every day guilty of some himself; and at the same time as cautious of committing a fault, as if he never forgave one."—*Pliny the Younger.*

*Indirect influence of prayer.*—A wealthy planter in Virginia, who had a great number of slaves, found one of them reading the Bible, and reproved him for neglect of his work, saying, there was time enough on Sundays for reading the Bible, and that on other days he ought to be in the tobacco-house. The slave repeated the offence; he ordered him to be whipped. Going near the place of punishment soon after its infliction, curiosity led him to listen to a voice engaged in prayer; and he heard the poor black implore the Almighty to forgive the injustice of his master, to touch his heart with a sense of his sin, and to make him a good Christian. Struck with remorse, he made an immediate change in his life, which had been careless and dissipated, burnt his profane books and cards, liberated all his slaves, and appears now to study how to render his wealth and talents useful to others.

*c* Rev. C. Simeon.

**His authority questioned**

**27—29. walking . . temple,** *i.e.*, temple courts. Teaching (*Ma.*, Lu.) **come . . Him,** a message fr. Sanhedrim. Object being to draw fr. Him some statement on wh. a show of legal

action may be based. **authority,**[a] they hoped to draw fr. Him the statement that He received His authority direct fr. Heaven, that they might prefer a charge of blasphemy. **question,** He turns the tables upon them. He is willing to answer their question —and incur all the risk to which the answer will expose Him; if they will answer Him—and take the consequences.

*Christ assaulted.*—Christ, in His temple, assaulted by the rulers of the place.—Vainly would hierarchial official authority oppress the Divine mission of Jesus.—The misuse of spiritual prerogative against the rights of the Spirit of Christ; guilt, which brings after it the severest punishments: (1) Misuse of dignity calls down the judgment of disgrace; (2) Misuse of office calls down misplacement and rejection from office.[b]

*Authority of Christ.*—In the history of Joshua it is recorded how he did assemble the tribes, elders, heads, judges, and officers of Israel together, showing them what God had spoken to them by Moses, but uttering unto them no speech which was not written. Josias, with all the men of Judah, and all the inhabitants of Jerusalem, the priests, prophets, and all the people, small and great, made a covenant before the Lord; to keep His commandments, and His testimonies, and His statutes, with all their heart and with all their soul. But what statutes? What testimonies? "The words of the covenant written in this book." Christ speaketh many things, His apostles many things, concerning the doctrine of the prophets; but no one point of doctrine which is not found in their books and writings. The prophet Isaiah crieth, "To the law and to the testimony." Consider the practice of Jesus Christ. His proofs are—"It is written." His demands are—"How dost thou read?" His apologies are—"Search the Scriptures, they bear me record." His apostles tread in the same path, they go not the breadth of an hair, not a whit, from that which is written.—*Sandys.*

**30—33. baptism,** evidently meaning his entire ministry, and not the rite alone. Since they had accepted Jo.,[a] they were bound to accept Him whom Jo. declared. **reasoned,** consulted what the answer should be. They at once saw the dilemma. **believe him?** *i.e.* by accepting Him of whom Jo. was the forerunner. **of men,** a mere human device. **feared . . people,**[b] who would hear their favourite disparaged. **we . . tell,**[c] pretended ignorance; as their safest policy. **neither . . tell,**[d] He does not say He *cannot;* but that he acts acc. to the terms He had proposed—*i.e.* answer for answer.

*Authority of Christ.*—The authority of Christ to assume His temple, as opposed to the impotence of His foes: I. The authority: 1. His theocratic authority; 2. His personal divine-human authority; 3. The authority which rose out of His actual passion —conflict. II. The importance of His foes: 1. As rejectors of the God-sent Baptist, forsaken of human justice; 2. As rejectors of Christ, forsaken of the Spirit; 3. As enemies and murderers of Christ, forsaken of God in His government of the world.[e]

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Ma. xxi. 23—27. Lu. xx. 1—8.

*a* Nu. xvi. 3. "The reasoning of the strongest is always the best."—*La Fontaine.*

*b Lange.* "O, this persevering is a hard word! this taking up of the cross daily, this praying always, this watching night and day, and never laying aside our clothes and armour! Yet this is the saint's duty; religion is his every-day work, without any vacation from one end of the year to the other."—*Gurnall.* "From the reasonable to ask what is unreasonable is not right; from the unreasonable to ask what is reasonable is mere madness."—*Plautus.*

*a* Jo. i. 19.

*b* Ma. iii. 5, 6; xiv. 5; Mk. vi. 20.

*c* Is. i. 3; xxix. 14; Je. viii. 7; Ho. iv. 6.

*d* Lu. x. 21, 22. "Fear is a bad guardian of a thing that requires to last, while on the other hand, affection is faithful to the end."—*Cicero.*

*e Lange.*

## CHAPTER THE TWELFTH.

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**parable of the wicked husbandmen**

Ma. xxi. 33–46; Lu. xx. 9–19.

**1, 2. began,** not for the first time in His ministry, but for the first time at this period of it, and in this place. **parables,** Ma. narrates some of the others. Mk. and Lu. name this one only (*see* notes on Ma. *in loc.*). **winefat,**[a] place for wine-press, also (Ma.) wine fat, or *vat*, the vessel into wh. the liquor flows fr. a w.-press. **fruit,**[b] the stipulated product-tax.[c]

*The Divine contest.*—The contest which the Lord, from the remotest ages, has been engaged in with the unfaithful servants of His word and His grace. The immemorial contrast between unfaithful officers of God and faithful messengers from God. How the gracious generosity of God strives with the obdurate unbelief of men up to the moment of final decision. The final purpose of God (they will reverence my son), and the last purpose of the rebellious servants (that is the heir; come, let us kill him, &c.). The Lord in heaven is willing rather to have the appearance of folly in sending His Son, than that His grace should not be revealed to the uttermost.[d]

*Free grace.*—Christ Jesus has freely made Himself our Great Deliverer; and shall we complain that His work is too gratuitous, and that His deliverance is too complete? What should we feel to hear the soldiers of Prussia say, in reference to Waterloo, "It was too easy a victory!" Would we not indignantly reply, "So indeed it was to you: our general bore the burden and heat of the day; he gained a hard-fought victory, and gave you a retreating and conquered enemy to pursue?" This reply furnishes us with an illustration of the Christian's position: Jesus, the Captain of our salvation, has conquered sin and death and Satan; He triumphed over them in His cross, and calls us to pursue the conquered foe. The duty of the Christian is to follow in the wake of victory.[e]

**Fat.** a large *vessel* or tank. A.-S. *fæt;* Du. *vat;* Ger. *fass;* L. *vas.* Joel ii. 24; iii. 13.

[a] Is. lxiii. 2.

[b] Ca. viii. 11; Mi. vii. 1; Lu. xii. 48; Jo. xv. 1–8.

[c] *Bengel.*

[d] "This is the great fault in wine; it first trips up the feet, it is a cunning wrestler."—*Plautus.*

[e] *Lange.*

**Handle (Pr. xvi. 20; 2 Co. iv. 2),** to treat. A.-S. *handlian;* as L. *tractare,* oft. used in similar figurative sense. "Your now *handling* of me gives me reason to confirme my former dealing."—*Sidney, Arcadia.*

**3–5, empty, not only** ill-treated him, **but** repudiated their obligations. **servant,** *etc.*, note minuteness of Mk. as comp. with Ma. **him . . killed,** proceeding fr. bad to worse; growing more hardened in crime, in proportion as the vineyard owner showed his patience and forbearance.[a]

[a] Ecc. viii. 11; *cf.* Ne. ix. 30; Je. vii. 25, *etc.*

*The glory of His grace.*—How all the perfections of God are included in the glory of His grace: 1. By seeming to vanish in it. 2. By again appearing, glorified, in it. The last point by which God's grace seeks to obtain a hold, is pious fear in men. Finally, Christ the last mission of God's grace to mankind, Jo. iii. 16; Heb. x. 26, 27; xii. 18. The contradiction in the words, "That is his heir, let us kill him; or, the remnant of faith in unbelief, making unbelief damning. To the exercise of long-suffering succeeds that of judgment. The heir and the inheritance cannot be separated. The murder of the heir converted into the manifestation of the inheritance.[b]

In Is. vii. 23, we read of a vineyard of 1,000 vines, of wh. the rent was 1,000 silverings, or shekels, of silver = to ab. £100.

[b] *Lange.*

*Troubles of the wicked.*—Emilius, giving a reason for putting away his wife, said, "Where this shoe pincheth me, none but myself know." God also knows; and he says, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt."

6—8. having yet, the store of other messengers being exhausted. son, the last, best, and greatest messenger. sent him, armed not with avenging power, but offer of mercy.[a] reverence, regard with veneration as the Father's representative, and the bearer of such tidings. but, *etc.* see note on Ma. *in loc.*

*Regard due to Christ.*—Conforming ourselves to the mode of speaking which God Himself has suggested in the text, it will be proper to consider—I. The grounds of His expectation: 1. On account of the dignity of His person; 2. On account of our extreme need of Him; 3. On account of the benefits He will impart to us. II. The extent of His disappointment: 1. His person is slighted; 2. His authority is disregarded; 3. His offices are superseded; 4. His cause and interests are opposed. Address (1) Those who are disappointing the expectations of their God; (2) Those who are endeavouring to fulfil the will of God.[b]

*Divine forbearance.*—When Alexander encamped before a city, he used to set up a light, to give notice to those within, that, if they came forth to him while that light lasted, they should have quarter; if otherwise, no mercy was to be expected. God sets up a light, and waits year after year, and even invites men to come unto Him, that they may have life.

9—11. what . . do? He appeals to their natural sense of justice; and then replied to His own question as the answer must have been shaped by their own conscience. destroy, utterly, miserably[a] (Ma.). give . . others, the political power passes away fr. the Jews; and they cease fr. being the authorized religious teachers of mankind. and . . scripture,[b] they may have done so, without detecting or applying the sense of it.

*The wicked husbandmen.* (*See* also Ma. xxi. 33, 34).—I. A representation of the Jewish Church as regards its privileges and obligations: 1. The comparison employed; 2. The engagement entered into; 3. The returns anticipated. II. Their unprincipled disposition, and the monstrous brutality they manifested: 1. The messengers sent to them, and the manner in which they were treated; 2. The crowning act of clemency on the one hand, and of cruelty on the other. III. The awful retribution with which their abominable conduct was at length visited: 1. A striking prediction quoted; 2. The important transference declared; 3. A solemn warning uttered.[c]

12. Sought,[a] even publicly. feared . . people, and had, therefore, recourse to private plotting. they knew, the testimony was supplied by their consciences. went . . way, the way of secret conspirators.

*The counsel of the wicked.*—The determination of God as to the wicked counsel of the opponents of Christ: 1. Their counsel allowed; 2. Defeated; 3. Turned to the service of God's design.[b]

*Personalities in preaching.*—During the Protectorate, a certain knight in the county of Surrey had a law-suit with the minister of his parish; and whilst the dispute was pending, Sir John imagined that the sermons which were delivered at church were preached at him. He therefore complained against the minister to Oliver Cromwell, who inquired of the preacher concerning it, and having found that he merely reproved common sins, he dismissed the complaining knight, saying, "Go home, Sir John, and

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*a* Jo. iii. 17.
"Clemency alone makes us equal with the gods."—*Claudian.*
"Clemency is the surest proof of a true monarch."—*Corneille.*
"To take away life is a power common with the vilest of the earth; to give it belongs alone to gods and kings."—*Metastasio.*
"It is a noble act to bestow life on the vanquished."—*Statius.*
"Wickedness does not accord with reason."—*Menander.*
*b Rev. C. Simeon.*

*a* Pr. i. 24—31; Is. v. 5—7; Da. ix. 26.
*b* Ps. cxviii. 22.
"Man cannot escape the vengeance of God."—*Sophocles.*
"The bright eye of vengeance sees and punishes the wicked."—*Sophocles.*
"If you have committed iniquity you must expect to suffer; for vengeance, with its sacred light, shines upon you."—*Sophocles.*
*c Anon.*

*a* Mk. xi. 18; Jo. vii. 30.
"The priests understood the intended application of the parable, and determined to act in the way it described; but they were restrained by fear of the multitude, and withdrew."—*Godwin.*
*b Lange.*

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hereafter live in good friendship with your minister; the Word of the Lord is a searching word, and it seems as if it had found you out."

**Pharisees questions concerning tribute**

Ma. xxii. 15—22; Lu. xx. 20—26.

**13, 14. certain . . Pharisees,** disciples (*Ma.*) of those who had just left, certain, who had been carefully taught what to do; and prob. to avoid the appearance of complicity with the rest. **Herodians,** a political party, the object being to draw our Lord into the utterance of words that might be construed into treason against the Rom. Government. [Jesus was tried first in the ecclesiastical court bef. the Sanhedrim, and then in the civil court bef. Pilate. First the priests, etc., and now the Herodians, seek to obtain the foundation of a charge against Jesus in either or both of these courts.] **know . . true,** hollow flattery. As if our Lord could not see through that! **carest . . man,** wh. was true; and it included themselves. **but . . truth,** the hypocrites! **Is . . not?** a categorical reply—either "yes" or "no"—would have been sufficient for their purpose.

*Our obligations to God and men.*—I. What is due to God? Our souls are His property with all their faculties. Our bodies are His. Our time is God's. All our knowledge and literary acquisitions. Our temporal possessions. Our influence. II. What things are due to men? They all, without exception have a right to our love. To all our superiors we owe obedience, submission, respect. To our inferiors, kindness, gentleness, and condescension. Christians owe to each other the performance of duties which result from their connection with Christ's Church. There are some things we owe to our families.[a]

*Flattery.*—When the French ambassador visited Lord Bacon in his last illness, and found him in bed, with the curtains drawn, he addressed this compliment to him: "You are like the angels, of whom we read and hear much, but have not the pleasure of seeing them." The reply was the sentiment of a philosopher, and not unworthy of a Christian: "If the complaisance of others compares me to an angel, my infirmities tell me I am a man."

"The Herodians prob. attached themselves to the family of Herod with the notion that their authority and influence would be the best security against the entire absorption of Judea into the Rom. empire."—*Treas. Bibl. Knowl.*

"We do not always like people the better, for paying us *all* the court which we ourselves think our due."—*Greville.*

"You play the spaniel, and think with wagging your tongue to win me."—*Shakspeare.*

[a] *Dr. Payson.*

**15—17. shall . . give?** "A negative reply would be a capital offence against the Rom. emperor; a simple affirmative would greatly offend the Jewish people."[a] **knowing,** as He ever did, and always does know what is in man. **penny,**[b] the Rom. *denarius* = to 7½d. English. It was of silver, somewhat less in size than a shilling, and the usual pay for a day's work. **Cæsar's** clear evidence of Rome being the supreme political power in the land. **render, etc.,** "The things of Cæsar are chiefly outward, and may be taken by force; the things of God are chiefly inward, and must be given freely."[c]

*Duties to our earthly and our heavenly king.*—I. The wisdom of this answer, as a reply to the question proposed. II. The importance of it, as a precept for general observance: 1. The extent of God's requirements; 2. The harmony of them. Recommend to all—(1) Integrity in the discharge of your duty to man; (2) Spirituality in the discharge of our duty to God.[d]

*Taxes.*—The first levied on the people were by Solon, the first Athenian legislator, 540 B.C. The first class of citizens paid an Attic talent, about £55 of our money. The next was by Darius, the son of Hystaspes, which was a land-tax by assessment, and deemed so odious that his subjects styled him, by way of derision,

[a] *Godwin.*
[b] Ma. xxii. 19. Denarius, the origin of the D. in our L. S. D. (pounds shillings and pence), *i.e.*, *libra, solidi, denarii.* In the N. Test. both Gk. and Rom. coins are named as the pound, or *mina*, the *stater*, the *didrachma* (Ma. xvii. 24-27, *marg.*) the *drachma* (Lu. xv. 8, *marg.*), the penny, as here, the farthing, *quadrans* (Ma. v. 26; Mk. xii. 42), *assarion* (Ma. x. 29; Lu. xii. 6), the mite, *lepton* (Mk. xii. 42; Lu. xx. 1).

Darius the Trader, 480 B.C. (*D'Eon's Histoire des Finances*). Taxes in specie were first introduced into England by William I., 1067, and he raised them arbitrarily; yet subsidies in kind, as in wool, leather, and other products of the country, continued till the accession of Richard II., 1377.[c]

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[c] *Godwin.*
[d] *Rev. C. Simeon.*
[e] *Camden.*

**18, 19.** (*See* notes on Ma. xxii. 23—33). **Sadducees,** the third of the final attacks upon our Lord. It is instructive to note the distinct purpose of ea., and how ea. was foiled. **which say,**[a] *etc.*, this was the leading feature in their teachings. **Moses wrote, it** is surprising that men who laid so much stress on what Moses wrote had not as thoughtfully considered some of those passages in his writings whence the future life may be logically inferred;[b] as well as one or two wh. to them made it dif. to be understood.

Sadducees—question about the resurrection

Ma. xxii. 23—33
Lu. xx. 27—40.

[a] Ac. xxiii. 8.
[b] See v. 26.

*Sentimental expectations.*—The sentimental expectations of a bodily reunion and repossession are not tenable: 1. Too great for the reason; 2. For faith too little; 3. For both preposterous. The objectively revealed faith is not in itself weak though over-strong faith, but through credulity springing from little faith, which believes—1. Much, but not many; 2. The extraordinary, but not the miraculous; 3. The spectral, but not the spiritual; 4. The earthly in heavenly hue and dress, but not the heavenly as the glorification of the earthly.[c]

"Many whom the world regards as dirt, the Lord esteems as jewels."

[c] *Lange.*

**20—23. Now there were seven,** *etc.*, the whole of this argument proceeds upon the assumption that if there is a future life it must be a continuation of the present in its social aspects. [It would have been easy for these Sadducees to have applied the same line of argument to other human relations:—as master and servant; king and subject, etc.]

*The Sadducees and their faith.*—I. How they attack faith (while they propound the most improbable views) either—1. With an improper explanation of Scripture and of laws; 2. With an improper picture of life; and, 3. With an improper view of the world; or, (1) With improper reasoning, and (2) With improper wit. II. How faith replies: with, 1. A deeper exposition of Scripture; 2. Higher pictures of life; 3. A holier contemplation of the world in the light of God. They say our unbelief comes from our knowing; He says it comes from your not knowing.[a]

"If I am allowed to give a metaphorical allusion to the future state of the blessed, I should image it by the orange grove in that sheltered glen, on which the sun is now beginning to shine, and of which the trees are at the same time loaded with sweet golden fruit and balmy silver flowers. Such objects may well portray a state in which hope and fruition become one eternal feeling."—*Sir Humphrey Davy.*

[a] *Lange.*

*No marriage in heaven.*—The children of God, "in the Resurrection," our Saviour says shall be ἰσάγγελοι, equal to the angels; or, perhaps, more properly, they shall be like the angels in attributes, station, and employments. Like the angels, they will possess endless youth, activity, power, knowledge, and holiness; enjoy the same immortal happiness, dignity, and Divine favour; be lovely, beautiful, and glorious in the sight of God, and "shine forth as the sun in the kingdom of their father." Like the angels, shall they be sons and kings, and priests to God, and live and reign with Him for ever and ever.[b]

[b] *Dwight.*

**24, 25. do . . err,** either wilfully fr. a desire, common to many, to support a foregone conclusion out of the Word of God; or through a carnal inability to perceive the spirituality of the future; or fr. lack of faith in the power of God. **know . . scriptures,** the *purpose* for which they were written; or the *meaning* of what was written. In this case, the former. **power . . God,** who is able both to raise the dead and adjust the relationships of the future. **but . . angels,**[a] **whose** celibate life is

[a] 1 Co. xv. 42—53.

"Beware of misapplying Scripture. It is a thing easily done, but not so easily answered. I know not any one gap that hath let in

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more and more dangerous errors into the Church than this — that men take the word of the sacred text, fitted to particular occasions, and to the condition of the times wherein they were written, and then apply them to themselves and others, as they find them, without due respect had to the differences that may be between those times and cases and the present." —*Bishop Sanderson.*

*b Stevens.*

doubtless as suited to the heavenly world, as essential to Divine plans, and as fraught with happiness as the marriage life to this world and human beings in it.

*Marriage.*—God has joined things together as well as persons, which men are notoriously apt to put asunder—1. Piety and morality; 2. The love of God and the love of man; 3. Repentance and forsaking sin; 4. Pardon of sin and the knowledge of it; 5. Faith and good works; 6. Justification and sanctification; 7. Holiness and happiness; 8. Purity of heart and life and glory; 9. The means and the end. All these men have put asunder. Some take up one and some another, but both should be taken together. For as God has conjoined them, we must not separate them, but at the peril of our souls.[b]

*Power of the Word of God.*—M. L. Bautain, a professor of philosophy at Strasburgh, has furnished an account of the power of the Scriptures on his heart:—"A single book has saved me; but that book is not of human origin. Long had I despised it; long had I deemed it a class-book for the credulous and ignorant; until, having investigated the Gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages proffered to my enquiries the sublimest knowledge of man and nature, and the simplest, and at the same time the most exalted system of moral ethics. Faith, hope, and charity were enkindled in my bosom; and every advancing step strengthened me in the conviction, that the morals of this book are superior to human morals, as its oracles are superior to human opinions."

**26, 27. dead . . rise,** how they rise, and what their future relations may be safely left to God, with whom all things are possible. That they *will* rise is the main point. **Abraham . . Jacob,**[a] who had been long time dead (to this world) when God appeared to Moses in the bush. **God . . living,** hence men who are dead (to us) must be living in another world.

*The resurrection proved from the Pentateuch.*—I. As establishing the point at issue. The Sadducees acknowledged only the five Books of Moses as of Divine authority; and therefore our blessed Lord, passing by the many plainer passages which are contained in the prophetic writings, adduced one from Exodus iii. 6—16, which, obscurely indeed, but certainly, contained the doctrine in question. Let us now proceed to consider the quotation: I. As declaring the believer's privileges. All that the passage implied in reference to the patriarchs, it implies in reference to believers in every age: 1. That a relation subsists between God and them; 2. That covenant blessings are provided for them; 3. That in the last day these blessings shall be fully and eternally enjoyed. Learn: (1) To make a practical use of the Holy Scriptures; (2) To seek an interest in the Lord Jesus Christ; (3) To look forward with joy to the eternal world.[b]

*The saints in heaven.*—When death shall have disencumbered and set us free from all sorts of distempers, and brought us into the state of perfect and perfected spirits, how delectable will that society be when all shall be full of Divine light, life, love, and joy, and freely communicate as they have received freely! How pleasant it will be to sit down with Abraham, Isaac, and Jacob, in the kingdom of God; to converse with angels, those wise, kind creatures, so full of profound knowledge and benignity, instructed by long uninterrupted experience and observation of the methods

*a* Ex. iii. 6. "Now though every individual will, at the Resurrection, regain a body, it will be, though in some respects the same with the present yet in others, a very different body. All its senses—if it shall have senses—will be different; the objects which are to act upon them will be different; and therefore the resulting mental feelings must be different. The resurrection-body is to be a 'spiritual body'—of the nature of which we are profoundly ignorant; the sensations of heaven, if we may so call them, must consequently be different from those of earth. Thus philosophy harmonises with the assurance of revelation, that 'in the Resurrec-

of the Divine government and dispensation; highly pleased with our accession to the general assembly; that rejoiced in the conversion of a sinner, whereby but one was hereafter in due time to be added, much more in the glorification of so many that are now actually added to them!—*John Howe.*

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tion, they neither marry,' &c."—*Dr. Payne.*
*b Rev. C. Simeon.*

**a lawyer—question about the great commandments**

Mk. xxii. 34–40.

28. **one . . Scribes,** who was also a Pharisee, and by profession a lawyer. (Ma.) **answered . . well,** as, indeed, he had; but the lawyer meant "well" for *his* side: the Sadducees might not think the answer *well* (*see Ma.*). **which . . all,** he saw that Jesus had a general and broad knowledge of the truth, and he wishes to test His acquaintance with details.

*The Great Commandment.*—"This answer of our Lord will lead us to show—I. Who is the Christian's God: 1. That we must know God before we can love Him; 2. That there is but one God; 3. That the God exists in three persons. He shows us—II. Our duty towards Him. We must not only love God, but our love to Him must be: 1. Supreme; 2. Abiding; 3. Operative. In further elucidating our Lord's answer, we shall endeavour to explain—III. Why that duty is called 'the first and great commandment:' 1. It is the noblest exercise of our faculties; 2. It is the foundation of all our other duties. Infer—(1) How dreadfully we are fallen! (2) How impossible it is that we should ever be justified by the works of the Law! (3) What reason we have to be thankful for the blood of Jesus; (4) How we should value 'the glorious Gospel of the blessed God.'"[a]

*a Rev. C. Simeon.*

If thou neglectest thy love to thy neighbour, in vain thou professest thy love to God, for by thy love to God, thy love to thy neighbour is begotten, and by thy love to thy neighbour, thy love to God is nourished.

29, 30. **first . . is,**[a] and obedience to the rest follows fr. obedience to this. **one Lord,** the anc. mythologies included "God's many." This declaration was opp. to polytheism and its consequences. **love,** the basis of true religion, but only possible for those who believed in *one* personal and covenant God in the place of a multitude of abstractions. **heart . . soul . . mind . . strength,**[b] the belief in this *one* God must be intensely practical; not simply held as true in theory, but as a governing rule in life, and moulding the springs of life.

*a* De. vi. 4, 5; Lu. x. 27.

*b* "The *heart* fig. represents the mind as knowing. The three terms in the Heb. text refer to the chief manifestations of mind—intelligence, sensibility, energy."—*Godwin.*

*True love to God.*—"I. True love to God must be founded on a correct knowledge of His character. II. Love to God implies complacency in His character. III. Love to God implies desire for Him. IV. Love to God implies benevolence or goodwill. V. Love implies a desire to please."[c]

"Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But no! I love the service of my God; like the bird I fly at liberty on the wings of obedience to His holy will."—*Dr. Chalmers.*

*c Rev. S. Farris.*

*The commandments a hedge.*—"Reconciliation to God is like entering the gate of a beautiful avenue, which conducts to a splendid mansion. But that avenue is long, and in some places it skirts the edge of dangerous cliffs; and therefore, to save the traveller from falling over where he would be dashed to pieces, it is fenced all the way by a quickset hedge. That hedge is the commandments. They are planted there that we may do ourselves no harm; but, like a fence of the fragrant brier, they regale the pilgrim who keeps the path, and they only hurt him when he tries to break through. Temperance, justice, truthfulness, purity of speech and behaviour, obedience to parents, mutual affection, sanctification of the Sabbath, the reverent worship of God,—all these are righteous requirements; 'and in keeping them there is great reward.' Happy he who only knows the precept in the perfume which it sheds, and who, never having 'kicked against the pricks,' has never proved the sharpness of its thorns!"[d]

*d Dr. J. Hamilton.*

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31. **second,**[a] concerning wh. the lawyer did not enquire. **like,** in the essential element of *love.* **greater,** more binding, comprehensive, or blessed in effect.

*Love to our neighbour.*—In discoursing upon this commandment we shall show—I. What is the meaning of it. We should show an affectionate regard to our neighbour—1. In relation to his temporal welfare; 2. In relation to his spiritual welfare. Having ascertained its meaning, let us proceed to inquire—II. Wherein it resembles the foregoing commandment. 1. In extent; 2. In excellence; 3. In importance. Learn: (1) How much we need a Saviour; (2) How we may best approve ourselves to Him who has become our Saviour.—*Rev. C. Simeon.*

*Who is my neighbour?*—

"Thy neighbour? It is he whom thou
Hast power to aid and bless:
Whose aching head or burning brow
Thy soothing hand may press.

"Thy neighbour? 'Tis the fainting poor
Whose eye with want is dim,
Whom hunger sends from door to door—
Go thou and succour him!

"Whene'er thou meet'st a human form
Less favoured than thine own,
Remember, 'tis thy neighbour worm,
Thy brother, or thy son."—*J. Montgomery.*

**32, 33. Scribe,** who speaks with somewhat of official condescension. **none other,**[a] not only *one,* but none beside. **more . . sacrifices,**[b] how far in advance of the generality of the Pharisees was this lawyer. Some good men in all parties; some men in advance of their times in every age.

*Excellence of the Moral Law.*—The Scribe's reply suggests:—I. That the great practical duties of the law are supremely excellent: 1. Good for their own sake; 2. Can be performed only by a renewed heart. II. That they are such as must commend themselves to the conscience of every candid inquirer: 1. Are they reasonable? 2. Are they conducive to our happiness? 3. Are they perfective of our nature? 4. Are they instrumental to the honouring of God. III. That an approbation of them argues a state of mind favourable to the reception of the Gospel: 1. An openness to be convinced of our lost estate; 2. A willingness to embrace the offers of salvation; 3. A readiness to receive and improve the aids of God's spirit. Conclude with a word of—1. Caution; 2. Encouragement.[c]

*A comprehensive law.*—When Thomas Paine resided in Bordentown, in the state of New Jersey, he was one day passing the residence of Dr. Staughton, when the latter was sitting at the door. Paine stopped, and after some remarks of a general character, observed, "Mr. Staughton, what a pity it is that a man has not some comprehensive and perfect rule for the government of his life." The doctor replied, "Mr. Paine, there is such a rule." "What is that?" Paine enquired. Dr. S. repeated the passage, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." Abashed and confounded, Paine replied, "Oh, that's in your Bible," and immediately walked away.

[a] Lc. xix. 18; Ma. xxii. 39; Ro. xiii. 9. "Benevolence is a duty. He who frequently practises it, and sees his benevolent intentions realised, at length comes really to love him to whom he has done good. When therefore it is said, 'Thou shalt love thy neighbour as thyself,' it is not meant thou shalt love him first, and do good to him in consequence of that love, but thou shalt do good to thy neighbour, and this thy beneficence will engender in thee that love to mankind which is the fulness and consummation of the inclination to do good."—*Emmanuel Kant.*

[a] De. iv. 32; Is. xlv. 5, 6, 14; xlvi. 9.

[b] 1 S. xv. 22; Ho. vi. 6; Mi. vi. 6—8.

[c] *Rev. C. Simeon.*

It is a suggestive fact that, while infidels have presumed to mock the Law-giver, and Him who has redeemed us from the curse of the law, they have never touched the LAW itself! The perfection and glory of the Ten Commandments stand before the civilised world unimpeached as a perfect rule of right and wrong!

34. discreetly (*see* Gk), understandingly, with discrimination. He separated—discerned—betw. essentials and non-essentials. far . . God, not far fr. entering into that kingdom, wh. "is not meat and drink (*i.e.* fasts and feasts, or forms and ceremonies), but righteousness, etc;" and into wh. he had so much spiritual insight. man . . durst, enemies were confounded; while friendly and sincere enquirers were forced to the logical issues of their present light and knowledge.

*Not far from the kingdom.*—I. Describe the persons who may be said to be in such a state: 1. A man may have considerable religious knowledge; 2. There may be blameless morals; 3. There may have been strong convictions; 4. There may have been outward reformation; 5. There may be a form of devotion. II. Endeavour to convince such persons that this is not a state to be rested in: 1. If you continue in this state you will never enter the kingdom of God; 2. Your falling short of it will be a cause of peculiar wretchedness. III. Some advice to those who are not far from the kingdom, but are not yet entitled to its blessings: 1. Let me invite you to retirement and serious consideration; 2. To earnest prayer; 3. Communicate your case to some experienced Christians; 4. Observe what things have turned you back, and be upon your guard against them; 5. If you feel God moving upon your heart by his Holy Spirit, take the first opportunity of giving yourselves up to Him; 6. Labour after steadiness, and guard against the first step of apostasy; 7. Seek the greatest improvement in religion; 8. What you do, do quickly, under a serious sense of the uncertainty of life. IV. Advice to those of a different character: 1. Be thankful for the grace which has brought you into so happy a state; 2. Look with tender compassion on those who are without; 3. Live as those who are in the kingdom of God in one sense, and near it in another, yet more sublime and important.[a]

*The law a mirror.*—One of the persecutors in Queen Mary's days, pursuing a poor Protestant, and searching the house for him, charged an old woman to show him the heretic. She points to a great chest of linen, on the top whereof lay a fair looking-glass. He opens the chest, and asks where the heretic was. She suddenly replies, "Do you not see one?" meaning that he was the heretic, and that he might easily see himself in the glass. And thus God's Law is the glass that shows us all our spots. Let us hold it right to our intellectual eye; *not behind us*, as the *wicked do* (they cast God's Word behind them); not *beside us*, like the rich worldling that called to Christ; not to turn the *back of the glass towards* us, which is the very trick of all hypocrites; nor, lastly, to look upon ourselves in this glass when we are muffled, masked, or cased, for under those veils we cannot discern our own complexions. But let us see the clear glass before our face, and our open face to the glass, and then we shall soon perceive that the sight of our filthiness is the first step towards cleanliness.[b]

35—37. (*See* notes on Ma. xxii. 41—46). Jesus, liberated fr. these questioners, becomes a questioner Himself. How say, in what sense do they understand this? Scribes, who have given such things a professional and special study. Christ . . David, Jesus does not say that they were wrong in saying this; but He wished them to tell Him how they understood the *Son* to be

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discreet, *having discernment*; L. *discretus — discerno*, to separate, to perceive. Discreet, now = to prudence, was once used acc. to etymology, and sig. the power of so seeing things that in the seeing they were distinguished and separated one fr. another.—See *Trench, Study of Words*, 175.

"This doctrine was so true, and contained so much of the spirit of the Gospel dispensation, that our Lord very properly assured this discreet inquirer that he was 'not far from the kingdom of God;' that is, that the principles which he had avowed, if truly imbibed and properly pursued, would lead him into the very heart of Christianity."—*Fuller.*

*a Doddridge.*

*b Spencer.*

"A man may read the figure on the dial, but he cannot tell how the day goes unless the sun shines on the dial; we may read the Bible over, but we cannot learn to purpose till Spirit of God shine into our hearts."—*T. Watson.*

## Christ the Son of David

Ma. xxii. 41—46: Lu. xx. 41—44.

*a* Ps. cx. 1, *cf.* | 8

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S. xxiii. 2; 2 Ti. iii. 16.

"He delighted not to discourse of sublime mysteries (although His deep wisdom comprehended them all) nor of subtle speculations or intricate questions, such as might amuse and perplex rather than instruct and profit His auditors, but usually did feed His auditors with the most common and useful truths, and that in the most familiar and intelligible language." — *Dr. Barrow.*

*b Stevens.*

*Lord.* **David . . Ghost,**[a] hence what he said was the truth. **Lord . . Son?** The obvious answer being that while He was His *Son* acc. to the flesh, He was His *Lord* by virtue of His Divine nature. **gladly,** bec. He put the sublimest truths in so clear a light.

*What think ye of Christ?*—I. The question asked. "What think ye of Christ:" 1. As being God; 2. As being a real man; 3. In His passion, death, resurrection, &c.; 4. As the prophet to instruct; 5. As your priest to atone; 6. As your king. II. Thinking implies knowing. What know ye experimentally of Christ? (1) Poor? (2) Rich? (3) Blasphemers who take God's name in vain, &c.? (4) Ye Sabbath-breakers? (5) Ye poor penitent sinners? (6) Ye who are His children, who love, fear, and serve Him? (7) Ye backsliders? how will you appear when He requires your improved talents?[b]

*Preaching Christ.*—The Rev. John Newton, when breakfasting in a company of noblemen and gentlemen, speaking of Mr. Whitefield, said,—"I bless God, that I have lived in this time; many were the winter mornings I have got up at four, to attend his tabernacle discourses at five; and I have seen Moorfields as full of lanthorns, at these times, as, I suppose, the Haymarket is full of flambeaux on an opera night. As a preacher, if any man was to ask me who was the second I ever had heard, I should be at some loss; but, in regard to the first, Mr. Whitefield exceeded so far every other man of my time, that I should be at none. He was the original of popular preaching, and all our popular ministers are only his copies."

**warnings against the example of the scribes, etc.**

Ma. xxiii. 1—12; Lu. xx. 45, 46.

**38—40.** (*See* note on Ma.). **said . . doctrine,**[a] in the course of His *teaching.* **long clothing,**[b] lit. flowing robes. **widows' houses,**[c] *i.e.*, all that the widow needs to support her house. Taking pretence of it for religious purposes. **greater,** *etc.*, responsibility increases with knowledge; and guilt in proportion to abuse of knowledge.

*The false scribes.*—They are considered in three different ways apart from the Scripture: 1. Upon the streets; 2. In business and at banquets 3. As the appropriators of inheritances in families, and by secret means. *The veil of hypocrisy.*—It is a transparent covering. I. The covering: (1) The long robes; (2) The long prayers. II. The transparency of the covering: (1) The walking about to be seen; (2) The lust for the seats of honour, festive banquets and unrighteous gain.[d]

*Widows.*—The Jewish law required a man's brother to marry his widow. In numerous countries, widows are devoted to great privations from the time their husbands die; and at the Isthmus of Darien, when a widow dies, such of her children as, from tender age, cannot provide for their own subsistence were buried in the same grave with her. (*Abbé Raynal*). Among the numerous associations in London for the relief of widows are, one for the widows of musicians, instituted in 1738; one for widows of naval men, founded in 1739; one for widows of medical men, 1788; a law society for widows of professional gentlemen, 1817; and a society for artists' widows, 1827. There are various other similar institutions. Widowers were taxed in England as follows:—a duke, £12 10s.; lower peers, smaller sums; a common person, 1s., 7 Will. III. 1695.—*Haydn.*

a Mk. iv. 2.

b Gk. *stolais*, a long flowing robe; hence *stole* (a long, narrow scarf, with fringed ends, worn by a priest). Fr. A.-S. *stol:* L. *stola;* Gk. *stolē*—*stellō*, to array.

c 2 Ti iii. 6.

"Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labour for all that we ask. '—*Jeremy Taylor.*

*d Lange.*

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the widow's mite

Lu. xxi. 1—4.

**41, 42. treasury,**[a] prob. in the "court of the women," where there were 13 chests with trumpet-shaped mouths. **money,** (*see* Gk.), a piece of brass money. **poor widow,** poor, and a widow; doubly poor. **two mites,** *two lepta.* smallest Gk. coin now used in Athens. Ten lepta is a copper coin = size of half-penny. The *lepton* = ⅛ of an as. **farthing,** or *quadrans.*

*The widow's offering.*—I. The occasion described. Gill says there were thirteen chests placed, six of which were to receive the free-will offerings of the people. Macknight says they stood in the second court, and each had an inscription, signifying for what use the offerings were destined. The chief objects were to repair and beautify the temple. The whole, however, was voluntary. II. The lesson taught. That the value of the offering depends chiefly on the state of the heart: 1. Some that were rich gave liberally: (1) Probably some gave only because it was customary; (2) No doubt, some gave ostentatiously; (3) Perhaps some gave in a self-righteous spirit; (4) Possibly some gave dishonestly, that should have paid their debts; and thus gave "robbery for burnt-offering," which God declares that He abhors; (5) Others, no doubt, gave grudgingly. 2. Of the poor widow it is said that she gave but two mites, which make a farthing. What were the motives which rendered her offering so precious in the sight of the Saviour?—(1) Her love to God; (2) Her trust in His providing care; (3) But what would Christ have said to those who gave nothing, if there were any such who passed in review before Him?[b]

a Josephus speaks of a building by this name to wh. the money was transferred fr. the chests, *Ant.* xix. 6, 1; *cf.* 2 K. xii. 9; 2 Ch. xxiv. 8.

"The best check and the truest comfort to remember in our alms,—Jesus sees what we cast in."—*Bowes.*

b *Evangelical Preacher.*

**43, 44. saith,** drawing attention to a gift that some would have thought contemptibly small. **more . . all,**[a] in proportion to means: and bec. of the motive, etc. **abundance,**[b] they had much left for themselves. **all . . living,** Bengel remarks that *two* are mentioned, as *one* of these might easily have been kept back.

*The treasury test.*—I. God has a treasury in His Church. II. Men contribute to God's treasury in various measures, and from various motives. III. The Saviour observes how men treat His treasury, and by this He tests their love to Himself. IV. Jesus estimates gifts chiefly by what is retained: 1. This estimate of gifts, according to what is retained, agrees with reason; 2. This treasury test accords with general life; 3. This treasury test accords with universal Scripture demands. Learn—(1) God has a treasury for human hearts—His own heart; (2) Christ gathers the funds of His kingdom in His Church; (3) All worshippers are required to give as a duty; (4) To give cheerfully is to elevate a duty to a privilege; (5) Jesus thus tests His friends and foes, the obedient and the disobedient (6) Jesus waits at the treasury for your gift, to receive it at your hands, to bless, and teach you to use it.

*Give till you feel it.*—There is vast meaning in this advice. It is by this principle that churches are founded, and Gospel institutions sustained in cities. It is by this principle that many rural churches have made such noble responses to the claims of benevolence. And if this rule could be applied everywhere, there would hardly be a feeble church in our land; or a church in debt; or a sanctuary out of repair; or a minister half-sustained; or a true cause of charity without all needful resources. "He who soweth bountifully, shall reap also bountifully."[c]

a 2 Co. viii. 2—12; ix. 6, 7.

b 1 Jo. iii. 17.

"A missionary, in a report of his field labours, says, 'I can imagine some one saying as he reads this report, "Well, I will give five pounds; I can give this amount and not feel it!" Suppose, my Christian brother, you should give twenty pounds, and feel it!'"—*Evan. Mag.*

"If I were rich, what pleasure should I have in giving.' Are you sure of that? Read 2 Cor. viii. "My mite can do nothing.' Yet five barley loaves, when Christ blessed them, fed five thousand."—*Bowes.*

c *Rev. J. Ross.*

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## CHAPTER THE THIRTEENTH.

**the temple left, and its destruction foretold**

Ma. xxiv. 1—14; Lu. xxi. 5—19.

The fulfilment is shown in Acts and Epistles of Apostles: in writings of Jos. and Rom. hist. Teachers of error and false Christs are ref. to, *Ant.* xx. 5. 1; viii. 6; *Wars* ii. 13, 4, 5; Ac. xx. 30; Ro. xvi. 17; 2 Co. xi. 13; Wars are named *Ant.* i. 5, 1, 3; viii. 2, 3; ix. 9; xix. *Wars* ii. 17, 10; 18, 1—8. Earthquakes, *Wars*, iv. 4, 5; *Seneca, Epis.* xci. 9. Famines, Ac. xi. 28; *Ant.* iii. 15, 3; xx. 2, 5; *Suetonius, Claud.* 18. Persecutions, Ac. iv. 1; v. 17; vi. 12; viii. 1; ix. 1; xii. 1; xxiii. 1; xxiv. 1; xxvi. 1. Two of these four disc. suffered martyrdom. Preaching of Gospel alluded to, Ro. i. 8; Col. i. 6, 23; 2 Ti. iv. 17; attested by *Tacitus, Ann.* xv. 44; *Pliny, Epis.* x. 97.

*a Lange.*

*b Jacobus.*

**false Christs**

*a* Je. xxix. 8; Ep. v. 6; 1 Th. ii. 3; 2 Th. ii. 2, 3, 7, 8.

*b Lange.*

**rumours of wars**

**1, 2.** (*See* note on Ma. xxiv. 1—14). **one . . said, but** for wh. casual remark we may not have had this remarkable prediction. How various these thoughts and thinkers. One sees only the *manner* of the stones; the other, the great events of the future. **manner . . stones** (*see below*). They seem to have been speaking also of the *beauty* as well as *strength* of the whole edifice (Lu.)

*Jesus leaving the temple.*—The exit of Jesus from the temple of His people: 1. A decisive step; 2. A melancholy farewell; 3. A decisive token; 4. The certain pledge of the rebuilding.[a]

*What manner of stones.*—There are still remaining great stones in the wall of the temple area, at the S.E. corner, which most likely are a specimen of these. We climbed up from the deep ravine of Jehoshaphat (a steep of about 130 feet) by the aid of steps, to examine this corner. The manner of stones is to be remarked. They are hewn in a way which shows them to be of most ancient date, being bevelled; that is, faced or cut only at the edge, in a small border, the rest being left rough. The appearance of the wall seemed to us as though these stones, after being cast down, had been piled up again. The corner of the wall instead of being even is rough and jagged. We measured some of these huge blocks, which we found 19½ feet long by 3½ high. At the S.W. corner are the great stones which, doubtless, belong to the great arch of the temple bridge, stretching across the Tyropeon to Zion. These are also bevelled. Three large grey rocks, curved on the lower surface, rest on immense layers of stone-work, and stand out from the wall as if endwise, and broken off. On a line with these is a huge yellow stone, of the same arch, and this, we observed, is set into the adjoining stone of the wall by a joint of eight or ten inches, much concealed by the defacing of the elements. This would prove that the stones stand in their original position. We observed, also, that the immense foundation-stones on which the arch rests, are arched at the top to fit, and set back to rest on. One of these stones of the lower course, seeming as if one block and most closely joined, we measured. One part was 27 feet, and the other 26 feet long by 7 feet high. Josephus speaks of some stones of the temple that were 50 feet long, 24 feet broad, and 16 feet thick.[b]

**3—6. over . . temple,** perh. the most striking view of Jerus. is that fr. Mt. Olivet wh. directly overlooks the spot on wh. the temple once stood. **I . . Christ,**[a] some fifteen false Messiahs are said to have appeared among the Jews since the time of Christ. No record of any bef. the destr. of the city.

*Survey from the Mount of Olives.*—I. A look of a compassionate heart, during which the tears fall (Luke xix. 41). II. A look of the solemnly earnest spirit in which the tears must disappear (here). Jesus sitting in the circle of His four disciples upon Olivet; or, the night-conversation on the end of the world, and the judgment, ever sad, yet solemnly joyous, because of its anticipations.[b]

**7, 8. wars,** such as those threatened by Caligula, Claudius, Nero.[a] The Jews were persecuted at Alexandria, A.D. 38, and

50,000 were killed in Selucia ab. the same time. **famines** [b] . . **troubles**, or pestilences (Ma.).

*Christ's foresight.*—1. In respect to the deceptive delusions of false Christs (spiritual delusions); fearlessness as to the threatening terrors, and all the world-plagues (temporal terrors). 2. Foresight as to the enemies of the Gospel, and as to their treachery; fearlessness as to the gift of tongues and the power to reply. 3. Foresight as to temptations, thrown in our way by our relatives and the world; fearlessness as to the certain deliverance of enduring Christians. Take heed that **no man deceive you**; for anti-Christ comes before Christ.[c]

**9, 10. beaten . . synagogues**, their trials thus painful and public. In the name of religion, and in places dedicated to ker ordinances. **rulers**, governors, as Rom. proconsuls. **kings**, as the tetrarchs were sometimes called.[a] **my sake**, this was the gist of the whole. Here was both the reason and the animus of their persecutors.[b] **first . . published**, the persecutions helped forward the preaching.[c] **nations**,[d] "The statement itself is a common hyperbole:"[e] "When Jerus. was des., already a church was collected fr. among the Gentiles."[f]

*The succession of signs.*—1. False signs and yet signs (false Christs, *v.* 6). 2. Feeble signs and yet earnest signs (the wars; the end not yet, *v.* 7). 3. Greater signs: national, political, terrestrial, physiological revolutions (the beginning of the woes, *v.* 8). 4. Striking signs (persecutions, *v.* 9). 5. The decisive sign (the Gospel preached among all people throughout the world).[g]

*Enduring hardness.*—"A soldier in the East Indies—a stout, lion-hearted man—had been a noted prize-fighter, and a terror to those who knew him. That man sauntered into the Mission chapel, heard the Gospel, and was converted. The change in his character was most marked and decided. The lion was changed into a lamb. Two months afterwards, in the mess-room, some of those who had been afraid of him before began to ridicule him. One of them said, 'I'll put it to the test whether he is a Christian or not;' and, taking a bason of hot soup, he threw it into his bosom. The whole company gazed in breathless silence, expecting that the lion would start up, and murder him on the spot. But after he had torn open his waistcoat, and wiped his scalded breast, he calmly turned round, and said, 'This is what I must expect if I become a Christian. I must suffer persecution.' His comrades were filled with astonishment."[h]

**11. beforehand**,[a] let all your thoughts beforehand be concerned ab. the publishing. Let your words and thoughts be aggressive, I will take care for the defence. Delivered fr. care of future, be occupied with present duty. **Holy Ghost**,[b] who, speaking through you will be sharper than a two-edged sword. This encouragement is mentioned by Ma. in another place.[c]

*Signs contradictory.*—"1. Signs which do not appear terrible, but enticing, and which are to be utmost terrible; signs which appear most terrible, and yet are not so. 2. Saddening signs. 3. The great joyful signs, *v.* 10."[d]

*Intrepidity of Luther.*—Luther was a remarkable instance of the boldness of the righteous. Single-handed, he fought against popes, and kings, and cardinals, and other dangerous enemies. Oftentimes he was left alone, unsupported by his most intimate

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*a Jos. Ant.* xix. 1, 2.
*b* The famine predicted in Ac. xi. 28, was in A.D. 49. There was one in Judæa in the third yr. of Nero. Josephus refers to national troubles.—*Wars* ii. 2, 17, 10.
*c Lange.*

**persecution**
*a* Ac. xii. 1; xxvi. 2.
*b Tacitus, Hist.* v. 13.
*c* 2 Ti. iv. 17.
Publish, *to make public.* L *publico*—*publicus.*
*d* Ro. x. 18; xvi. 25 26; Co. i. 5, 6, 23.
*e Godwin.*
*f Bengel.*
"Beza, the reformer, well replied to the King of Navarre: 'Sire, it belongs truly to God's Church rather to suffer blows than to strike them, but let it be your pleasure to remember that the Church is an anvil which hath worn out many a hammer."—*Bowes.*
*g Lange.*
*h Bibl. Treas.*

*a* Lu. xii. 14, 15.
*b* Ac. ii. 4; iv. 8, 31.
*c* Ma. x. 19.
"For I go about, doing nothing else than preaching to young and old among you, that it is not the duty of man to take care of the body and of riches, so much as to look after the soul, how it may be made into the most perfect

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state, telling you that virtue is not acquired from riches, but men derive riches, and every other blessing, private and public, from virtue."—*Plato.*

"Preaching by the Spirit, as they call it, is most esteemed by the common people, because they cannot abide art or learning, which they have not been bred up in."—*Selden.*

friends. Still he remained unshaken. "Ah!" said some to him when on his way to Worms, "there are so many cardinals and bishops at Worms! . . . They will burn you, they will consume your body to ashes, as they did that of John Huss." But nothing daunted the monk. "Although they should make a fire that should reach from Worms to Wittenberg, and that should flame up to heaven, in the Lord's name I would pass through it; I would appear before them; I would enter between the jaws of this Behemoth; I would break his teeth, and would confess the Lord Jesus Christ." At a subsequent period of his journey, his friend Spalatin sent a messenger to him to say that he must not think of entering Worms. The imperturbable Luther looked steadily at the messenger, and replied, "Go, tell your master, that, even although there were as many devils at Worms as there are tiles upon the roofs of the houses, I would enter it." When told that Duke George would certainly arrest him, he replied, "If it rain Duke Georges for nine days together, I will go."

**12, 13.** (*See* notes on Ma. x. 21—23) **brother . . father . . children,**[a] all this showing the bitterness of fanatical zeal; and how the spirit of persecution destroys natural affection, and dissolves the tenderest human ties. **endure,**[b] patiently, heroically. **end,**[c] of his own life. **saved,** with all the powers of an endless life, and fr. the sentence that awaits persecutors and apostates.

*Rules of conduct.*—In looking forward to the last time, and in the midst of its signs: 1. Foresight; 2. Fearlessness; 3. Simplicity, and spiritual walk; 4. Steadfastness; the Lord's faithful admonitions. There is an overcoming of these troubles.[d]

**14—16.** (*See* notes on Ma. *in loc.*) **abomination,**[a] *etc.*, an *abominable* and *desolating* object. **standing,** the object, so-called, being the Rom. power; and perh. also idolatrous standards. **where . . not,** bec. in the *holy place* (see *Ma*). Not only the temple, but the city and whole country were holy. **(him . . readeth),** *i.e.*, Daniel's prediction. The reader of wh. should study the preceding prayer also.[b]

*Abomination of desolation.*—"Abomination of desolation, or the judgment inflicted upon the holy place, a great admonitory sign: 1. The indication of the end of a now hoary period (and form of belief; or, of a long array of judgments, which point forward to the last judgment); 2. The sign of a decisive separation between an old and new period; 3. The prognostic of a new period."[c]

*The abomination of desolation.*—"The former procurators were wont to make their entrance into the city with such ensigns as had not the effigies of Cæsar. Pilate was the first who brought these images to Jerusalem, and set them up in the night time; but as soon as the people knew it, they came in multitudes, and interceded with Pilate many days, that he would remove the images. On the sixth day he ordered the soldiers to have their weapons ready, and when the Jews petitioned again, he gave a signal to the soldiers to encompass them around, and threatened immediate death unless they would leave off disturbing him. But they threw themselves on the ground and laid their necks bare, offering to die rather than have their laws transgressed; on which Pilate, affected by their firm resolution, commanded the images to be carried back to Cæsarea."[d]

**17—19.** **woe,** *etc.*, these sorrows "followed the appearance of

**signs of Christ's coming**

Ma. xxiv. 15—42
Lu. xxi. 20—36.

**abomination of desolation**

[a] Da. ix. 25—27.

[b] Da. ix. 16—20; cf. Ps. ii. 6; lxxxvii. 1; Is. xl. 9; Zec. ii. 12.

"The desolation brought by the Roms. is ref. to by Jos. as predicted by Daniel."—*Ant.* x. 11. 7; *Wars*, iv. 6. 3.

[c] *Lange.*

[d] *Josephus.*

the Rom. armies, and preceded the overthrow of the temple."[a] **pray . . winter,** It is proper to pray for what may be properly desired, *i.e.*, not the avoidance of flight wh. was inevitable, but a mitigation of the distress occas. by it. **as . . not,** *etc.*, was this also hyperbole? or literally the case?[b]

*Judgments alleviated.*—"The alleviations of the Divine judgments which God has given to men:—1. Compassion (*v.* 17). 2. Prayer (*v.* 18). 3. The steadfastness of the elect (*v.* 20). For the sake of the elect whom God has chosen, God supports the world in sparing patience (see Rom. ix. 22)."[c]

*Keep the colours flying.*—A young Christian soldier in the army was often assaulted by his tent-mates while at prayer at night. He sought advice of his chaplain, and, by his counsel, omitted his usual habit. His ardent heart could not endure this. He chose rather to have prayer with persecution than peace without it, and resumed his old way. The result was, that, after a time, all his ten or twelve tent-companions knelt in prayer with him. In reporting to his chaplain, he said, "Isn't it better to keep the colours flying?"

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*a Godwin.*

*b* The Roms. besieged Jerus. under Cestius Gallus, A.D. 66; Vespasian, A.D. 68; Titus, A.D. 70, when the city was capt. and destr. The sufferings of the people, and the judgment of God in their destr. are oft. ref. to by *Jos.* See *Wars, Proem* 4; iv. 6. 3; v. 1. 3; x. 5; xiii. 6. 7; vi. 3. 4, 5; ix. 1

*c Lange.*

**20—23. shortened,** "both by the withdrawal for a while of the besieging army, and by the many causes wh. brought the siege to an end, bef. the expectations of the Jews or the Roms."[a] **elects' sake,** not only an ill. of the power of prayer,[b] but of the indirect gain to the world of the presence in it of the Church as a conserving element. **signs . . wonders,** these mirs. might seem to be true, and yet be false.[c] **seduce,**[d] lead away fr. the truth. **if . . possible,** this being their aim. **elect,** least likely to be deceived, being "kept by the power of God." **foretold,** that you may be forearmed by being forewarned.

**evil days shortened for the elects' sake**

*a Godwin.*

*b Bengel.*

*c* They would be known to be false, by a consideration of their *purpose*, without any explanation of their *nature*.

*d* 2 Th. ii. 9, 10; 1 Jo. ii. 18.

"Aldebert, a Gaul, in A.D. 743 pretended he had had a letter from the Redeemer, wh. fell from heaven at Jerusalem; he seduced multitudes to follow him into woods and forests, and to live in imitation of John the Baptist. He was condemned by a council at Rome in 745."—*Hayda.*

*e Lange.*

*f Tacitus.*

*Mercy in judgment.*—Even in His great judgments is God's mercy revealed: 1. It warns us of the judgments, and indicates the signs of their coming; 2. It opens a way of escape, and exhorts to use that way in flight; 3. It points to prayer as the means to mitigate that judgment; 4. It has its eye fixed upon innocent sufferers; 5. It breaks the judgment off, and puts bounds to it, for the sake of the elect; 6. It warns against falling away to Antichrist, as the falling beneath the heaviest, the most frightful judgment.[e]

*Christians.*—This name was derived from one Christus, who was executed in the reign of Tiberius by the procurator of Judæa, Pontius Pilate; and this accursed superstition, for a moment repressed, broke forth again not only through Judæa, the source of the evil, but even through the city, whither all things outrageous and shameful flow together, and find many adherents. Accordingly those were first arrested who confessed, and afterwards a vast number upon their information, who were convicted, not so much on the charge of causing the fire, as from their hatred to the human race. To their executions there were added such mockeries as that they were wrapt in the skins of wild beasts and torn in pieces by dogs, or crucified, or set on fire and burnt, when daylight ended, as torches by night. Nero lent his own gardens for the spectacle, and gave a chariot-race at which he mingled freely with the multitude in the garb of a driver, or mounted on his chariot. As the result of all, a feeling of compassion arose for the sufferers though guilty and deserving of condign punish-

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the final coming of Christ

signs in heaven

*a Bengel.*

"The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs." — *Cicero.*

*b Anon.*

*c Dr. Kemp.*

"As some go to the assizes to receive their judgment and condemnation, and others to give evidence; so shall it be at the last day. As, at the bar of an earthly judge, the malefactor is brought out of prison, and set before the judge; so, in that great day, shall every man be brought before the Lord to be tried." — *Cawdray.*

coming of Christ with power and glory

*a* Ma. xvi. 28.

*b Godwin.*

*c Anon.*

Punishment delayed is likely to be the more severe when it does come.

ment, on the ground that they were destroyed not for the common good, but to gratify the cruelty of one man.*f*

**24, 25. those . . that,** "*after that* tribulation shall come *those* days. Therefore, *that*, refers to a dif. thing fr. *those*. *That* refers back to the whole preceding discourse; but *those*, looks forward to the last events of all, as in *v.* 32."[a] The three evang. who state these signs of Christ's coming begin a new paragraph at this point.

*The coming of the Son of Man* (*see* also Ma. xxiv. 43, 44).—I. The solemn event to which this exhortation refers. It is the coming of the Son of Man: 1. The coming of our Lord on the day of judgment; 2. But there is another and nearer coming than that of the last judgment—death. II. The important duty enjoined: 1. A readiness of state; 2. A readiness of character; 3. A readiness of frame.[b]

*The end of the world.*—Is it not probable, it may be asked, that the time will come when the globe itself will come to an end? And if it be so, can science detect the provision that is possibly made for this consummation of all things? We have seen that the atmosphere has for long been undergoing a change; that at a very early period it was charged with carbonic acid, the carbon of which now forms part of animal and vegetable structures. We saw, also, that at first it contained no ammonia; but since vegetation and decomposition began, the nitrogen that existed in the nitrates of the earth, and some of the nitrogen of the atmosphere, have been gradually entering into new combinations, and forming ammonia; and the quantity of ammonia, a substance at first non-existent, has gradually increased, and as it is volatile, the atmosphere now always contains some of it. The quantity has now become so great in it that it can always be detected by chemical analysis. There is an evident tendency of it to increase in the atmosphere. Now supposing it to go on increasing up to a certain point, it forms with air a mixture that, upon the application of fire, is violently explosive. An atmosphere charged with ammonia is liable to explode whenever a flash of lightning passes through it. And such an explosion would doubtless destroy, perhaps without leaving traces of, the present order of things.[c]

**26—29. see,**[a] this may mean mental perception for wh. *seeing*, the word is gen. used. "The Son of Man would be seen *through the sign;* and nothing is said of a separate and subsequent visible appearance."[b] **elect . . . heaven,** distributed by a merciful Providence for the world's good; now collected by redeeming power and love for their eternal blessedness. **fig-tree,** at that time the fig-tree was beginning to leaf. **so ye . . manner,** physical signs lead to certain deductions; as certain are the signs of wh. I speak, and as easy are the deductions therefrom.

*The final separation.*—**I.** The important period referred to: **1.** What this statement implies; 2. What this statement announces —(1) The manner of His appearing; (2) His numerous retinue; (3) The dignified position He will assume. II. The solemn transactions described: 1. The persons who will appear before Him; 2. The division that will take place. III. The reparation awards pronounced: 1. The righteous—(1) The ineffable welcome they receive· (2) The special reasons adduced; (3) The questions

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which the favoured throng propose; (4) The explanation given in reply. 2. The wicked—(1) Their awful doom; (2) The grounds on which it rests. IV. The final issue declared.[e]

**His words shall certainly be fulfilled**

[a] *Jacobus.*

[b] 2 Pe. iii. 10.

[c] Is. xl. 8.

[d] Ac. i. 7; Jo. xiv. 11; x. 30; v. 19, 20.

[e] Phi. i. 25.

[f] *Bengel.*

[g] *Timbs.*

"The beauty of all worldly things is but as a fair picture drawn upon the ice, that melts away with it. The fashion of this world passeth away."—*Jeremiah Burroughs.*

**30—33. these things,** evidently looking back to preceding discourse, as if *vv.* 26, 27, were in parenthesis. "They are merely a brief application of the prophecy to the great event yet future—while 'all these things' refer to the event more at hand."[a] **Heaven . . earth,**[b] that seem so fixed and stable. **my words,**[c] so soon spoken, and but momentary sounds. **that day,** in direct contrast with "*these things*"—the *latter* known and near, the *former* remote and unknown. **neither . . son,**[d] "His words may be understood to mean without mental reservation, that He knows not, because He had it not among His instructions to declare that day; as also to deter His disc. fr. requiring to know it. An apostle was able both to know and not to know one and the same thing, acc. to the dif. point of view,[e] how much more Christ."[f] **heed,** live with thoughtful discernment. **watch,** expect, look for. **pray, without** ceasing, **that you may be always prepared.**

*End of all things.*—What this change is to be, we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling in the mausoleums, of former worlds—let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation.[g]

**34—37. for . . as,** the case of Jesus in relation to His desc., and the end, may be comp. with this. **man . . journey,**[a] and whose return, it being *far*, is uncertain. **left . . house,** not empty and unprotected. **authority,** wh. when at home he used himself. **servants,** who, though "drest in a little brief authority," are but responsible servants; and not lords of the heritage. **work,**[b] to be done in the absence, *as* in the presence of the master. **porter,** gatekeeper. **watch,**[c] ready to hail and admit the returning owner. **watch ye,** *all*, not the porter alone. **even,** *etc.*,[d] while Lu. refers to three watches, acc. to divis. of time among Jews, Mk. adopts the Rom. mode such as would be employed by Rom. soldiers. **sleeping,**[e] indolence, self-security. **all . . watch,**[f] repeated bec. of importance; and lest any should hold themselves excused.

**Porter.** *gate-keeper.* A.S.; Fr *porte*; L. *porta.* The Sultan of Turkey is called the Porte, a name derived fr. transaction of public business at the gate of the palace.

[a] Ma. xxv. 14.

[b] Lu. xix. 13.

[c] Lu. xii. 36–38; He. iii. 6; Ac. xx. 28; 1 Co. iv. 1, 2.

"The modern majesty consists in work. What a man can do is his greatest ornament, and he always consults his dignity by doing it."—*Carlyle.*

*Work for each and all.*—"I. Work is essential to religion: 1. The profession of Christ's religion involves the duty of work for Christ; 2. Work in the Church of Christ is of two kinds—*personal* and *relative*—(1) that wh. pertains to the attainment of holiness, and (2) that wh. pertains to the efforts of zeal. II. Every religious man has his own specific work to do: 1. It is the work for wh. he is specially *qualified*; and that wh. *lies before him.* III. Christ expects every disciple to *do* his work."[g]

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*Official dignity.*—During the Revolution, a commander of a little squad was giving orders relative to a stick of timber they were endeavouring to raise to the top of some military works. The timber went up hard; and, on this account, the voice of the commander was often heard in regular vociferations of "Heave away!" "There she goes!" "Heave ho!" An officer, not in military costume, was passing, and asked the commander why he did not take hold and help a little. The latter, astonished, said, "Sir, I am a corporal!"—"You are, are you?" replied the officer: "I was not aware of that." Upon this, he dismounted, and lifted till the sweat stood in drops on his forehead; and when finished, turning to the commander, he said, "Mr. Corporal, when you have another such job, and have not men enough, send for your commander-in-chief, and I will come and help you a second time." The corporal was thunder-struck. It was Gen. Washington.

## CHAPTER THE FOURTEENTH.

**plot of the priests and scribes**

**supper at Bethany**

Ma. xxvi. 1—16; Lu. xxii. 1—6; Jo. xii. 2—8.

**1, 2. after . . days,** this being Wednesday, there were *two* in part, or whole of Wed. and Thurs. bef. the Passo. He arrived at Bethany six days bef. the Passo (*Jo.*) **feast . . bread,**[a] the two feasts occurred at same time. **craft,** fear of the people deterred them fr. publicity. **uproar . . people,** the feast attracting many people, who might deem their act a violation of the sanctity of the occasion. Contrast the dif. views of the *priests* and the *people.*

[a] Ex. xii. 14, 15.

Uproar, *a stirring up.* Ger. *aufruhr*—*auf,* up; and *rühren,* to stir.

*The council and the traitor.*—The council in Jerusalem and the supper in Bethany, in their relation to the middle point in Christ's death; or, a picture of the uniting of all threads of ancient history in this death. Not out the camp of the foes, but out the circle of the disciples, came the last decision regarding the death of Jesus. Judas, the not free, and still free, instrument of the deepest revelation of wickedness. The faithless disciple of Jesus, an instructor of the chief council in the way of destruction.[b]

[b] *Lange.*

**the alabaster box**

**3.** (*See* note on Ma. *in loc.*) **woman,** Mary, sister of Martha (*Jo.*) **alabaster-box,** lit. *alabastron,* so called fr. *alabastron* in Egypt, where such perfume jars were at first made. **spikenard,** lit. *nard.* so-called fr. the *spike*-shaped flowers of the *nardus,* whence it is obtained. **precious,** perh. *genuine* may be meant.

Spikenard. L. *spica—nardi.* Nard. A.-S. and Fr.; L. *nardus;* Gk. *nardos;* Ar. *nardin;* Heb. *nerd;* Pers. *nard;* Sans. *nalada.*

*Turning points.*—The unexpected turning-points in life, how they arise out of the depths of the spirit-world—1. Out of the realm of light (Mary); 2. Out of the realm of darkness (Judas); 3. Out of the struggle between the two.[c]

*Perfumery.*—Perfumery, fr. Lat. *per,* through, and *fumus,* smoke. Philip Augustus of France granted a charter to master-perfumers in 1190. P. became fashionable in England in the reign of Elizabeth. In 1860, there were about forty manufacturing perfumers in London; in Paris about eighty. No such trade as a perfumer known in Scotland in 1763 (*Creech*). In 1786, a stamp-tax was laid on various articles of perfumery in England, and the vendor was obliged to take out a license (*Haydn's Dict. of Dates*). Choice perfumery will not take away the ill-odour of sin. "All the perfumes of Arabia will not sweeten this little hand." (*Shakspeare.*)

This anointing is not to be confounded with the one in Lu. vii. 36—50 (*q. v.*) and which occurred earlier in our Lord's ministry.

[c] *Lange.*

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**4, 5. some,** of whom the chief and first was Judas (*Jo.*) **300 pence,** or *denarii* = to nearly £9. **given . . poor,** this was said by Judas who craftily suggested what would accord with benevolence of Jesus, and cover his own covetousness and dishonesty.

*Greed.*—Greed in its demoniac greatness: 1. A child of perfected unbelief as to Christ, God, and mankind; 2. A father of treachery, which has often injured the saints; 3. A companion of avarice, envy, anguish, audacity, despair.[a]

*A good bank.*—When a gentleman who had been accustomed to give away some thousands was supposed to be at the point of death, his presumptive heir inquired where his fortune was to be found. To whom he answered, "that it was in the pockets of the indigent."

*a Lange.*

"Judas tells us it would do better for the poor. But had he had the selling of the ointment then, or when some of his disciples had the selling of it since, were the poor ever the better for it?" — *Dr. Frank.*

**6, 7. let . . alone,** do not interfere, or check her work. **trouble,** it was no trouble to give; it would be to have been prevented fr. giving. **good work,** lit. *noble* work, work of faith and love. **poor . . always,** concerning whom, now as then, many *talk* much and *do little.* **whensoever . . will,**[a] if ye *will,* ye shall lack neither the *object,* nor the *opportunity* of charity. **but me,** poor myself, and the friend of the poor.

*The calculator's miscalculation.*—Judas, the calculator, and his miscalculation. The estimation of Mary and the estimation of Judas. The presentiment-filled spirit in its clear prospect, as opposed to the selfish mind in its blindness. The most multiplied purposes and projects, and over them the deep design of God. Woman is here again before man, as is so often the case in the Gospel history.[b]

*Something that I can do.*—At a house where lived some of his parishioners, a minister was talking with one of them, a young man, about a good work in which they might engage, when a young lady, who had been listening with much interest to the conversation, said, "That is something that I can do." *One hank more.*—At a meeting held with the view of forming an auxiliary society in aid of the Wesleyan mission, the following anecdote was related by one of the speakers:—A woman of Wakefield, well known to be in very needy circumstances, offered to subscribe a penny a-week to the Missionary fund. "Surely *you,*" said one, "are too poor to afford this?" She replied, "I spin so many hanks of yarn for a maintenance; I will spin ONE MORE, and that will be a penny for the Society." "I would rather," said the speaker, "see that hank suspended in the poor woman's cottage—a token of her zeal for the triumph of the Gospel—than military trophies in the halls of heroes, the proud memorials of victories obtained over the physical strength of men!"

**the poor**

*a* De. xv. 11; Ga. vi. 10.

*b Lange.*

"Never, O Lord, let us murmur at what is bestowed on Thee by others; nor be discouraged when they censure us for what we bestow on Thee ourselves. Thou gavest us all we have; 'tis fit we restore Thee some part of Thine own. Never let us envy the good works of others, nor seek pretences to undervalue their merit. Let us not use religion, as a cloak of iniquity; nor offer our God 'that which costs us nothing.'"—*Austin.*

**8, 9. done . . could,** the only thing, the best thing, the utmost thing. **anoint . . burying,**[a] Mary must have rejoiced that her Lord understood and appreciated her motive. Her act, like the word of Caiaphas,[b] may have been an unconscious prophecy: yet the idea of her conscious intention is very strongly favoured.[c] **memorial,** little acts of kindness done to Christ and to others for His sake shall have a wide recognition.

*Commendation of Mary's love.*—"We propose to consider: I. The act commended—1. As retrospective; 2. As prospective. II. The commendation given it—1. To vindicate the act; 2. To

**the anointing**

*a* Ma. xxvi. 12.

*b* Jo. xi. 51.

*c* Jo. xii. 7.

"There is nothing, no nothing, innocent or good, that dies, and is forgotten: let us hold to that faith

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br none. Forgotten! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear; for how much charity, mercy, and purified affection, would be seen to have their growth in dusty graves." —*Dickens.*

d *Rev. C. Simeon.*

e *F. B. Power.*

**Judas Iscariot**

a Ma. xxvi. 14 *ff.*; Lu. xxii. 3 *ff.*

b 1 K. xxi. 20; Pr. i. 10—16.

"Fellowship in treason is a bad ground of confidence."—*Burke.*

"Treason doth never prosper. What's the reason?
Why, when it prospers, none dare call it treason."—*Sir John Harrington.*

"Who thinketh to buy villainy with gold,
Shall ever find such faith so bought so sold."
*Marston.*

"Most of the bargains which the world makes, are copied out according to that pattern which Judas gave at the betraying of Christ. This question, 'What will ye give me?' is the preface and way into all our actions."—*J. Hales.*

applaud the agent. A few words—(1) To those who assume this character to themselves; (2) To those who are aspiring after it."[d]

*Doing what we can.*—"'Children, I want each of you to bring a new scholar to the school with you, next Sunday,' said the superintendent of a Sunday-school to his scholars, one day. 'I *can't* get any new scholars,' said several of the children to themselves. 'I'll *try* what I can do,' was the whispered response of a few others. One of the latter class went home to his father, and said, 'Father, will you go to the Sunday-school with me?'—'I can't read, my son,' replied the father with a look of shame. 'Our teachers will teach you, dear father,' answered the boy, with respect and feeling in his tones. 'Well, I'll go,' said the father. He went, learned to read, sought and found the Saviour, and at length became a *colporteur*. Years passed on, and that man had established *four hundred Sunday-schools*, into which *thirty-five thousand* children were gathered! Thus you see what trying did. That boy's efforts were like a tiny rill, which soon swells into a brook, and at length becomes a river. His efforts, by God's grace, saved his father; and his father, being saved, led *thirty-five thousand* children to the Sunday-school!"[e]

**10, 11. one . . twelve,**[a] one of even the select and chosen few. **money,**[b] thirty pieces of silver. If he would do so vile a deed for so small a sum, how great must have been his indignation at Mary's *waste*. **conveniently,** as to time, place, and certainty: so as to please his employers, and avoid a popular tumult.

*The Church injured.*—"Extremes of character—Judas and Jesus. Judas—the residence of Satan; Jesus—the residence of 'all the fulness of the Godhead.' Judas made disciple (*a*) not because Jesus was ignorant of his character, (*b*) not because He could find none other: stones would turn preachers at His bidding, but (*c*) very probably, as an example to the Church after His ascension. We find in the text:—I. That a too intimate connexion between a professing Christian and the world is injurious to the Church. II. That the hypocrite is more injurious to the Church than a non-professor—1. The world depends upon him for an opportunity; 2. Hypocrites are the leaders of the enemies after leaving Christ (Examples—Judas, Alexander the Coppersmith, &c.); 3. They have a knowledge of the failures of Christian brethren; 4. They are too near to be seen. Gold and copper cannot be distinguished when held so near as to touch the eye. III. That a feeble moral character is injurious to the Church. IV. That the world's joy and the Church's grief may often be attributed to the same cause."

*Legends of Judas Iscariot.*—Legend fills up the silence of the Gospels concerning Judas. He is said to have been a foredoomed wretch, whose mother received warning of what he would be in a dream before his birth. To avoid this, his parents enclosed him in a chest, and flung him into the sea. The sea cast him upon the shore in the domain of a king and queen, who adopted him as their own son. Malignant from his birth, he killed a foster-brother, fled to Judæa, and became a page to Pontius Pilate. He commits many monstrous crimes, is at length filled with contrition and terror, and flies to Christ for peace. Thenceforward, the account agrees with the New Testament narrative. After the betrayal, Despair comes, and offers him choice of weapons of destruction; when he choses the rope, and hangs himself. At his death, his Evil Genius seizes the broken rope, and drags him

down to the seething abyss below. At his approach, hell sends up a shout of joy; Lucifer smooths his pain-racked brow, and from his burning throne welcomes a greater sinner than himself.

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preparation for the passover

Ma. xxvi. 17—19; Lu. xxii. 7—13.

**12, 13. two,** Peter and John (*Lu.*). **meet . . water,** a wonderful sign (1) that a person is ab. to meet them; (2) that person a man; (3) that man alone; (4) that too, immediately; (5) bearing a vessel; (6) that vessel of earthenware, Gk.; (7) containing water.[a]

*Omniscience.*—"I remember hearing of a girl who went into her master's room, a room not much frequented, to steal. There was a portrait in the room; and the eyes of the portrait seemed to follow her wherever she went; and, in order that she might steal without this rebuke, she took down the portrait, and cut the eyes out. If she could have plucked out God's eye, she might have sinned without remorse. But, so long as God's eye was upon her, it was a vain thing that the eye of the portrait could follow her no more."[b]

*a* Bengel.

*b* Wilson.

**14—17. goodman,**[a] master of house. **master,** this goodman was evidently a disc. to be so addressed; and so acquiescent. **guest-chamber,** lit. "*large upper room.*" Jerusalem kept "open house" during the feast. All who could provided a room for such strangers who would join the fam. in keeping the feast. **make ready,** all was ready save the Passo. itself. **and . . disc.,** *i.e.*, the two who were sent. **found . . said,**[b] their faith must have been much strengthened by this *finding.* **cometh . . twelve,** expecting and knowing that all would be ready.

*The fruits of hospitality.*—A poor weaver who once had a loaf of bread given to him in Devizes, having acquired afterwards a fortune in Coventry, in remembrance of that event bequeathed by will a sum of money in trust, for the purpose of distributing, on the anniversary of the day, a half-penny loaf to every person in the town; and to every traveller that should pass through the town, a penny loaf. Any traveller passing the college of St. Cross, at Winchester, on knocking at the gate and making application, has a pitcher of ale and a small loaf brought out to him for his refreshment.

*a* Pr. vii. 19; Ma. xx. 11; xxiv. 43; Lu. xii. 39. "There is an emanation from the heart in genuine hospitality which cannot be described, but is immediately felt, and puts the stranger at once at his ease."

*b* Ma. xxvi. 18; Lu. xxii. 13. "No one can be such a welcome guest in the house of a friend, that he will not become a bore when he has stayed three continuous days."—*Plautus.*

the passover

the betrayal foretold

Ma. xxvi. 20; Lu. xxii. 14—18, 24—30.

**18—21. they,** the fewest number allowed was *ten;* the largest, *twenty.* **sat,** reclined. **one . . betray,** a startling announcement in the midst of the feast. Not simply "*one,*" but "*one of you.*" **sorrowful,** both that He would be betrayed, and that one of them would be the traitor. **Is it I?** Yet Peter thinks it impos. that he should *deny,* but more betray his Lord. **one . . dippeth,** even yet not specifying wh. *one.* "One of you,"—"one of the twelve that dippeth,"—then finally and decisively, (*Jo.*) "He it is, to whom I shall give a sop, when I have dipped it." **Son . . goeth,** *etc.*, (*see* Ma.).

*The self-diffidence of the Apostles.*—I. The self-diffidence of the Apostles. II. The instruction to be derived from it. Learn—1. That there is no evil which fallen man is not capable of committing; 2. That there is no person so eminent, but he has reason to distrust himself; 3. That the foreknowledge of God does not at all lessen the criminality of our acts.[a]

*God sees everything.*—He seeth things done in light, and beholdeth that which is covered with darkness; He is privy unto men's thoughts; He knew the spiteful and malicious purposes

"Of the Divine Founder of our religion, it is impossible to peruse the evangelical histories without observing how little He favoured the vanity of inquisitiveness; how much more rarely He condescended to satisfy curiosity than to relieve distress;

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and how much He desired that His followers should rather excel in goodness than knowledge." — *Dr. Samuel Johnson.*

[a] *Rev. C. Simeon.*

[b] *Sandys.*

of the scribes and pharisees, He espied Adam biting the forbidden fruit; He looked upon Cain shedding his brother's blood; He perceived the secret sins of Sodom; He understood the corruption of Gehazi, and made it manifest; He saw the double heart of Judas, who kissed his Master and betrayed Him; He beheld Siba when he falsely and traitorously accused Mephibosheth unto David. The cloaked adultery and murder which David had covered with clouds of policy could not be hidden from His eye; the lie of Ananias was written in capital letters before Him, plain to be read; the sleights and conveyances of the usurer cannot be covered with fig-tree leaves from the sight of the Almighty; there is neither bribe given nor taken but God looketh upon it; there is no treachery or treason that can be hid from Him.[b]

**the Lord's Supper**

Ma. xxvi. 26—29; Lu. xxii. 19, 20.

[a] 1 Co. xi. 23—25.

[b] "In the statement, *this* is My body, the demonstrative used by Jesus is in the form proper to the subject; agreeing with the *nature* of bread, and not with its *name*, as given previously by the writer." — *Godwin.*

[c] *Dr. Thomas.*

[d] Ge. xl. 1, 26.

[e] Ez. xxxvii. 11.

[f] Lu. viii. 11.

[g] Ma. xiii. 20—23.

[h] Ma. xiii. 38.

[i] 1 Co. x. 4.

[k] Ga. iv. 24.

[l] Re. i. 20.

22. **as . . eat**, *i.e.*, as they were eating the usual Passo. meal, Jesus instituted the Sacramental Supper.[a] **this . . body** (*see the Gk. this* is not in the same gender as *body*, hence does not agree with it, does not refer to it[b]), *i.e.*, "**this**" thing, here represented by bread, "is My body."

"*The Passover giving way to the Lord's Supper.*—I. An old Jewish festival which is binding no more. II. A new Christian festival which is to be binding to the end of time—1. Here we have a new application of bread and wine; 2. Here we have the symbolic appropriation of these elements; 3. Here we have the absorbing virtue of this act; 4. Here we have a heavenly reference from this scene; 5. Here we have a profound religiousness in the whole. Learn (1) The social genius of our religion; (2) The central theme of our religion; (3) The vital element of our religion; (4) The standing ritual of our religion."[c]

*This is My body.*—"The word for *is* denotes only *likeness* in all metaphors, and in the explanation of all symbols. 'The seven good kine *are* seven years;'[d] 'These bones *are* the house of Israel;'[e] 'The seed *is* the Word of God;'[f] 'This *is* he who hears the Word;'[g] 'The field *is* the world;'[h] 'The rock *was* Christ;'[i] 'The women *are* two covenants;'[k] 'The seven lamps *are* seven churches.'[l] Resemblance and representation are certainly implied in these and similar statements, but nothing more."

[b] *See Notes in Ma.*

[a] 1 Co. x. 16; Ex. xxiv. 8; Le. xvii. 11; He. xiii. 20; viii. 6—13.

[c] A separate grace was said, in Jewish feasts, for the bread, and for the wine:—"Blessed art Thou, O Lord our God, King of the world, who producest bread from the earth;" "Blessed art Thou, O Lord our God, King of the world, who producest the fruit of the vine."

[d] *Dr. Jacobus.*

[e] This sacrament is 'a glass for the mind, a monu-

23—25. **cup**[a] **. . thanks**,[b] a distinct thanksgiving for the bread and wine respectively.[c] **testament**, covenant. **new**, the High Priest, when he came out from the Holy of Holies, kept a feast of joy with his friends; for his coming out safe was a mark of his acceptance, else he would have perished there. At that feast they drank new wine. Our Lord may here allude to this custom, meaning that He should not sink in His work, in the great offering which He should make as our Great High Priest—and then, when His acceptance was shown by the acceptance and ingathering of all His people, He would feast with them together in His father's kingdom.[d]

*The Lord's table.*—While the American army, under the command of Washington, lay encamped in the environs of Morristown, N.J., the service of the Communion was to be administered in the Presbyterian church of that village. In the previous week, the general visited the house of the Rev. Dr. Jones, then pastor of that church, and thus accosted him: "Doctor, I understand that the Lord's Supper is to be celebrated with you next Sunday: I would learn if it accords with the Canons of your Church to

admit communicants of another denomination?" The doctor rejoined, "Most certainly. Ours is not the Presbyterian table, general, but the Lord's Table; and we hence give the Lord's invitation to all His followers of whatever name." The general replied, "I am glad of it: that is as it ought to be; but, as I was not quite sure of the fact, I thought I would ascertain it from yourself, as I propose to join with you on that occasion. Though a member of the Church of England, I have no exclusive partialities." The general was found seated with the communicants the next Sabbath.

**26. sung . . hymn,** during the feast it was usual to sing certain[a] Psalms and others[b] at the close. Between the drinking of the cup and the singing of the hymn our Lord delivered His farewell discourse,[c] and offered His intercessory prayer.[d]

*The Passover Hymn.*—I. View this hymn in light of what preceded it. May regard as praise—1. For the great deliverance signalized by the Passover; 2. For the new feast that had been instituted; 3. By the great salvation wh. it memorialized. II. In the light of what followed it—Gethsemane, Calvary, etc. All these sorrows and agonies known to Jesus. The knowledge did not hinder Him fr. praising God. In our sufferings let us remember the hymn that Jesus sang as He entered His.

*Singing.*—Praise is the believer's help in his trials, and his companion after trial. Jehoshaphat's army sang praises before the battle: "And when they began to sing and praise, the Lord fought for Israel." David sang praises in the cave (Ps. lvii. 7). Daniel, when the trap was set for his life, prayed and gave thanks three times a day, as usual; and Jesus, when He would raise Lazarus, first lift up His heart in thanks to the Father, and before He went to supper, first sang a hymn. So is praise also our solace after trial. "Music is sweetest when heard over rivers, where the echo thereof is best rebounded by the waters; and praise for pensiveness, thanks for tears, blessing God over the floods of affliction, makes the sweetest music in the ears of heaven."[e]

**27, 28. saith,** to the eleven, Judas having left (*see harmony*). **offended,** not in the mod. sense of being angry (*see* Gk.); but *stumble*, or *fall*. Having formed erroneous expectations of Messiah's kingdom,[a] they would be disappointed by what was ab. to happen. **written,**[b] and this also will be fulfilled; comp. this with His promise.[c] **go before,**[d] *i.e.*, like a shepherd.

*The last warning.*—I. Its nature—offended, scandalised, etc. II. Its subjects—all ye. III. Its object—because of me. IV. Its fulfilment—this night. V. Its ground—thus it is written. VI. Its antidote—I will go before, etc.

*Self-confidence.*—Mr. Pendleton and Mr. Saunders meeting together in the beginning of Queen Mary's reign, and speaking of the persecution which was likely to ensue, about which Saunders showed much weakness and many fears, Pendleton said to him, "What, man! there is much more cause for me to fear, than for you, inasmuch as I have a large and fat body; yet will I see the last drop of my blood melt away, and the last piece of my flesh consumed to ashes, before I will forsake Jesus Christ and His truth, which I have professed." Yet, not long after, when the hour of trial came, poor, feeble, faint-hearted Saunders, by the

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ment for the memory, a support of faith, a provocation to love, a quickening to obedience, and a signet-seal of all the mercies of God in Jesus Christ.'"—*Usher.*

*a* Pss. cxiii., cxiv.

*b* Pss. cxv.–cxviii.

*c* Jo. xiv.

*d* Jo. xvii.

"Singing is the best art and practice; it hath nothing to do with the affairs of this world, it is not for the law; neither are singers full of cares, but merry; they drive away sorrow and cares with singing."—*Luther.*

*e T. Fuller.*

"If you would arm yourself for trouble and duty, you should recount the marvellous acts of the Lord, as well as supplicate the communications of His grace."—*Melvill.*

**Peter's denial predicted**

Ma. xxvi. 31—35; Lu. xxii. 31—38; Jo. xiii. 36—38.

*a* Mk. x. 35—45.

*b* Zec. xiii. 7; *cf.* Jo. xvi. 32.

*c* Ma. xxviii. 7, 10, 16; *cf.* Jo. x. 4.

*d* Mk. xvi. 7.

"Believers live here in a perpetual state of warfare; if they are not always in the battle, they are always in the field."—*Bowes.*

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power and goodness of God, sealed the truth with his blood; while proud Pendleton played the apostate, and turned Papist.

29—31. **Peter,**[a] always forward to speak, and self-reliant. This is the third[b] time that P. declared his willingness to die with his Lord. **all . . offended,** P. does not imply that it was *likely* that they would be offended; but that if so *unlikely* a thing should happen, he would be true. **twice,** the other evang. speak generally and ref. to the *second*, or principal.[c] **thrice,** all agree that *three* denials were foretold. **vehemently,** Peter had more confidence in himself than faith in the words of Jesus (*lit.*, "If I *must* die with thee").

*Self-confidence condemned.*—"I. The wisdom of the resolution, as conceived in their own minds—1. Our blessed Saviour deserves it at our hands; 2. He also requires it at our hands. II. The folly of the resolution, as announced in their own strength—1. Not one of them was able to fulfil his word; 2. And who amongst us would be more firm than they. Learn—(1) What your duty is; (2) Where alone our strength lies."[d]

*Faith unto death.*—The following facts, illustrative of the influence exerted by the religion of Christ on the heart, and its power to rise superior to all the opposition to which it may be exposed, are chiefly condensed from the first part of Fleming's *Fulfilling of the Scripture:*—Julius Palmer, in Queen Mary's days, had life and preferment offered him if he would recant his faith in Christ. His answer was, that he had resigned his living in two places for the sake of the Gospel, and was now ready to yield his life on account of Christ. William Hunter, when urged by Bonner to recant, replied, he could only be moved by the Scriptures, for he reckoned the things of earth but dross for Christ; and when the sheriff offered him a pardon at the stake, if he would renounce his faith, he firmly rejected it. Antonius Riceto, a Venetian, was offered his life and considerable wealth if he would concede but a little, and when his son, with weeping, entreated him to do so, he answered, that he resolved to lose both children and estate for Christ. The Prince of Condé, at the massacre of Paris, when the king assured him that he should die within three days if he did not renounce his religion, told the monarch that his life and estate were in his hand, and that he would give up both rather than renounce the truth. Bradford said to his fellow-sufferer at the stake, "Be of good comfort, for we shall this night have a merry supper with the Lord." Sanders, in similar circumstances, said, "Welcome the cross of Christ, welcome everlasting life." Elizabeth Folks, embracing the stake, cried, "Farewell world, farewell faith and hope, and welcome love." Algerius, an Italian martyr, thus wrote from his prison, a little before his death, "Who would believe that in this dungeon I should find a paradise so pleasant; in a place of sorrow and death, tranquillity, and hope, and life; where others weep, I rejoice." Wishart, when in the fire which removed him from the world, exclaimed, "The flame doth torment my body, but no whit abates my spirits."

**the agony in Gethsemane**

Ma. xxvi. 36—46; Lu. xxii. 39—46.

32—34. (*See* notes on Ma.) **Gethsemane** (*oil press*), prob. so called fr. an oil press wh. was there. It was the Saviour's usual place of prayer (*Lu.*) **taketh . . Him,** into the recesses of the olive-grove, and in advance of the rest. **Peter . . John,**

[a] Ma. xxvi. 33, 34; Lu. xxii. 33, 34; Jo. xiii. 37, 38.

[b] Jo. xiii 37; Lu. xxii. 33.

[c] Mk. xiii. 35.

"The first cock-crowing is at midnight; but, inasmuch as few hear it, when the word is used generally we mean the second crowing early in the morning, before dawn. It is most likely that Peter understood this expression as only a mark of time, and therefore received it, as when it was spoken before, as merely an expression of distrust on the Lord's part; it was this solemn and circumstantial repetition of it which afterwards struck upon his mind when the sign was lit. fulfilled."—*Alford.*

[d] *Rev. C. Simeon.*

"In proportion as Peter trusted in himself, he practically renounced the grace, which is to help us in every time of need."—*R. Cecil.*

"Our very virtues, left to themselves, bear us down, like weights, to destruction."—*Gerson.*

for some reason[a] selected on other occas. when the rest were not permitted to follow Him.[b] began, the "Man of Sorrows" was now so exceeding sorrowful, that previous sorrows were as nothing to this.

*Gethsemane.*—I. Sympathy and solitude are desirable in seasons of distress. II. The relief should be sought of God which can come only from Him. III. His will should always be preferred as wisest and best. IV. Watchfulnesss and prayer are needful to safety in temptation.[c]

*Gethsemane.*—The place so named lies along the path that ascends the Mount of Olives, just beyond the small foot-bridge that crosses the brook Kedron. We found it walled in by a high and heavy stone wall, poorly plastered, which had been built in 1849 by the Latin monks. We were allowed to enter by a narrow gateway, as workmen were engaged in the enclosure at some stone-work around a well in the north-west corner. The ground had been freshly dug up, and rose bushes set out, one of which bore a solitary rose. I asked a monk for what purpose this was done. He replied, "For the mother of God." This rose was for the altar of the chapel of the Virgin near at hand. Everything is made to minister to their Romish superstitions. Even the twigs from the olive trees they are accustomed to sell to pilgrims. We found the garden wall, on measurement, to be 168 feet on the north side, and 180 feet on the west side, and 12 feet high. The olive trees are gnarled and irregular, bearing every appearance of great antiquity. One of the trunks we found to have a circumference of twenty-three feet in the middle, and thirty-six feet at the base.[d]

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*a* "They were more able than the others to sympathise with Him."—*Godwin.*

*b* Mk. v. 37; ix. 2.

"Here our Lord unites, as priest and victim, the faith of Abraham and the patience of Isaac."—*Stier.*

"Leave not off praying to God; for either praying will make thee leave off sinning, or continuing in sin will make thee desist from praying."—*Fuller.*

*c Godwin.*

*d Jacobus.*

"His soul was crucified more than His body."—*Farindon.*

**35, 36. little,** ab. a stone's throw (*Lu.*) fr. the whole company of the disc. **possible,** in accordance with moral propriety. **all . . possible,** how great then the love of God to this sinful world in that *this* being *possible* was not granted. **not . . will,**[a] as a suffering victim. **but . . wilt,** as the faithful covenant-keeping God.

*Homiletic hints.*—"To pray is the best thing we can do in the hour of temptation."[b] "God's will must be at all times dearer than our own, let it cost what it may to perfect it."[c] "Prayer is needed with watching, and watching with prayer. Both must go together. Alas, if Israel's Shepherd should not be watchful, how evil should it stand with us, from our sleep-coveting security and sloth."[d]

*Resignation.*—I once knew a case, in which the minister, whilst praying over a child apparently dying, said, "If it be Thy will, spare——" The poor mother's soul, yearning for her beloved, exclaimed, "It must be His will; I cannot bear it's." The minister stopped. To the surprise of many, the child recovered, and the mother, after almost suffering martyrdom by him while a stripling, lived to see him hanged before he was two-and-twenty! Oh! it is good to say, "Not my will, but Thine be done."[e]

*a* Ps. xl. 8; Jo. iv. 34; v. 30; vi. 38, 39; xviii. Phi. ii. 8.

"Lord, *when* Thou wilt, *where* Thou wilt, *as* Thou wilt."—*Baxter.*

"There may be dictating even in asking for spiritual blessings, when we ask for them forgetting the channel in which God ordinarily dispenses them; there is a forgetfulness of 'according to His will.'"—*Evans.*

*b Starke.*

*c Quesnel.*

*d Caustein.*

*e Kilpin.*

**37, 38. cometh,** to the three. **Peter,** to *him* esp. who had been most self-confident. This should have been a further warning. **watch . . hour,** if not *one*, how could he hope to *endure* through following hours. **enter,** some are *led*; others, *enter*—walk into—temptation. **spirit . . ready,**[a] *lit.*, "willing," Peter's especially; and the Holy Spirit ready to help his infirmity.

*a* Ro. vii. 18—23; Ga. v. 17.

"Prayer without watching is hypocrisy; and watching without prayer is presumption."—*Jay.*

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"The Christian wrestles with a body of flesh; this is to him in duty as the beast to the traveller; he cannot go his journey without it, and has much ado to go with it. If the flesh be kept high and lusty, then it is wanton and will not obey; if low, then it is weak, and soon tires. Thus the Christian rids but little ground, because he must go his weak body's pace."—*Gurnall.*

"One spot causeth a whole garment to be washed; so watching one sin makes us watch all. When the householder sees the rain come in in one place, he sets to looking through the whole roof."—*Gurnall.*

"Excess of sorrow is forgotten in sleep, that balmy blessing of nature."—*Goethe.*

*a Homilist.*

*b Barnes.*

**flesh . . weak,** his self-confidence proved to be perfect weakness. (There was doubtless an allusion also to *His* spirit, and flesh.)

*Praying and sleeping.*—The chasm which opens between the Lord and His disciples, while He prays and they sleep—1. Christ ever more wakeful, more calmed, more sure of victory; 2. The disciples ever heavier with sleep, more confused and undecided.[b]

*Watch and pray.*—A converted and emancipated slave in the vicinity of Philadelphia accosted a person thus:—"Massa, me hear you are going to study to be a minister." "Yes." "Will you let poor Tom say one thing to you?" "Yes." "Well, you know the good Master says, 'Watch and pray.' Now you may watch all the time, and if you no pray, the devil will get in. You may pray all the time, and if you no watch too, the devil will get in. But if you watch and pray all the time, the devil no get in; for it is just like the sword of God put into the hand of the angel at the entering of the garden—it turns every way. If the devil come before, it turn there; if the devil come behind, it turn there. Yes, massa, it turn every way."

**39, 40. again . . away,** to test them, and seek strength for Himself. **wist . . answer,** being drowsy, and prob. ashamed.

*Gethsemane; or the man-ward and God-ward direction of the soul in sorrow.*—I. The man-ward direction of the soul in sorrow—Urged by the social instincts of His nature, Jesus sought the presence and sympathy of His friends in this dark hour of sorrow. 1. The great frailty of man as a helper; 2. The necessary qualification of man as a helper. II. The God-ward direction of the soul in sorrow. Christ had, as all have, religious as well as social instincts, and hence He looked to God as well as to man—1. A definite object; 2. A true spirit; 3. A strengthening influence.[a]

*Grief produces drowsiness.*—Luke says, "He found them sleeping for sorrow" (xxii. 45). Multitudes of facts might be produced to show that this is in accordance with the usual effects of grief. "There is one symptom of grief," says Dr. Rush, "which is not often noticed, and that is profound sleep. I have often witnessed it, even in mothers, immediately after the death of a child. Criminals, we have been told by the keeper of Newgate, in London, often sleep soundly the night before their execution. The son of General Custine slept nine hours the night before he was led to the guillotine in Paris."[b]

**41, 42. hour,**[a] predicted, expected, worked for—come at last. **enough,** *see Gk.*[b] **sinners,** for whom He suffered and died. **let . . go,** *I*, to my doom; *you*, to fulfil my words and "be offended." **he . . hand,**[c] even now approaching.

*The past and the future.*—I. The irreparable past—"Sleep on now"—1. With respect to time; 2. With respect to preparing for temptation; 3. Opportunities of doing good do not come back; 4. This principle applies to a mis-spent youth. II. The available future—"Rise, let us be going"—1. The duty of Christian earnestness—"Rise." 2. The duty of Christian energy—"Let us be going."[d]

*Decision of Christ.*—"Every man, when acting his part upon the stage of time, has found that some of the most important events of his life depended on his decision and firmness; and that frequently he has been placed in circumstances, where the destinies

*a* Jo. vii. 30; viii. 20; xiii. 1.
*b* Mk. vii. 6; Lu. vii. 6; xv. 20; xxiv. 13.
*c* Jo. xviii. 2.
*d* "Up rose the hero,—on his piercing eye sat observation; on each glance of thought decision followed as the thunderbolt pursues the flash."—*Home.*
"We should consider, that though we are tied to the

of his future life were suspended upon the results of a single event; and when contemplating the approach of that interesting hour which was to decide his fate, his hopes and his fears have been excited to the very highest pitch; and he has felt a solicitude and an anxiety which well-nigh overwhelmed his soul, as he exclaimed 'Behold, the hour is at hand!' But though we could put together all the interesting anticipations, all the distressing and conflicting hopes and fears, all the important deeds and destinies that were ever suspended upon any hour in the world's history, they would instantly sink into insignificance, compared with the vast and eternal interests of innumerable myriads which were suspended upon the results of that hour, which our Saviour here declares was at hand."—*Marr.*

**43—45.** (*See* note on Ma. *in loc.*) **Judas . . twelve,** a black sheep even in that *little* flock. **multitude,** including "captains of temple;"[a] and a detachment of the Rom. cohort wh. garrisoned the tower of Antonia during the feast, in case of tumult;[b] and servants of high priest.[c] **swords . . staves,** and lanthorns and torches (*Jo.*). **token,** sign. **master,** repeated, emphatic.

*Christ between the helpless assailants and the helpless defenders.*—I. The assailants in their helplessness: 1. The traitor, the soldiers; 2. He grants them the might which they are allowed to have, according to the Holy Scriptures and God's providence, though it seems as derived from human laws. II. The defenders in their helplessness: 1. The sword-stroke of Peter, the fleeing disciples, the fleeing youth; 2. He grants them the might of His preserving grace.[d]

*Treachery and traitors.*—Papirius Carbo, the Roman consul, being impeached as an accomplice in the assassination of the second Africanus, one of his servants whom he had offended stole the box in which his master kept all his papers, and carried it to Licinius Crassus, who was employed to make good the indictment. Crassus was at enmity with Papirius, and these papers would probably have furnished him with ample means of gratifying his resentment; but the noble-minded Roman had such an abhorrence of this treachery, that he sent back the slave in chains, with the box unopened, saying, that he had rather let an enemy and a criminal escape unpunished, than destroy him by base and dishonourable means.

**46—49.** **one,** Peter (*Jo.*) **servant,** Malchus (*Jo.*) **ear,** the right ear (*Lu.*) **Jesus . . said,** to the multitude (*Ma.*), more esp. to the chief priests and temple officers (*Lu.*). **thief,** a violent man who might make resistance. **daily,** offering opportunity. **temple,** where, indeed, some *thieves* might be found. **took . . not,** both He and they knew the reason.[b]

*Christ betrayed and captured.*—I. How all appears in this state of things to be lost. II. How sin and Satan are thereby betrayed and captured. By His bonds are we freed.[c]

*The Church's union with Christ.*—A swarm of bees had flown from a neighbour's garden into that of Gotthold, and settled on a young tree. From this he took occasion to observe, "These visitors cannot have come over to us for nothing; and, if we please to reflect, they may give us a useful lesson, and thereby pay for their quarters. In my opinion, the device of a swarm

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chains of *fate*, there are none but rational creatures have the privilege of moving freely, and making necessity a choice; all other things are forced onward, and dragged along to their doom."—*Antoninus.*
*d Rev. F. W. Robertson.*

## the betrayal

Ma. xxvi. 47—56; Lu. xxii. 47—53; Jo. xviii. 2—12.

*a* Lu. xxii. 52.
*b* Jo. xviii. 3.
*c* Lu. xxii. 51.
Token, a *mark*. A.-S. *tacon;* Ger. *zeichen*, a mark; akin to Gk. *deiknumi;* L. *doceo*, to show.
"As a man's salutation, so is the total of his character: on nothing do we lay ourselves so open as in our manner of meeting and salutation."—*Lavater.*
Lord Brooks was so proud of his friendship with Sir Philip Sidney, that he chose for his epitaph, "Here lies Sir Philip Sidney's friend."
*d Lange.*

*a* Mk. xi. 17.
*b* Mk. xii. 18; xii. 12.
"The sea ebbs and flows; but the rock remains unmoved."—*Rutherford.*
"He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to his circumstances."—*Hume.*
*c Lange.*

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"These were stars fixed in their orb, though clouded and overspread for a time."—*Flavel.*

of bees hanging upon a branch, and with the motto, 'I will never forsake thee,' would happily represent the Christian Church and their love to Jesus. The whole swarm, as is well-known, is governed by a monarch, exercising an authority, not of coercion, but love; and so strong is the reciprocal attachment of the little honey-birds to their prince, that they quit the hive with him, and follow and never leave him. When he flies, they do the same; when he alights, they fasten to him; if he remove, they hasten after him; and if, by some accident, his wings be injured, and he fall to the ground, they fall upon and cover him, as I have seen with my own eyes."

**50–52. they,** the disc. **all,** without exception, as He had predicted (*v.* 27), and notwithstanding their protestations (*v.* 31). **forsook,**[a] left Him in the hands of His foes. **fled,** to provide for their own safety, for wh. also Jesus provided.[b] **man,** some[c] believe this to have been Mk. himself. If so, the phrase, "a certain young man," corresponds with John's mode of referring to himself,—"that other disciple." He had prob., on hearing the multitude in the street, rushed fr. his dwelling,[d] only partially dressed, and followed the crowd, by some of whom he was mistaken for one of the followers of Christ.

*Significant contrasts between Christ and His disciples.*—I. His knowledge and their ignorance: 1. His knowledge—(1) Of His approaching trials; (2) Of the desertion of His disciples; (3) Of His resurrection from the dead; (4) Of the particular denial of Peter. 2. Their ignorance. II. His power and their weakness. III. His constancy and their inconstancy: 1. His constancy—"I will go before you into Galilee:" 2. Their inconstancy—"They forsook Him after all His kindness to them."[e]

a Job xix. 13; Ps. xxxviii. 11; lxxxviii. 8; *cf.* Jo. xvi. 32.

b Jo. xviii. 8.

c *Townson, Davidson, etc.*

d Acts xii. 12.

e *Thomas.*

"How many are quite unworthy to see the light! and yet the day dawns."—*Seneca.*

**Jesus before Caiaphas**

Ma. xxvi. 57—75; Lu. xxii. 54—71; Jo. xviii. 13—27.

**53, 54.** (*See* notes on Ma. *in loc.*) **high priest,** Annas[a] first (Jo.), who sent him, bound, to Caiaphas, to whom Mk. here refers. **Peter,** John, at least, of the others, was also there.[b]

*The true Shepherd betrayed by a faithless disciple, and tried at the tribunal of a false world.*—1. By the treachery of the false one, He stands as the faithful one at the bar; 2. By the false judgment, He passes forth as the faithful.[c]

*The attractive power of Christ.*—Our world has two forces: it has one tendency to run off at a tangent from its orbit, but the sun draws it by a centripetal power and attracts it to itself, and so between the two forces it is kept in a perpetual circle. O Christian! thou wilt never walk aright, and keep in the orbit of truth, if it be not for the influence of Christ perpetually attracting thee to the centre. Thou feelest (and if thou dost not feel always, it is still there),—thou feelest an attraction between thine heart and Christ; and Christ is perpetually drawing thee to Himself, to His likeness, to His character, to His love, to His bosom, and in that way thou art kept from thy natural tendency to fly off, and to be lost in the wide fields of sin.[d]

a Lu. iii. 2; Ac. iv. 6.

b Jo. xviii. 16.

"As to be perfectly just is an attribute of the Divine nature; to be so, to the utmost of our abilities, is the glory of a man."—*Addison.*

c *Lange.*

d *Spurgeon.*

**55–59. chief priests .. witness,**[a] each and all, themselves and by their emissaries. They had to *seek;* witnesses did not come forward voluntarily. **none,** whose evidence was sufficiently conclusive, and consistent. **we heard,** *etc.*, this testimony was false; even if true, yet, fr. their view of Christ they were but the empty words of a braggart impostor. It seems to be a misrepre-

a De xix. 15; *cf.* Ps. xxvii. 12; xxxv. 11.

b Jo. ii. 19; *cf.* Ac. vi 14.

"The testimonies were not

sentation of words recorded by Jo.[b] **neither . . together,** *i.e.*, it was insufficient.

*The false judgment passed by the world upon the Lord.*—"1. The false judges who seek false witness against Him; 2. The false witnesses who contradict one another; 3. The false judgment which stamps the true praise of God as blasphemy, and represents blasphemy of God to be the judgment of God; 4. The false servants of God who abuse and make a mock of the prisoner entrusted to their guardianship."[c]

*False witnesses against Christ.*—Buxtorf, a Jewish scholar, in his Talmudic Lexicon, cites the following rabbinical testimony, admitting the subornation of false witnesses against Christ for His crucifixion, and vindicating it by law. "Against none of those guilty of death by the law are snares to be laid, except against one who has endeavoured to pervert another to idolatry and strange worship. And then it is done thus: They light a candle in an inner room, and place the witness in an outer, so that they may see him and hear his voice, without his seeing them. And so they did to the son of Satda (Mary). They placed men privately in the next room as witnesses against him in Jud (Jud or Judea), and hanged him upon the cross, on the evening of the Passover."

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equal to the requirements of the law. The insufficiency may have been sometimes in the disagreement, and sometimes in the nature, of the statements. Words spoken against the temple, if judged a capital offence by some Jews, would certainly not be so regarded by any Romans."—*Godwin.*

*c* Lange.

**60, 61. stood up,** astonished, indignant, perplexed at the silence of Jesus. **nothing,** stung by His silence,[a] and prob. hoping to find a fresh ground of accusation in His reply; as indeed, was presently the case (*v.* 62). **asked,** prefacing the question with the usual form of the oath of adjuration (*Ma.*) **Christ,** the expected Messiah. **blessed,**[b] *i.e.*, God.

*Silence of Christ.*—I. Suggestive of His perfect self-control. II. As superhuman as His speech at other times. III. Indicating His view of the court in the presence of wh. He stood: 1. Without authority—in His case; 2. Without justice; 3. Without judicial propriety. IV. Itself as striking a fulfilment of prophecy, as His words or deeds. *The high-priest's question.*—I. Unjust, making a prisoner criminate himself. II. Indicative of his suspicions; *i.e.*, that Christ was what he had asked Him.

*The power of silence.*—What a strange power there is in *silence!* How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken, which send the hot indignant blood to the face and head, if those to whom they are addressed keep silence, look on with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian-angel, is very near to them in that hour. During that pause they have made a step toward heaven or toward hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones of the earth, the mighty food for good or evil,—those who know how to keep silence when it is a pain and a grief to them; those who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their withering passage.[b]

*a* Is. liii. 7; 1 Pe. ii. 23.

*b* "Undoubtedly this is a hypocritical expression of reverence in refraining fr. the name of God, wishing as did the high priest to designate Christ's declaration blasphemy of God, of the blessed."—*Lange.* "The '*Sanctus Benedictus*' of the Rabbis is well known."—*Meyer.*

"Euripides was wont to say, silence was an answer to a wise man; but we seem to have greater occasion for it in our dealing with fools and unreasonable persons: for men of breeding and sense will be satisfied with reason and fair words."—*Plutarch*

*b Emerson.*

**62—65. I am,** or "thou hast said," *i.e.*, it is as thou hast said (*Ma*). **and . . see,** I am not only the *Messiah* who was to come, but the *Judge* who will come hereafter. **son . . man,** and

*a* Lu xxi. 27; Ma. xxiv. 30; xxv. 31; xxvi. 64

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whom you take to be *only* a man. **right hand,**[a] place of honour, armed with power and authority. **power,** *i.e.*, the power of God (*Lu.*). **clouds,** as foretold by Daniel.[b] **rent . . clothes,**[c] assumed horror and indignation. **blasphemy**[d] (*See* note on Ma. ix. 3, 4). "The question whether Jesus might be what He declared was not at all regarded."[e] **all,** the council, the Sanhedrim; the people also endorsed the verdict of the court (*Lu.*). **began,**[f] again; they had done so even bef. the trial (*Lu.*). **prophesy,** "to P. is to declare what is *unseen*, and not merely what is future."[g] The face of Christ was covered (Lu.).

*The great and marvellous spirit combat.*—1. One strove against all, and yet for all. 2. He suffered as a lamb, yet conquered as a lion. 3. He is overcome, and yet He is the victor.[h]

**66—68. Peter . . beneath,** denying his Lord; Peter's Saviour above faithful to His mission. **palace,** or hall (*Lu.*), the open court. How P. got there is descr. by Jo.[a] **maids,** the portress (*Jo.*). **denied,** with an oath (*Ma.*). **cock crew,** this was not the principal c.-c. alone ref. to by the other evangs.; Mk., who is more minute, alone mentions this.

*Christ and Peter, a contrast.*—Contrast the great opponents of Christ and the weak opponent of Peter. The difference between the confession of Christ and Peter's Galilean (Christian) dialect. Mark how the chasm which bursts apart between Christ and His disciples unites them for ever—I. The chasm which opens: Christ, the denied confessor; Peter, the positive denier. II. Peter, now an actually humble sinner; Christ, in the fullest sense, now his Saviour and Comforter. The Lord's great discourse in His deep silence. Christ's sublime silence at the world's tribunal, a prediction of His sublime speaking at the future judgment of the world.[b]

*Stand firm.*—At the critical moment in the battle of Waterloo, when every thing depended on the steadiness of the soldiery, courier after courier kept dashing into the presence of the Duke of Wellington, announcing that, unless the troops at an important point were immediately relieved or withdrawn, they must soon yield before the impetuous onsets of the French. By all of these the duke sent back the self-same, spirit-stirring message, "Stand firm!" "But we shall all perish," remonstrated the officer. "Stand firm!" again answered the iron-hearted chieftain. "You'll find us there!" rejoined the other, as he fiercely galloped away. The result proved the truth of his reply; for every man of that doomed brigade fell bravely fighting at his post.

**69—72. a maid,** the same (*Mk.*), and also another one in the porch (*Ma.*). **again,** this "again" should be omitted (*Ma.*). **denied again,** *i.e.*, the second time. **they . . by,** one man esp. (*Lu.*). **speech,** *see* note on Ma. *in loc.* **second . . crew,** all the evangs. record the c.-c. aft. *third* denial. Mk. alone descr. the c.-c. as the second (*see vv.* 29—31, and 66—68). **thought . . wept** (*see Gk*). There are many views of the words used by Mk. We find only three interpretations tenable—1. He flung himself forth—that is, involuntarily he rushed out, meeting the cock-crow as he hurried out, according to the narrative of Matthew and Luke; 2. Referring the phrase to the Word of Jesus, he threw himself into it, under the condemnation of this

[a] Da. vii. 13, 14; *cf.* Re. i. 7.

[b] 2 K. xviii. 37.

[c] Le. xxiv. 16; De. xiii. 5.

[d] *Godwin.*

[e] Ma. xxvi. 67, 68; Lu. xxii. 63, 64; *cf.* Is. l. 6; liii. 3; Ma. xxvii. 30; He. xii. 1—3.

[f] *Godwin.*

[g] *Lange.*

[h] *Lange.*

**Peter's denials**

[a] Jo. xviii. 16.

"We have reason to suspect the truth of that which is backed with rash oaths and imprecations. None but the devil's sayings need the devil's proofs."—*Henry.*

"Every lie, great or small, is the brink of a precipice, the depth of which nothing but Omniscience can fathom."—*Reade.*

"A lie should be trampled on and extinguished wherever found. I am for fumigating the atmosphere, when I suspect that falsehood, like pestilence, breathes around me."—*Carlyle.*

[b] *Lange.*

"What you keep by you, you may change and mend; but words once spoke can never be recall'd." — *Roscommon.*

"A constant governance of our speech, according to duty and reason, is a high instance and a special argument of a thoroughly

word (took it to heart) and wept. Or, 3, making the cock-crowing to be, as it were, Christ's waking call; and therefore he threw himself out of the place (as though Christ had called him) and wept. First, a rushing forth, as if he had an external goal to reach; then, a bitter sinking down into himself and weeping. The turning point between the carnal and spiritual mode of viewing the life. He hastened forth at the call; on the outside, he found the call went inwards and upwards, and he stopped and wept.[a]

*Speech a revealer.*—I. Of nationality. II. Of provincial origin. III. Of intelligence. IV. Of creed. V. Of moral character. VI. Of religious condition.

*The prince and the peasant.*—An elector of Cologne (who was likewise an archbishop) one day swearing profanely asked a peasant, who seemed to wonder, what he was so surprised at. "To hear an archbishop swear," answered the peasant. "I swear," replied the elector, "not as an archbishop, but as a prince!" "But, my lord," said the peasant, "when the prince goes to the devil, what will become of the archbishop?"

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sincere and solid goodness."—*Barrow.*

"The passion of sorrow is peculiarly distinguished as being of a tacit, uncommunicative nature. Unlike joy, it wishes not to excite kindred feelings in others—it is marked by silence; and, retiring into the scenes of privacy it weeps alone. 'Peter went out to weep.'"—*Fletcher. a Lange.*

## CHAPTER THE FIFTEENTH.

**Jesus led to Pilate**

Ma. xxvii. 1, 2 11—14; Lu. xxiii. 1—5; Jo. xviii. 28—38.

**1, 2. consultation,**[a] how to get the sentence executed.[b] **Pilate,** who, while the power of inflicting cap. punishment was invested in him, presided over a *civil* court, and could only carry out a sentence pronounced in *his* court as the penalty of crime against civil law. Hence the charge preferred *now* was a pretext to warrant P. in pronouncing sentences of death, that thus the sentence of the *other* court might be carried out. Here the priests' dif. begin. It was easy for them to find a *charge* and a *sentence* in their own court, but not so easy either to find a charge, or aft. to secure a sentence in P.'s court. **king . . Jews,** this being the new charge (*Lu.*). **thou . . it,** *i.e.*, 'I am;' as, indeed, He was, and of the whole earth.

*The World assembled to judge the Lord.*—"1. Jerusalem (the chief council); 2. Rome (Pilate); 3. The whole wide world (the soldiery)."[c]

*Injustice.*—"While Athens was governed by the thirty tyrants, Socrates the philosopher, was summoned to the senate-house, and ordered to go with some other persons, whom they named, to seize one Leon, a man of rank and fortune, whom they determined to put out of the way, that they might enjoy his estate. This commission Socrates positively refused. 'I will not willingly,' said he, 'assist in an unjust act.' Chericles sharply replied. 'Dost thou think, Socrates, to talk in this high tone, and not suffer?' 'Far from it,' replied he; 'I expect to suffer a thousand ills, but none so great as to do unjustly.'"[d]

*a* Ps. ii. 2.
*b* Jo. xviii. 31.
*c Lange.*
*d Percy.*

"Christ's silence expiated the guilt of Adam's prevarication."—*Tertullian.*

"The release of a prisoner at the Passover intimated man's release from the punishment of sin, through the atonement of Christ."—*Haring ton.*

**3—5. many things,**[a] perverting the people, forbidding tribute, claiming royalty, exciting sedition (*Lu.*). **nothing,** *lit.* "made him no further answer" (*v.* 5), the prophecy[b] fulfilled by His maintaining the dignity of innocence and an attitude of superhuman meekness. **marvelled,**[c] both at this most unusual silence, and as not knowing what to do. [Prob. it was at this point that P sent Jesus to Herod.[d]]

*a* Lu. xxiii. 1—5
*b* Is. liii. 7.
*c* Ps. lxxi. 7; *cf* Jo. xviii. 34—38.
*d* Lu. xxiii. 5—7.

"There are three kinds of silence. [Silence from

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words is good, because inordinate speaking tends to evil. Silence, or rest from desires and passions, is still better, because it promotes quietness of spirit. But the best of all is silence from unnecessary and wandering thoughts, because that is essential to internal recollection, and because it lays a foundation for a proper regulation and silence in other respects."—*Mad'e Guyon.*

*e Lange.*

*Colton.*

*Jesus condemned as Messiah, as the Christ of God.*—As Christ 1. Condemned by the chief council; 2. Given over to judgment by Pilate; 3. Mocked by the soldiery.

*Justice.*—"Carneades, whom Cicero so much dreaded, maintained that there was no such thing as justice; and he supported his theory by such sophisms as these; That the condition of men is such, that, if they had a mind to be just, they must act imprudently; and, if they have a mind to act prudently, they must be unjust; and that it follows there can be no such thing as justice, because a virtue inseparable from a folly cannot be just. Lactantius is correct, when he affirms that the heathens could not answer this sophism, and that Cicero dared not undertake it. The error was this,—the restricting the value of justice to temporal things; for to those who disbelieve a future state, or even have doubts about it, 'honesty is not always the best policy;' and it is reserved for Christians, who take into their consideration the whole existence of man, to argue clearly and consequentially on the sterling value of justice. It is well-known that Hume himself was never so much puzzled as when peremptorily asked by a lady of Bath to declare upon his honor, as a gentleman, whether he would choose his own confidential domestics from such as held his own principles, or from those who conscientiously believed the eternal truths of Revelation. He frankly decided in favor of the latter.*f*

**Pilate seeks to release Jesus**

**Barabbas demanded**

Ma. xxvii. 15–26; Lu. xxiii. 13–25; Jo. xviii. 39. 40.

6—8. **feast . . released**, this cus. was performed not *before*, but *in* the festival; all the evangs., therefore, agree that the trial took place *after* the Paschal supper, wh. began the festival. **murder**, the greater the crime, the greater the honour done to the custom. **desire . . them**, *i.e.*, release the greatest criminal in custody. "The surrender of the prisoner at the Paschal festival (probably a Passover drama to represent the atonement, for the first-born of Israel) is here a judgment of complete blind ness. Barabbas is made to represent the first-born of Israel Christ the first-born of Egypt."*a*

"If you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or those who are indifferent to you."—*Plutarch.*

*a Lange.*

*Christ punished for our sin.*—"When God appointed a surety, His Son, and charged our debts upon Him to satisfy His justice, in that God would not spare His Son the *least* degree of punishment: hereby the Lord shows a stronger love to justice than if He had damned ten thousand thousand creatures. Suppose a malefactor comes before a judge; he will not spare the malefactor, but commands satisfaction to the law: this shows that the judge loves justice. But if the judge's own son be a delinquent, and it appears before all the country that the judge will not spare him, the judge now doth more honour justice in this than condemning a thousand others. So, when the Lord shall cast many thousands into hell, there to be tormented throughout eternity, it shows that God loves justice; but when His own Son shall take our sins upon Him, and He will not spare Him, this surely declares God's love to righteousness more than if all the world should be damned."*b*

*b Ambrose.*

9—11. **will . . Jews?** Thus, if Jesus were the great criminal they asserted, and deserving of death, their desire would be granted. [It was prob. at this point that P. received a message fr. his wife.*c*] **knew . . envy**, *b*and did not in their hearts

*a* Ma. xxvii. 19.

*b* Pr. xxvii. 4.

*c* "There are no dispositions more

believe Him to be guilty of the crimes they laid to His charge. Envy of His power, goodness, popularity, etc.

*Christ justified upon His trial by hostile judges.*—1. By the judge: He seeks to free Him. 2. By the accusers and the people; their petition for the release of Barabbas reveals the bitterness of their hate. 3. By the soldiers who adorn Him with the symbols of His patience and his spiritual glory. The very mockery of truth must witness, even by its caricatures, to the glorious original.[c]

*Envy.*—I remember reading somewhere in a Grecian story of a man who killed himself through envy. His fellow-citizens had reared a statue to one of their number, who was a celebrated victor in the public games. So strong was the feeling of envy which this incited in the breast of one of the hero's rivals, that he went forth every night, in order, if possible, to destroy that monument. After repeated efforts, he moved it from its pedestal, and it fell; and in its fall it crushed him. An unintentional symbolic act was this, showing the suicidal action of envy on the soul. It is ever an element of misery, a burning coal which "comes hissing hot from hell."[d]

**12—14. what . . Jews?** he was there to administer Rom. law, not to truckle to popular clamour. **crucify,**[a] than wh. nothing less would satisfy them. This was not the punishment for blasphemy but for sedition, of wh. P. had not found Him guilty;[b] hence his *three* attempts to release Jesus (*Ma., Mk., Lu*). **what evil,** that was *the* point. P. must enter the charge and the proof, as well as the sentence in his record of the trial. **crucify,** this was the "evil" *they* did, and no answer to the question.

*The virtue of Christ.*—Dr. Blair, when concluding a public discourse, in which he had descanted with his usual eloquence on the amiability of virtue, gave utterance to the following apostrophe; "O Virtue, if thou wert embodied, all men would love thee." His colleague, the Rev. R. Walker, ascended the same pulpit on a subsequent part of the same Sabbath, and addressing the congregation, said, "My reverend friend observed in the morning, that if Virtue were embodied, all men would love her. Virtue has been embodied; but how was she treated? Did all men love her? No; she was despised and rejected of men; who, after defaming, insulting, and scourging her, led her to Calvary, where they crucified her between two thieves." The effect of this fine passage on the audience was very powerful.

**15. Pilate,** wearied, perplexed, fearing a greater tumult (*Ma*). **willing . . people,** by any means, foul if not fair. **Barabbas,** who although a murderer, was not held in such popular hatred as Jesus, thus putting a slight on their cherished custom, and in the festival it was associated with, as typical of the great deliverance of wh. it was the memorial. The prisoner whom they were pleased to regard as the greatest criminal ought have been released; and therefore Jesus, as P. suggested. But his scruples were overcome by a ref. to Cæsar (*Jo.*)

*Justice.*—I tell thee, there is nothing else but justice; one strong thing I find here below,—the just thing,—the true thing. My friend, if thou hadst all the artillery of Woolwich marching at thy back in support of an unjust thing, and infinite bonfires

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prone to envy than those of persons whose mental qualifications are inferior to their birth and rank in life; such always harbour an antipathy to merit, as a treasure in wh. they cannot share."—*Livy*

"Envy, the attendant of the empty mind."—*Pindar.*

*c Lange.*

*d Dr. Thomas.*

*a* Ac. iii. 14.

*b* Lu. xxiii. 13–16; Jo. xix. 4

Pilate's three attempts to release Jesus; *first*, Ma, xxvii. 17, 21; Mk. xv. 9; Lu. xxiii. 4; Jo. xviii. 38. *Sec.*, Ma. xxvii. 22; Mk. xv. 12; Lu. xxiii. 14. 20; Jo. xix. 4. 6. *Third*, Ma. xxvii 23; Mk. xv. 14 Lu. xxiii. 22; Jo. xix. 12, 15.

"He who fails to prevent a sin, having the power to do so, sanctions its commission."—*Seneca.*

## Jesus delivered to be crucified

Ma. xxvii. 26—30 Jo. xix. 1—3.

*Scourging*; Acc. to Rom. custom, the hands were tied to a column, and the back laid bare. The scourge was made of several thongs with a handle: they were made

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rough with bits of iron or bone, for tearing the flesh; and thus fitted it was called a *scorpion cf.* 1 K. xii. 11, 14; 2 Ch. x. 11, 14.

visibly waiting ahead of thee to blaze centuries to come for thy victory on behalf of it, I would advise thee to call "Halt!" to fling down thy *baton*, and say, "In God's name, no!" What will thy success amount to? If the thing is unjust, thou hast not succeeded, though bonfires blazed from north to south, and bells rang, editors wrote leading articles, and the just thing lay trampled out of sight to all mortal eyes, an abolished and annihilated thing.—*Carlyle.*

16—19. **soldiers**, having charge of execution. **Pretorium** the official residence of the *Prætor*, or chief magistrate. **band** Pilate's body guard. **purple**, or scarlet (*Ma.*). Term used indef. to sig. dif. shades of red. **thorns**, *see Ma.* **salute**, mockery: contemptible sport for brave soldiers. **bowing . . knees**, what they did in scorn shall presently be done by all men in truth.[a] This suffering of insult acc. to prophecy.[b]

Pretor. L. *prætor* for *præiter—præ* before; *eo, itum* to go. Pretorium oft. occurs—Ma. xxvii. 27. trans. "common-hall," "governor's house," marg. Jo. xviii. 28. trans. "hall of judgment," "Pilate's house," marg. as also 33; xix. 9; Ac. xxiii. 35, "Herod's judgment-hall; Phi. i. 13, "the palace," "Cæsar's court." Marg. It was the head-quarters of Rom. mil. commanders.

*The crown of thorns.*—When John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head a triple crown of paper, with painted devils on it. On seeing it, he said, "My Lord Jesus Christ, for my sake, wore a crown of thorns; why should not I then, for His sake, wear this light crown, be it ever so ignominious? Truly I will do it, and that willing." When it was set upon his head, the bishops said, "Now, we commit thy soul to the devil." "But I," said Huss, lifting up his eyes towards heaven, "do commit my spirit into Thy hands, O Lord Jesus Christ; to thee I commend my spirit, which Thou hast redeemed."

## Jesus is led away to be crucified

Ma. xxvii. 31—34; Lu. xxiii. 26—33; Jo. xix. 16, 17.

20, 21. **led . . out**, *see* the reason of this explained by the apostle.[a] **compel . . Simon**, *see* note on Ma. xxvii. 11—33. **Rufus**, who, with his mother, is aft. named by Paul.[b] **bear . . cross**, the whole, or part of it (*Ma.*)

*The story of the finding of the cross.*—In the year of our Lord 326, Helena, mother of Constantine the Great, when seventy-nine years of age, was induced by the warmth of her piety to visit the places rendered sacred by the Saviour's presence and sufferings. The hatred of the heathen had led them to obliterate as much as possible all traces of the memorable events which the life and death of Jesus had hallowed, and to cover Mount Calvary with stones and earth, and raise thereon a temple to the goddess Venus. A Jew, however, had treasured up what traditions he could gather, and was thus enabled to point out to Helena the spot where the Lord had been buried. The place being excavated, three crosses were found; and the title which that of Jesus bore was also found lying apart by itself. The question was, how the cross of Christ was to be distinguished from the other two. Macarius, Bishop of Jerusalem, suggested that their respective efficacy should be tried as to the working of miracles. Sick persons were brought forward, and touched by each separately. One only wrought the desired cures, and was accordingly acknowledged to be the true cross.

22, 23. **Golgotha**, Heb. for Calvary (*Lu.*), = "the place of a skull." **interpreted**, there would have been no need of this *interpretation*, if Mk. were writing for Jews. **wine . . myrrh**, a stupifying drink usually given to sufferers. It was tasted and declined (*Ma.*). He declined the wine that He might *taste* death for us.[a]

a He. xiii. 11—14; b Ro. xvi. 13. Only Mk., who wrote his Gos. in Ro., names Rufus. This undesigned coincidence confirms the testimony. See *Blunt's Veracity*, sec. 1. 14. There is an Alexander named in Ac. xix. 33; 1 Ti. i. 20. It is not known whether *this* Alex. is referred to.

Calvary was prob. a bare round spot, something in the shape of a skull; hence, perh., the idea that it was a hill.—Mt. Calvary.

*The wood of which the cross was made.*—"The cross was generally supposed to have been made of four kinds of wood, signifying the four quarters of the globe, or all mankind; it is not, however, agreed what those four kinds were, or their respective places in the cross. Some say the four incorruptible woods were the palm, the cedar, the olive, and the cypress; hence the line, 'Ligna crucis palma, cedrus, cupressus, oliva.' Instead of the palm and the olive, some claim the honour for the pine and the box; whilst others say it was made entirely of oak. (See Barradius, *in loco;* Southey's *Commonplace Book*, second series, p. 382; and his *Omniana, The Tree of Life*, p. 276). In Curzon's *Monasteries of the Levant*, we are told that the cedar was cut down by Solomon, and buried on the spot afterwards called the pool of Bethesda; that about the time of the passion of our Blessed Lord, the wood floated, and was used by the Jews for the upright parts of the cross. Amongst the titles of honour given to the Blessed Virgin in the *Ballad in commendation of our Lady*, in the old editions of Chaucer, we find—'Benigne oraunchelet of the *pine tree*.' Another account states the wood to have been the aspen, since which its leaves have never ceased trembling. It was once believed in Scotland that the dwarf birch is stunted in growth because the rods were formed of it with which Christ was scourged."[b]

24—26. **parted,**[a] all but the tunic, into four portions. **lots,** to decide who should have the first choice; then, who the second, etc. Aft. a lot was cast for the tunic (*Jo.*). **third hour,** nine o'clock a.m. (See note on Jo. *in loc.*). **accusation,** crime of wh. He was charged, and for wh. He was executed. **over,** over His head, and fixed on His cross, written in three langs. (*Jo.*). **King . . Jews,** all the evangs. give the same sense, though the form be dif.

*Title on the cross.*—"I. The nature and quality of this title. 1. Extraordinary; 2. Public; 3. Honourable; 4. Vindicating; 5. Predicting and presaging; 6. Immutable. II. What hand Divine Providence had in this matter: 1. In overruling the heart and hand of Pilate contrary to his inclinations; 2. In applying a present, public remedy to the reproaches of Christ; 3. In casting the ignominy of the Saviour's death upon the very men who ought to bear it; 4. In fixing this title to the cross when there was so great a confluence of people to take notice of it. III. Uses and improvement—1. Divine Providence often overrules the counsels and actions of the worst men to His own glory; 2. The greatest services performed to Christ undesignedly, will never be accepted or rewarded of God; 3. How shameful if Christians retract from what they have said or done on Christ's behalf." [b]

*The cross and the badge.*—The cross became the distinguishing badge of every person who joined the Crusaders, and was embroidered on the warrior's right shoulder. Bohemund, the son of Robert Guiscard, Duke of Calabria, at the preaching of the first Crusade, was besieging a castle in Terra di Lavora with Roger his uncle. No sooner did he receive the first news of it than he was seized with such a pious rage that he cut his coat of arms into pieces, and made them into crosses; and, taking one himself, he distributed the remainder among his principal officers, and set off to join the Crusaders. A similar story is told of St. Bernard, who went to Lewis to preach the second Crusade. The Pope gave

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*a* He. ii 9.

"Once a Golgotha, Calvary has ceased to be a place of skulls. Where men went once to die, they go now to live."—*Anon.*

"Adrian, at the time of his persecution of the Christians, erected a temple to Jupiter on Mount Calvary, and a temple of Adonis on the manger at Bethlehem, A.D. 142. The empress Helena built a church here about A.D. 326."—*Haydn.*

*b Timbs.*

**the crucifixion**

Ma. xxvii. 35—38
Lu. xxiii. 33—38;
Jo. xix. 18—24.

*a* Ps. xxii. 18.

"Before the criminal was usually carried the placard, expressing his crime, in black letters on white gypsum, wh. was aft. fastened over his head."

"When the Roman empire became Christian, the cross, heretofore so shameful, became the symbol of honor; it glittered on the helmets of the soldiery, was engraven on their shields, and interwoven into their banners. For an account of this revolution of feeling, and of the famous Labarum, or imperial sacred banner, on which the cross was represented

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*see Gibbon's History.*

*b Flavel.*

him some consecrated crosses to be distributed amongst the multitude; but so great was the number of those who wished to join the new expedition, that the saint soon found that he had not nearly sufficient. He, therefore, cut his garment into small crosses, and gave them to all who asked him. The different European nations were distinguished by crosses of various colours; and the cross soon became, and has continued, the badge of nearly every order of knighthood.

**Jesus is reviled on the cross**

Ma. xxvii. 39—44; Lu. xxiii. 35—37; 39—43; Jo. xix. 25—27.

*a* Mk. xiv. 58.

*b Godwin.*

*c* Ro. iii. 3; 2 Ti. ii. 13.

**27—32. robbers,** "prob. companions of Barabbas, and suffered the punishment fr. wh. he was exempted." **fulfilled,** not writing for Jews, Mk. has but few refs. to fulfilment of Scripture. **ah . . days,** all to false charge made bef. the Sanhedrim.[a] **save thyself,** "they desired the evidence of self-seeking power, despising the higher evidence of self-sacrificing love."[b] **saved others,** a glorious admission. While they were mocking, He was dying to save *them.* **himself . . save,** by saving His life in *their* lower sense, He would indeed have lost it in *His* higher sense. **King . . Israel,** so-called. **see[c] . . believe,** how much they had already seen without believing.

*The significance of the cross.*—Tacitus reports, that though the amber ring among the Romans was of no value, yet, after the emperor began to wear it, it began to be in great esteem: it was the only fashion amongst them. So our Saviour has borne His cross, and was borne upon it. We should esteem it more highly than many of us do, and bear it daily in remembrance of Him.

**darkness—death of Jesus**

Ma. xxvii. 45—50; Lu. xxiii. 44—46; Jo. xix. 28—30.

*a* Am. viii. 9. "A heavenly brightness in the night had marked the time of the Saviour's birth; and now an earthly darkness in the day marked the time of His death."—*Godwin.*

*b* Ps. xxii. 1; xlii. 9.

*c* Ps. lxix. 21.

*d* Ps. xxii. 15.

*e* Ac. iii. 1.

*f Anon*

*g Spurgeon.*

**33—37. sixth,** twelve o'clock, noon. **darkness,** supernatural, symbol of sin and sorrow.[a] **ninth,** three o'clock p.m. **Eloi,** *etc.,*[b] *see* note in Ma. **said,** in scorn and contempt. **Elias,** being Jews, they expected Elijah to appear with the Messiah. **and,** Jesus having said "I thirst," (*Jo.*). **vinegar,**[c] light sour wine. After receiving the wine, Jesus said, "It is finished"[d] (*Jo.*). **let alone,** *lit.* "suffer it,"—"that will do." **ghost,** or, "breathed His last." Jesus died ab. three o'clock (*v.* 33), the hour of prayer and of the evening sacrifice.[e]

*Miracles at the Crucifixion* (*see* Ma. xxvii. 45—54.)—The death of Christ—I. By what it was immediately preceded: 1. Natural darkness—(1) Its duration, (2) Its extent; 2. Spiritual darkness—(1) The meaning of this mysterious cry, (2) The strange manner in which it was misapprehended. II. The remarkable occurrences by which it was followed: 1. Rending of the veil; 2. Convulsion of the earth; 3. Opening of the graves. III. The effect which these prodigies produced. "Truly this was the Son of God."[f]

*Christ our Saviour.*—"I had a friend, who, standing by the side of a piece of frozen water, saw a young lad in it, and sprang upon the ice in order to save him. After clutching the boy, he held him in his hands, and cried out, 'Here he is! here he is? I have saved him!' But, just as he caught hold of the boy, he sank himself, and his body was not found for some time afterwards, when he was quite dead. Oh! it is so with Jesus. My soul was drowned. From heaven's high portals, He saw me sinking in the depth of Hell. He plunged in to rescue me."[g]

**the rent vail**

Ma. xxvii. 51—56; Lu. xxiii. 45, 47—49.

**38—41. vail** (*Ma., Lu.*) symbolising the end of Judaism, and throwing open the most holy place to all.[a] **centurion** (comp. Gk, in Mk. with that of other evangs). Mk. uses the Latin

term. **saw . . cried,** and saw also the attendant phenomena (*Ma*). **women** (*see note* on Ma. and Jo.) mother of Jesus not named here: prob. bec. Jo. had by this time led her away;[b] or bec. Mk. names those only who had followed Him fr. Galilee (*v.* 41).

*Prodigies attending the crucifixion* (*see* Matt. xxvii. 50—54). —**I.** The wonderful event here referred to. II. The prodigies by which His death was attended—1. The darkness that overspread the land; 2. The veil of the temple rent; 3. The rending of the rocks; 4. The opening of the graves, and the rising of the dead. III. The effect which these prodigies produced. "Now when the centurion," etc. This testimony coming from such a quarter, was—1. Most important; 2. Exceedingly reasonable.

**42, 43. even,** towards six o'clock, when the Sabbath would commence, and when it would be unlawful to take the body fr. the cross. **preparation,** time naturally devoted to *preparing* for the Sabbath. All work was usually stopped at three o'clock. The day bef. the Sab. was called "fore-Sabbath," and *parascene* or preparation. **Arimathea** (*see Ma.*). **counsellor,** he was also a disc. (*Ma., Jo.*) as well as a member of the Sanhedrim (*Lu.*). **went . . boldly,** this his position enabled him to do.

*Moral courage.*—A great deal of talent is lost in the world for the want of a little courage. Every day sends to their graves a number of obscure men, who have only remained in obscurity because their timidity has prevented them from making a first effort; and who, if they could have been induced to begin, would in all probability have gone great lengths in the career of fame. The fact is, that to do anything in this world worth doing, we must not stand back shivering and thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success afterwards; but at present a man waits, and doubts, and consults his brother and his particular friends, till one fine day he finds that he is sixty years of age; that he has lost so much time in consulting his first cousins and particular friends that he has no more time to follow their advice.[a]

**44—47. marvelled,** doubted. **centurion,** who had charge of the execution. **knew,** and could doubt no longer (*see* Jo.). **gave . . Joseph,** wh. P. might be the less reluctant to do seeing that he was a member of the counsel. **bought . . linen,** he was a *rich* man (*Ma.*). **sepulchre,** the property of Joseph (*Ma.*), and in a garden (*Jo.*). Nicodemus took part in this burial (*Jo.*). **rolled . . stone,** one stone suf. large, therefore heavy;[a] called, technically, "the roller." **saw . . laid,** wh. accs. for their going direct to the spot aft.

*Burial of Christ.*—"There is another fact which was never denied either; and that is, that *Christ was buried:* no one ever doubted that, no one ever denied that, no one ever controverted that. He was buried, however, in a particular manner, just as he died in a particular manner. The sepulchre of Christ was an aperture in a rock, a hole in a rock—a cavity hewn out of a natural rock. So there was no approaching the sepulchre of

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a He. ix. 8.
b Jo. xix. 26.
"As to the opening of the graves, this wonder was designed both to adorn the resurrection of Christ, and to give a specimen or pledge of our resurrection, which also is to be in virtue of His."—*Flavel.*

**the burial of Jesus**

Ma. xxvii. 57—61. Lu. xxiii. 50—56. Jo. xix. 31—42.

"Josephus mentions a decree of the emperor Augustus, which exempted the Jews from appearing in law courts, not only on the Sabbath, but also during the preparation for that day, from the ninth hour or three o'clock. The Jews, however, seem to have begun the preparation time on a feast day (as here the Passover) at noon."—*Jacobus.*

a *Sydney Smith.*

a Mk. xvi. 3.
"A grave, wherever found, preaches a short and pithy sermon to the soul."—*Hawthorn.*

b *Dr. Beaumont.*
"The fear, lest His body should be stolen, the guarding and sealing of the sepulchre bespake both their folly and their infidelity; inasmuch as they were found capa-

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Christ but by the mouth of it there was no undermining it; there was no sapping and mining it, by which the corpse might have been abstracted, by which it might have been taken away some other way than the way it was put in; there was no way of the body getting out of the grave but by the way it got in, namely, by the mouth of the sepulchre. But the mouth of the sepulchre was shut up, sealed up, fortified with a great stone rolled against its mouth. The stone was sealed with the royal arms, the imperial signet was attached to the stone, the sepulchre of Christ was hermetically sealed; so that it was supposed it could never be infringed upon, never could be violated; and to make it still more inviolable, it was guarded by Rome's veteran legions. It was never denied, then, that Christ was buried."[b]

## CHAPTER THE SIXTEENTH.

**the resurrection of Jesus**

Ma. xxviii. 2—4.

**the women at the sepulchre**

Ma. xxviii. 1. Lu. xxiv. 1—3. Jo. xx. 1, 2.

**1, 2. past,** *i.e.*, the third day, including—accord. to cust.—the day of the crucifixion. **Mary . . Salome,**[a] only two named by Ma. They might be ignorant of the guard, and of the spices brought by Nicodemus. **anoint,** finish the embalming wh. was began at the burial. **morning,** strictly "when the sun was risen." The early hour a proof of their earnest affection.

*The deserted sepulchre.*—I. What they did—1. When they came; 2. The purpose for which they came. II. What they said—1. This question was natural; 2. The event showed that it was needless. III. What they beheld—"They saw a young man," etc.—1. His designation; 2. The position he occupied; 3. The raiment he wore. IV. What they heard. 1. The tidings announced; 2. The command they received. V. What they felt—1. They trembled; 2. They were amazed; 3. The effect which their terror and astonishment produced. There was speed on the one hand, and silence on the other.[b]

*Christ, the Resurrection.*—Christ is the Resurrection; therefore its source and spring, its author and finisher, in a sense in which no other can be. When He emerged from the tomb on the morning of the great world's Sabbath, He brought life and immortality with Him, by which the pearls of the deep sea, before awaiting the plunge of the diver, the treasures, before lying in the dark mine, where by Him seized and brought up to the light of day. Life and immortality were brought to light by the Gospel; and with this knowledge in our minds we seem to stand by the Saviour's broken sepulchre just as a man stands upon the shelving brink of the precipice from which some friendly hand has snatched him, shuddering as he thinks of the awful death that he has only just escaped. Look, and see the place where the Lord lay, and tremble—but rejoice with trembling. Is the stone there yet? If it is, if the stone is not yet rolled away, if the grave-stones and spices yet shroud and embalm the corpse, then let the darkness come and blot out the sun, and bid a long, long good-night to all the world's hopes of life, for existence is a feverish dream, and death shall be its ghastly but its welcome end. "But now *is* Christ risen from the dead, and become the first-fruits of them that slept."[c]

**3, 4. who . . roll,** their affectionate zeal had overlooked this difficulty. They seem not to have known of the guard and

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lie of sealing the tomb of that person, at whose command they had seen with their own eyes the dead raised up from the grave."—*Hilary.*

a Mk. xv. 40, 47; Jo. xix. 25.

"He whose heart is not excited upon the spot which a martyr has sanctified by his sufferings, or at the grave of one who has largely benefited mankind, must be more inferior to the multitude in his moral, than he can possibly be raised above them in his intellectual, nature."—*Southey.*

b *Anon.*

c *W. M. Punshon.*

"The soul lives out of itself in the object of its affection; and it is there chiefly to be found."—*Augustine.*

a Mk xxvii. 60—61.

**the seal.**[a] **looked,** more closely. **saw,** to their great surprise.

*The stone rolled away.*—Prospective difficulties in the path of duty persons often find removed, when they come to the place of meeting them. This may be inferred—I. From the experience of God's people. II. From the promises of God.[b]

*Who shall roll us away the stone?*—I. This is an inquiry which may be addressed to those who have never received Christ in their hearts, but whose hearts are closed and sealed against the truth. Such an obstruction is ignorance—a stone enclosing a grave. Such also is unbelief—self-conceit—earthly-mindedness—prejudice. II. Apply this inquiry to the difficulties the sincere Christian meets in communion with God, whether in private or public worship. III. The inquiry is suitable in contemplation of the difficulties which beset the attempt to spread abroad the Gospel of Christ. IV. Apply the question to the general resurrection. The resurrection of Christ is a cause efficient and meritorious of the resurrection of His saints.

*Mary's perplexity.*—It much perplexed Mary how she should roll away the tomb-stone, and so purchase the sight of her beloved Master; but He that has given His angels charge over His children, that they hurt not their foot against a stone, sent a message from heaven, to roll back that huge stone for her. Even as a loving father, when he carries his little child to the town, will let him alone to walk in the plain and fair way; but when he comes to slippery paths he takes him by the hand, and in dirty passages bears him in his arms, and when he comes to a stile, he gently lifts him over; so God, our Heavenly Father, uses His dear children. If they endeavour to go as far as they may in the ways of His commandments, so fast as they can in the way to the celestial Jerusalem, He will assist them in danger, and help them over stiles of discouragements; take away all rubs of offence, remove all blocks and hindrances in their passage, and the very great stone parting Christ and them, even whilst they least think of it, shall be rolled away.[c]

**5—8. entering,** *i.e.*, two of them. Mary M. having returned (*Jo.*). **young man,** angel (or angels, *Lu.*) having that appearance. **affrighted,** naturally. **be . . affrighted,** there had been more reason for alarm had they found what they sought. **he . . here,**[a] this he proves by pointing to "the place." **Peter,** a special message from the poor broken-hearted man. What a Sabbath must *he* have passed. His hope dead and buried, now revived by the resurrection and message of Christ. **Galilee,** as He had promised.[b] **quickly,** overwhelmed by fear, hope, joy. **fled,** in haste to tell the news. **trembled,** etc., should be, "for trembling and amazement had possession of them."

*And Peter.*—I. Tell Peter, although he has sinned so grievously. It was heartless, repeated, public, wilful. II. Tell Peter, for he has wept. God's anger against His children ceases with the commencement of their penitence. III. Tell Peter, for he has suffered. His thoughts were God's chastening rod. IV. Tell Peter he is dear to Christ. Sin can grieve Christ, cause Him to withdraw, wound and disfigure us, but it cannot alter His love. V. Tell Peter, for he is your brother. They had sinned. Have not we denied our Lord?[c]

***Christ our Friend, suggests an alphabet for friendship.***—He is

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"Such was the world of the Apostles' message—that the stone *was* rolled away, that the riddle of death *was* solved; and hearts unnumbered welcomed the tidings, and expanded themselves to it, as flowers, shut through some dreary night, unfold themselves to the warmth and the light of returning day." —*Trench.*

*b Rev. G. A. Calhoun.*

*c Boys.*

"Why, Joseph and Nicodemus had brought 'an hundred pound weight of myrrh and aloes,' and wrapped them with the body of Jesus! Was not this enough? Pardon them if they overdo their part. Cordial love thinks all is not done, that should be, unless itself be at the doing." — *Bishop Hacket.*

**angels in the sepulchre**

Ma. xxviii. 5—7; Lu. xxiv. 4—8.

**the women meet Jesus**

Ma. xxviii. 8—10; Lu. xxiv. 9—11.

*a* Ps. lxxi. 20.

*b* Ma. xxviii. 7; Mk. xiv. 28.

*c Stems and Twigs.*

*d J. Bate.*

"The heavenly messengers are nowhere described, as appearing, before now, thus habit-

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ed; they did so appear afterwards. Ac. i. 10; Re. iii. 4."—*Bengel.*

An affectionate Friend; a bountiful and beneficent Friend; a constant and comforting Friend; a decided Friend; an everlasting Friend; a faithful Friend; a gracious Friend; a holy Friend; an interceding Friend; a just Friend; a kind Friend; a loving Friend; a merciful Friend; a near Friend; an omniscient and omnipresent Friend; a patient and powerful Friend; a quiet Friend; a righteous Friend; a saving and sympathising Friend; a trustworthy and truthful Friend; an unparalleled Friend; a virtuous Friend; a wonderful Friend; a yearning Friend; a zealous Friend.[d]

**Mary Magdalene meets Jesus**

*Jo.* xx. 11—18.

Bef. closing his hist. Mk. gives a partial summary of our Lord's appearance for a special purpose; hence this recapitulation is not connected with what immediately precedes. Some have thought that this conclusion of the Gos. is by a dif. writer, wh. there is no evidence to show.

9—11. **early,** directly the day began. **first day,** following the Sabbath (our Saturday) on the morning of the day we now call Sunday—the Lord's Day. **first . . Mary M.,** (*Ma., Jo.*) she had prob. gone forward a little in advance of the other two, then returned with the tidings, and then hurried back to see what had become of her Lord. At first she saw only the open tomb, and then returned. (The other women now came and saw the angels.) Mary M. then came back to the tomb, and saw first the angel, and then her Lord Himself. Now she returned with joy. **wept,** they were in deep despondency. **believed not,** to them her words were "as idle tales" (*Lu.*).

*Christ's appearance to Mary Magdalene.*—I. Notice the manifestations which Jesus gave of Himself after His resurrection from the dead. They were—1. Early; 2. Numerous; 3. Indubitable. II. Inquire, Why He appeared first to Mary Magdalene in particular?—1. To display the exceeding riches of His grace; 2. To reward her pious assiduity; 3. To give encouragement to all future penitents to the end of time"[a]

*Note on the remainder of this Gospel.*—"The opinion of those who have examined and are best able to weigh the evidence concerning it is, that, for some unexplained reason, the original Gospel of St. Mark, as possessed by the primitive Church, ended abruptly with the words 'for they were afraid,' *v.* 8: that, during apostolic times, and by apostolic and inspired men, the general compendium of the events of the resurrection, with which the present Gospel concludes, was added. It is, as the reader of the Greek may observe, not in the style of St. Mark, containing many words and expressions which the Evangelist never elsewhere uses. But it has all the marks and the authority of a contemporary record; and it contains several particulars not otherwise told us. It is remarkable that in our oldest manuscript, now in the Vatican Library at Rome, the writer left a space for this passage at the end of this Gospel; an occurrence not found in that manuscript at the end of any other Gospel; but, having left the space, he determined not to fill it up."[b]

[a] *Rev. C. Simeon.*

[b] *Alford.*

"The seventh day is ended; the Lord was buried; a return is made to the first day; the Lord is raised. The Lord's resurrection promised us an eternal day, and did consecrate unto us the Lord's day."—*Augustine.*

**appearance to two disciples**

*Lu* xxiv. 13—35.

12—14. **after,** in the evening of the same day. **appeared,** should be "was manifested." **walked,** towards Emmaus (*Lu.*) **residue,** rest of the number, in Jerusalem. **afterwards,** still later on the same day. **eleven** (*lit.* "the eleven themselves"). so called = the body of the apostles, but, as Thomas was not present, there were only *ten* (Lu. Jo.). **upbraided,** reproved, rebuked. **believed . . them,** first the women, and aft. the two.

**Jesus appears to the Apostles. Thomas absent**

*Appearances of Christ after the resurrection.*—"Besides the three appearances of Christ to disciples on the first day, mentioned by St. Mark, two others are recorded,—one by St. Matthew to the

two companions of Mary Magdalene; and one by St. Luke and St. Paul, to the apostle Peter. (6) After these five, St. John relates two more,—one to the eleven apostles in Jerusalem a week afterwards, (7) and one to five apostles and others, at a later time, by the Lake of Galilee. (8) St. Matthew and St. Paul recorded the appointed meeting at a mountain in Galilee, which was subsequent to what is noticed by St. John, as the third to the apostles. (9) An appearance to James, probably the brother of our Lord, is mentioned by St. Paul; and His last appearance at Bethany, before His ascension, is related by St. Luke, and is referred to by St. Mark and St. Paul. (10) St. Luke states that on many occasions he conversed with the apostles (Acts i. 3). To these ten appearances of Jesus Christ, St. Paul adds the appearance to himself, as of the same character, and for the same purpose (1 Cor. ix. 1; xv. 8). The apostles did not leave Jerusalem for Galilee till the Passover was over, and they returned before the next festival, the Pentecost."[a]

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Lu. xxiv. 36—49 Jo. xx. 19—23.

Upbraid, te charge with something wrong. A.-S., *upgebredan*, to cry out against, *up*, and *gebredan*, Ice. *bregda*, to charge, reproach.

[a] *Godwin.*

**15—18. go,** *etc.*, this command *may* have been given here as well as aft. on the Mt. in Galilee (*Ma*). **preach,** announce, declare, publish. **Gospel** (*see intro*). **every creature,** *lit.*, as in Ro. viii. 22, "the whole creation," all mankind, Jew and Gentile. **believeth,** *i.e.*, the Gospel. **baptized.** "If it is proper always to interpret the words of Christ according to the verbal usage and ritualistic practice of after ages, then this statement must be understood of the rite of baptism, but not otherwise."[a]

*The Divine ultimatum.*—Do we stumble at these solemn words? Why should we? An agriculturist says practically, "Go ye into all the world, and say to every creature that there is a particular season for sowing seed: he that believeth shall be saved—shall have a harvest; he that believeth not shall be lost—shall have no harvest." There is thus a Gospel of agriculture; why not a Gospel of salvation? Men's disbelief of God will damn them in farming; why not in religion? Does God speak decisively in the one case, and hesitatingly in the other? There must be a climacteric point—a point of saving or damning—in all the declarations of God, because He has spoken the ultimate word on all the subjects which He has disclosed. The truth upon any matter, high or low, is the point of salvation or damnation.[b]

*The decrees.*—A person in the lower ranks, at Lochwinnoch, in Scotland, whose life and practice had not been consistent with that of a genuine Christian, was nevertheless a great speculator on the high points of divinity. This unhallowed humour stuck to him on his death-bed, and he was wont to perplex and puzzle himself and his visitors with knotty questions on the Divine *decrees*, and such other topics. Thomas Orr, a person of very different character, was sitting at his bedside, endeavouring to turn his attention to what more immediatly concerned him:—"Ah, William," said he, "this is the *decree* you have at present to do with,—HE THAT BELIEVETH SHALL BE SAVED; HE THAT BELIEVETH NOT SHALL BE DAMNED."—*Our marching orders.*—"I hope," says Mr. Knill of Petersburg, in a letter, "the subject of devoting ourselves and our children to God and to His service, will be more thought of, and more acted upon, than it has been hitherto. I am more and more convinced, that if St. Paul had ever preached from, 'Go ye into all the world, and preach the Gospel to every creature,' he would have laid great stress on the word 'go.' On

[a] *Godwin.*

[a] "The term sign is general, denoting anything first known, by means of which something else is known (Ma. xvi. 3; xxiv. 3; Lu. ii. 12, 34; Ac. ii. 22; 2 Co. xii. 12). The miracles of Christ are never called signs by Mk. They were not the only, nor the principal proofs of the Divine authority of our Lord. There is no reason for taking these promises as referring exclusively or especially to miraculous powers." — *Godwin.*

[b] *Dr. Parker.* "When the Christian Church comes to recognise more truly the obligation imposed upon it by the original command of its Founder, which, having never been recalled or abrogated, can never be obsolete, will awaken another energy of its apostolic office and character, that has been witnessed in many later ages, in the most noble work

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of piety and charity combined; and thereby begin to discharge an inalienable duty, in furthering the clear design of the Gospel, and perhaps also the consummation of prophecy."—*Davison.*

**the ascension**

Lu. xxiv. 50—53.

*a* Ac. ii. 32; Ep. iv. 10; vi. 9; Col. iv. 1; 1 Ti. iii. 16; He. vi. 19; vii. 1; ix. 12—21.

*b* Ac. i. 9—12.

*c* 1 Co. iii. 5—7.

*d* Jo. xiv. 10.

*e Anon.*

"Christ must not pass *à deliciis ad delicias*; first Mt. Calvary must be ascended, then Tabor and Olivet. He must taste of the gall of His passion; then, after, He shall taste the honeycomb of the sweetness of exaltation."—*Bishop Brownrig.*

"Lord, give us strength to do what Thou dost command; and then command whatsoever pleaseth Thee."—*Augustine.*

your peril do not substitute another word for 'go.' Preach is a good word. Direct is a good word. Collect is a good word. Give is a good word. They are all important in their places, and cannot be dispensed with. The Lord bless and prosper those who are so engaged, but still lay the stress on the word 'go;' for 'how can they hear without a preacher, and how can they preach except they be sent?' Six hundred millions of the human race are perishing, and there are perhaps thirty among all the Christians in Britain, who are at this moment preparing to 'go.' Alas! my hand shakes, and my heart trembles. 'Is this thy kindness to thy friend!'"

**19, 20. after . . spoken,** after discourses recorded by *Ma.* and *Lu.* **he . . up,**[a] fr. the Mt. of Olives.[b] **right hand,** place of honour, power, authority. **they went,** aft. the promise of the Spirit was fulfilled. **every where,** wherever they went, as they were commanded, among all nations, beginning at Jerusalem. **working . . them,** without wh. their labour had been in vain.[c] **confirming,** and thus fulfilling His promise.[d] **following,** *lit.* "the signs that followed." **Amen,** *Be it so!* A solemn declaration of the truth of the record.

*The ascension of Christ.*—"I. The Period—1. He upbraided His disciples with their unbelief and hardness of heart; 2. He said unto them, 'Go ye into all the world,' &c.; 3. Christ also comforted them by the promise of a miraculous influence, with which they should be invested. II. The manner—1. The ascension of Christ was accomplished by His own eternal power; 2. It was publicly witnessed by His disciples; 3. It was hailed with transport by ministering angels. III. His subsequent situation, 'He sat on the right hand of God.'—1. The honour and dignity to which our Saviour is exalted; 2. The rule and government with which He is invested; 3. The tranquillity and happiness of which He is possessed."[e]

*Early successes of the Gospel.*—Arnobius, a heathen philosopher, who became a Christian, speaking of the power which the Christian faith had over the minds of men, says, "Who would not believe it, when he sees in how short a time it has conquered so great knowledge? Orators, grammarians, rhetoricians, lawyers, physicians, and philosophers, have thrown up those opinions which but a little before they held, and have embraced the doctrines of the Gospel!" "Though but of yesterday," said Tertullian, "yet have we filled your cities, islands, castles, corporations, councils, your armies themselves, your tribes, companies, the palace, the senate, and courts of justice; only your temples have we left you free."

END OF VOL. 3.

THE

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## *A COLLECTION OF NOTES,*

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MINISTERS, BIBLE STUDENTS, AND SUNDAY-SCHOOL TEACHERS.

By JAMES COMPER GRAY,

AUTHOR OF "TOPICS FOR TEACHERS," "THE CLASS AND THE DESK," ETC.

VOL. II.

Containing the Gospels according to St. Luke and St. John.

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# THE GOSPEL ACCORDING TO ST. LUKE.

# Introduction.

**1. The Author, Luke** (Λουκᾶς, Lucas, an abbrev. of Lucanus), was said (*Eusebius*, *Jerome*) to have been born at Antioch, in Syria, perh. fr. identifying him with Lucius (Ac. xiii. 1). He is descr. as a physician (Col. iv. 10—14), and is ref. to in Phil. 24 and 2 Ti. iv. 11. Beyond these three passages we have no certain acc. of him. From these passages also, as well as fr. the use of first pers. pln. in some places (as Ac. xvi. 10), he seems to have been a companion of St. Paul. Tradition (*Epiphan.*, *Theophylact*, *Euthymius*, *etc.*) asserts that he was one of the Seventy (Lu. x. 1), but this is refuted by his preface, where he dist. betw. himself and eye-witnesses. As his Gospel alone contains the acc. of their miss. this may acc. for the trad. It is also said (*Greg. Naz.*) that he suffered martyrdom; while, "the gen. report is that he died a nat. death" (*Alford*). After the death of St. Paul he is said to have gone to Achaia, and subsequently to have retired to Africa, and there preached the Gospel (*Pinnock*). **2. Time.** His Gospel was written *before* he wrote the Acts (Ac. i. 1), wh. bk. is assumed (*Alford*) to have been pub. two yrs. aft. Paul's arrival at Rome (Ac. xxviii. 30), *i.e.* in the spring of A.D. 63 (*Wieseler*). From various data it is argued that the Gospel was written not *bef.* A.D. 50, or *aft.* A.D. 58 (*Alford*). *Wordsworth* says A.D. 53, but others (as *Papias*, *Irenæus*) consider it to have been written ab. A.D. 63, 64. **3. Place.** Subject of much controv. Some say Achaia and Bœotia, where, while trav. with Paul, he collected materials (*Jerome*, *Alford*); others (*Macknight*) sup. it to have been finished in Cæsarea, while Paul was in prison there; but some (*Mill*, *Wetstein*, *etc.*) fix upon Alexandria, or (as *Lardner*) upon Greece. **4. Genuineness.** While by some rationalistic commentators exception has been taken to the first two caps., its genuineness has been almost unanimously admitted. Most of the fathers (*Irenæus*, *Origen*, *Tertullian*, *Eusebius*, *Jerome*, *etc.*) so regard it (*see* also *Bp. Marsh*, *Lect. II.* 74). **5. Language.** Greek; preface, pure and classical. Somewhat tinged with Hebraisms. "It is prob. that Lu. was desc. fr. heathen ancestors, and passed through Judaism to Christianity" (*Litton*). **6. Design.** Primarily intended for one Theophilus (i. 1—4), it was "designed for the gen. use of Christians, whether Jews or Gentiles; and subordinately to this gen. purpose, for those readers whose acquaintance with Jewish customs and places was suf. to enable them to dispense with those elucidations of them wh. Mk. and Jo. have given, but wh. are not found in Ma. and Lu." (*Alford*). **7. Peculiarities.** "Being a physician, his descr. of diseases, and his accs. of cures wrought by the Saviour and His Apostles, have more of technical definitions than the other Gospels" (*Angus*). The foll. are the principal facts and circumstances mentioned by St. Lu.—Birth of Jo. Bap. (i. 5—25, 57—66), the Rom. census (ii. 1—4), incidents at Christ's birth (4—7), shepherds (8—20), Simeon and Anna (21—28), Christ with the doctors (39—42), widow's son at Nain (vii. 11—17), good Samaritan (x. 25—37), barren fig-tree (xiii. 6—10), woman restored (11—17), dropsical man (xiv. 1—6), prodigal son (xv. 11—32), Dives and Lazarus (xvi. 19—31), ten lepers (xvii. 13—19), Pharisee and the publican (xviii. 9—14). Lu. is careful to dis. betw. ordinary diseases and demoniacal possession; representing Satan as an agent fr. *without* in the former, and energising fr. *within* in the latter. Thenceforth the Gks. became familiar with the true doctrine of the cause of evil, and with the relation of the powers of darkness to God,—a subject on wh. they had in vain sought for illumination fr. their schools of philosophy.—*Wordsworth.*

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1. Appears to the women ..... xxiv. 1-12
2. To two others and Simon ..... 13-35
3. To the rest ..... 36-45

xi. The Ascension.

1. Preliminary instructions ..... 46-49
2. He is carried up ..... 50-53

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## CHAPTER THE FIRST.

**preface addressed to one Theophilus**

**1—4. Forasmuch,** Lu. begins by giving his reasons for composing this Gospel. Would that all writers could adduce reasons equally good. **many,**[a] honest perhaps, but lacking authority, ability, inspiration. Prob. these were persons who, having charge of churches, had drawn up summaries of Apostolic preaching. **to . . order,** *Gk.* draw up, arrange. **declaration,** *Gk.* digest. **surely believed,** generally received as well authenticated facts. **they . . eye-witnesses,** as the Apostles and others had been in some cases fr. the *beginning.*[b] **seemed,** a matter of clear, undoubted duty. **having,** *etc.*, lit. "having traced down." **order,** "not especial chronological accuracy,"[c] but "of classifying the events."[d] **excellent,**[e] courteous epithet or official title. **Theophilus**[f] (= *friend of God*), prob. some illustrious but unknown Christian.[g] **That . . know,** Lu. states the *purpose*, as well as the *reason*.

*The most excellent Theophilus.*—I. Human titles have a peculiar significance when applied to religious men. Many called "excellent," this "friend of God" was "most excellent." II. Religious men may be illustrious, yet little known. III. Titled believers few in number[h]—*one* Theophilus. IV. Well to have a good name—"Theophilus;" better to deserve it—"most excellent." V. Such excellence has its marks: 1. Anxious to know things of Christ fr. beginning; 2. to know their certainty. VI. Such excellence has its advantages: 1. approval of God—such friendship is not one-sided; 2. approval of highest order of men—Luke; 3. the honour of having an authentic and inspired hist. of Christ dedicated to Him; 4. His name thus rescued fr. utter oblivion.

*The Gospel acc. to St. Luke in India.*—Mr. Hill, missionary at Berhampore, on one occasion distributed a number of trâcts. He further states, "I had reserved a Gospel of Luke to use on the way, if occasion should require; but a man followed me, and constrained me to give it to him, by pleading my promise on the past night. When he had received it, he took hold of my horse-reins, and said, 'Sir, I will not let you depart, until I have some clue to the meaning of the book, otherwise it will be useless to me when you are gone.—Here, sir, what is this Mungal Somachar?' 'Good news.'—'What is this Luke?' 'Luke is the man's name who wrote this book.'—'Kurtrick—what is that?' 'Written; and the whole sentence means, the Gospel written by Luke.'—'Who was Luke?' 'He was a man acquainted with all which the Lord Jesus Christ did and said on earth, with the reason of Christ's coming into the world, and with the manner of His death; and these are the things contained in this book.' 'That will do, sir; now, I shall understand what I read.' I left him, and prayed that the Lord would give him understanding."

**Zacharias and Elisabeth**

**5—7. Herod**[a] (*see* Ma. ii. 1), an Idumæan, called "*the Great.*" **course,**[b] daily service. **Abia,** or Abijah.[c] **wife . . Aaron,** showing that, both on his father's and mother's side, Jo. was of the priestly line. **Elisabeth** (= lit. "*God her oath*," *q.d.* worshipper of God). **righteous,**[d] approved by God, esteemed by

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**a** Ma. and Mk. not alluded to. *Origen, Augustine, Wordsworth.* There were many apocryphal gospels, *Irenæus. Wordsworth* thinks the use made by Lu. of ἐπεχείρησαν (see Ac. ix. 29; xix. 13) seems to sugg. a silent censure.

**b** Jo. xv. 27; He. ii. 3; 1 Pe. v. 1; 2 Pe. i. 16; 1 Jo. i. 1.

**c** *Alford.*

**d** *Van Doren.*

**e** Ac. xi. 4.

**f** "The idea of the name being not a proper, but a *feigned* one, designating 'those who loved God,' is far-fetched and improbable." — *Alford.*

**g** Ac. i. 1; *cf.* 1 Co. i. 26.

**h** 1 Co. i. 26.

"Luke had no authority to suppress these other gospels; nor doth he reprehand, or calumniate them; but he writes the truth simply, and leaves it to outwear falsehood; and so it hath." — *Dr. Donne.*

**a** The first k. of Judah who was not of Jewish ex-

men.[e] "God brings forth His chosen instruments fr. pious parents."[f] **walking**, all. to daily life. **commandments**, moral precepts. **ordinances**, ceremonial rites. **barren . . years**, two facts that would destroy any hope of offspring. (*See* cases of Isaac, Samson, Samuel,[g] etc.)

*Zacharias.*—I. A good man living under a bad government. II. A good man retaining his rectitude amid corrupting influences. III. A good priest among a degenerate priesthood. IV. A good man, finding favour with God, in a good wife—a true "help-meet." V. A good man and wife, serving God carefully, fr. day to day, in the evening of life. VI. A good man and wife, with a great drawback to their happiness—no child.

*An aged saint.*—The son of Crabbe gives, in the biography of the poet, a brief scene in the last days of Wesley: "At Lowestoft, one evening, all adjourned to a dissenting chapel, to hear the venerable John Wesley on one of the last of his peregrinations. He was exceedingly old and infirm, and was attended, almost supported, in the pulpit by a young minister on each side. The chapel was crowded to suffocation. In the course of the sermon he repeated, though with an application of his own, the lines from 'Anacreon:'—

> "'Oft am I by woman told,
> Poor Anacreon! thou grow'st old;
> See, thine hairs are falling all;
> Poor Anacreon! how they fall!
> Whether I grow old or no,
> By these signs I do not know;
> By this I need not to be told
> 'Tis time to LIVE, if I grow old!'

"My father was much struck by his reverend appearance and cheerful air, and the beautiful cadence he gave to these lines; and, after the service, he was introduced to the patriarch, who received him with benevolent politeness."[h]

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traction; in him, therefore, the sceptre had departed fr. Judah; *cf.* Ge. xlix. 10.

*b* There was a *daily* service in the temple, but the priests officiated in weekly *turns* or *courses*: hence the term denotes the class who so officiated.

*c* The eighth of the twenty-four classes of priests instituted by David; *cf.* 2 Ch. xxiv. 10.

*d* 1 Co. i. 30; Phi. iii. 9; *cf.* Ge. vi. 1; 1 K. ix. 4; 2 K. xx. 3; Pr. xx. 9; Ecc. vii. 20.

*e* Ro. xiv. 18.

*f Bengel.*

*g* Ge. xvii. 17; Jud. xiii. 3; 1 S. i. 5.

*h Dr. Stevens.*

**an angel appears to Zacharias**

**8—12. while . . office**, the office owned of God till abolished by "the great High-priest of our profession." **before God**, in holy place of temple. **custom**,[a] duty. **incense**,[b] the ingredients of wh. were carefully selected and prepared.[c] **multitude, it** was therefore a solemn day, perh. the Sabbath.[d] **people . . without**, "while we pray without, Christ offers intercession above 'within the veil.'"[e] **angel**, Gabriel (*v.* 19). **right side**,[f] place of honour and authority.[g] **altar**, made of acacia, 44-in. high, and 24-in. sq., stood in holy place, betw. candlestick and shewbread. **troubled**,[h] knowing not as yet whether he came in wrath or mercy. **fear**, fr. consciousness of his imperfections.

*a* Incense was burnt on the altar at morn. and even. sacrifice. Ex. xxx. 7, 8.

*b* Re. viii. 3, 4.

*c* Ex. xxx. 34.

*d Bengel.*

*e Jacobus.*

*f* Acc. to *Western*, "the south side." Mk. xvi. 5; Jo. xxi. 6; Ps. cx. 1; 1 K. ii. 19.

*g* Would be "esteemed a favourable omen by Gks. and Romans."—*Van Doren.*

*The unexpected and wonderful vision.*—I. When was it? During the discharge of duty—ill. shepherds, fishermen of Galilee, Matt. sitting at the receipt of custom, etc. II. Where was it?—"Before God"—in the temple. Many have seen visions with the inner eye in the house of God—visions of peace, joy, hope—"The open heavens around me shine," etc. III. What was it? Angel, messenger fr. God, standing, etc. (ill. by ref. to angelic visits—Eden, etc.) IV. What effect did it produce? trouble, fear. How many of us would look on such a vision unmoved, while our conscience imagined the purpose?

***Blessing in duty.***—"How often hast thou found thyself, at the

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[a] "He who served in the *Master's* presence, was astonished at the presence of one of His *servants*." —*Van Doren.*

[b] *Gurnall.*

entrance into a duty, becalmed, as a ship, which, at first setting sail, hath hardly wind to swell its sails while under the shore and shadow of the trees, but meets a fresh gale of wind when got into the open sea? Yea, didst thou never launch out to duty as the Apostles to sea, when the wind in thy face, as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the Christian does often go up the hill towards duty with a heavy heart because he can as yet have no sight of him. Turn not, therefore, back, but go on with courage: he may be nearer than thou thinkest. 'In that same hour,' saith Christ, 'it shall be given unto you.'"[b]

**the birth of John announced**

**13—17. fear not,**[a] I come in mercy to tell good news. **prayer,** his great and official prayer was that the expected Messiah might come. **and,** in addition to the fulfilment of *that* prayer, this also shall be granted. **son,** a great blessing if a child of God also. **John,**[b] fr. the Heb. *Johanan* (= whom *Jehovah bestows*). **joy . . gladness,** *grief* would be the lot of many if they knew the future of their children. **rejoice . . birth,** at the birth itself (*v.* 58), but esp. at the life that followed. **great,**[c] in holiness and usefulness. **drink,**[d] special abstinence enjoined, lest the strange utterances of the Spirit should be taken by the thoughtless for the ravings of intemperance.[e] **many, not all. turn,** by his call to repentance. **he,** *i.e.* John. **before,** as a herald. **him,** *i.e.* Jesus Christ. **spirit,** the like dauntless spirit of reform. **hearts,** fountains of affection and wisdom. **fathers,** fit trainers of youth. **disobedient,**[f] the Jews had become so. **wisdom,** knowledge and faith of the covenant. **prepared, to** receive the instructions of Christ.

*John the forerunner of Jesus.*—I. His character: 1. He came "in the spirit and power of Elijah," whom he closely resembled—(1) In the endowments of his mind; (2) In the habits of his life; (3) In the exercise of his ministry; 2. He is said to be "great in the sight of the Lord." II. His office: 1. This was peculiar to himself; 2. But similar to his is the office of every minister. Observe: 1. How great a person Christ must be; 2. How important must be the knowledge of Him.[g]

*A doubter convinced.*—Athenagoras, a famous Athenian philosopher in the second century, not only doubted the truth of the Christian religion, but was determined to write against it. However, upon an intimate inquiry into the facts on which it was supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of its evidence, and turned his designed invective into an elaborate apology, which is still in existence.

[a] "The first address fr. heaven in the opening dawn of the N. Test."—*Bengel.*

[b] See *Wilkinson's "Personal Names in the Bible,"* 357.

[c] Lu. vii. 28.

[d] "We must not on this ground imagine that the worship of God consists in abstinence fr. wine—only let all practise temperance." —*Calvin.*

[e] Ac. ii. 13; Ep. v. 18.

[f] Mal. iv. 4—6; Iii. 3—6.

[g] *Rev. C. Simeon.*

"Carry God, whilst thou livest, in the chariot of thy zealous soul; and thou shalt not want His 'chariot and horses of fire,' to attend thee, when thou diest." — *Bishop Gauden.*

**Zacharias struck with dumbness**

**18—20. whereby,**[a] by what sign? Was not that angel a sign? **for,** he forgets in his perturbation that nothing is too hard for God. **Gabriel** (= *man of God*), of whom Z. must have read.[b] **stand . . God,** the God of truth, who also can do all things. **sent,** though an angel, acted not of his own will. **A** high commission, **glad tidings,** including birth of Jo., and advent of Messiah. **dumb,** the organ that had uttered the doubt was paralysed. Some think he became deaf also (*v.* 62).

[a] See Abraham, Ro. iv. 17, 18.

[b] Da. viii. 16. "It was the same angel, and he came on the same

until, chastisements of God's people end when their object is accomp.

*Difficulties in the way of faith.*—I. Physical difficulties in this case—and in many others ill. by ref. to Bible events. II. Mental difficulties arising from the weakness, and the pride of intellect. Reason of faith itself, not seen; subject to be believed not capable of being squared to reason. III. Moral difficulties. Hardness of heart. Influence of habit, etc. *The punishment of unbelief.*—I. Prompt. took effect at once. It is often delayed, or progressive. Finds out men gradually like other sins. II. Distinctive. Related to the sin. The tongue (*see* note supra) silenced. III. Apparent—1. To Z. himself, who could not attribute his dumbness to accident, etc.; 2. To the people.

*Influence of doubts on others.*—"I once told my congregation that I had passed through a season of doubt and fear. One of my elders said to me, 'Sir, I am sorry you told the people that. Just suppose you had been swearing or stealing, you would not have told them of it?' 'No,' I answered, 'that would be a terrible thing.' 'Well,' replied he, 'I don't think it is much worse than disbelieving God; and, if you go and tell the people that, you set them a bad example.' And he was right. It is not for the leader in any cause to doubt the success of the enterprise."[c]

**21—23. long,** so much longer than the usual half-an-hour. **speak,** to pronounce the blessing was not *his* duty. Prob. "in explanation of his long delay" is meant. **beckoned,** made signs. **days,** *etc.*, week of service.[a] **house,** to meditate on what he had seen and heard; and await the issue.

*Expectation and realisation.*—I. On the part of Zacharias. 1. What he expected—a *sign*, but probably not *such* a sign; 2. What he received—deprivation of speech. II. On the part of the people: 1. What they expected—not only the priest's return, but some explanation of his delay; 2. What they beheld—a silent gesticulating old man.

*Progress of faith and sight.*—A little boy was walking with his father through a piece of woods at night; and they were lighted on their way by the glimmer of a lantern. The boy, who was carrying the lantern, complained to his father that the light shone but a short distance ahead; and he requested his father to turn back, because he could not see the way better. His father told him to proceed as far as he could see the way, and the light would continue to shine in advance of him.

**24, 25. hid herself,** "modesty ever the fruit of piety;"[a] "to avoid defilement;"[b] "that she might devote herself more uninterruptedly to exercises of devotion and thankfulness."[c] **saying,** this not so much the reason for the *hiding*, as the statement of her thankful state of mind. **reproach,**[d] barrenness regarded by Jews as a result of sin.[e]

*Light at eventide.*—An aged woman's joy; caused by—I. The creation of a new hope; II. Deliverance fr. reproach, rescue of character fr. the imputation of moral delinquency; III. Recognition of special favour of God; IV. Marked by modesty, and continued observance of ceremonial duty, and fervent piety.

*Religion renews youth.*—Jason asked Medea, whose magic arts he had proved to be remarkable, to take some years of his life

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business."—*Bengel.*

"His name would recal that message wh. this very angel delivered to Daniel, concerning the Messiah."—*Jacobus.*

*c Spurgeon*

"This loss of speech was a kind of medicine to Zacharias, lest he should have swollen with pride, because of the predicted greatness of his son."—*Bengel.*

**Zacharias leaves the temple**

*a* Mr. Greswell, by much elaborate calculation, has made it probable, but only as one out of several alternatives, that this week was Tisri, 18—25 = Sept. 3—Oct. 6 of 6 B.C.

"In the hearing of mysteries, keep thy tongue quiet. Five words cost Zacharias forty weeks' silence."—*F. Quarles.*

*a Van Doren.*
*b Lightfoot.*
*c Kuinoel.*
*d* Ge. xxx. 23; 1 S. i. 6; Is. liv. 1, 5.
*e* That there should be no sterility was among the blessings promised to the Jews (Ex. xxiii. 26; De. vii. 14). *Sons* were esp. desired both to perpetuate a man's lineage, and ex-

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courage the hope of becoming parent of Messiah. Hence it is that Jewish hist. contains so many illus. of the wish for children; and accs. of strange expedients for procuring them (Ge. xxi. 6, 7; xxv. 21; xxx. 1—4, 16, 17; De. xxv. 5, 6; Jud. xi. 37.

and give them to his then aged father. She consented to add years to the father's life, but refused to shorten his. She sacrificed to the gods, then wrought a mighty enchantment, filling her caldron with magic herbs, heads of crows and owls, the entrails of a wolf, and remnants of other things tenacious of life. Then she cut the throat of the old man Æson, who was laid beside her on a bed of herbs, and poured into his mouth and his wounds the juices of her caldron. When he had imbibed them, his beard and hair laid off their whiteness, and resumed the blackness of youth; the signs of age were gone; his veins were full of blood, his limbs of vigour and robustness. Æson is amazed at the change, and remembers that such as he now is he was forty years before. Religion has a greater than Medea's power to renew the aged. It gives perpetual youth.

### the angel Gabriel appears to Mary

[a] Is. vii. 14.

[b] Ma. i. 16, 18—25; ii. 13—15, 19—23; xiii. 55; Lu. ii. 4, 5, 16, 27, 33. Alive when Jesus was 12ys old. (Lu. ii. 41—51); prob. dead before He began His ministry. Mary would not, at the crucifixion, have been entrusted to Jo. (Jo. xix. 26, 27), if Jos. had been living then. He was prob. older than Mary. Many worthless legends extant concerning him.

[c] *Bengel.*

[d] Ps. cxxxii. 11.

[e] Ac. vii. 46; Ge. vi. 8; xxxix. 4.

**26—29. sixth month,** *i.e.*, aft. E. had been *hid* "five months." **Gabriel,** same angel still employed. **Nazareth,** (*see* notes on Ma. ii. 23). **virgin,** as predicted.[a] **espoused** (*see* note on Ma. i. 18), betrothed. **Joseph,**[b] a carpenter of Nazareth. "Designed to act as guardian both of Mary and of her offspring."[c] **David,** fr. whom He was to be descended.[d] Mary's desc. fr. D. implied (*v.* 32). **hail,** rejoice. **favoured,**[e] graciously accepted; or much graced. **troubled,** by both the sight and the words. **manner,** meaning, or drift of the salutation.

*The Virgin Mary.*—I. The unconscious subject of prophecy. II. The subject of special Divine favour. III. The subject of an angel's mission. IV. The subject of a good man's thoughtful love. V. The subject of selecting grace among the women of her time. VI. The subject of the world's present wonder and joy.

*A Christian's possessions.*—A gentleman one day took an acquaintance upon the leads of his house to show him the extent of his possessions. Waving his hand about, "There," says he, "that is my estate." Then pointing to a great distance on one side, "Do you see that farm?" "Yes." "Well, that is mine." Pointing again to the other side, "Do you see that house?" "Yes." "Well, that also belongs to me." Then said his friend, "Do you see that little village out yonder?" "Yes." "Well, there lives a poor woman in that village who can say more than all this." "Ah! what can she say?" "Why, she can say, 'Christ is mine.'" He looked confounded, and said no more.

### the birth of Jesus announced

[a] In the chapel of the Lat. convent at Nazareth is shown the scene of the Annunciation. A flight of fifteen steps leads down to the shrine. Beneath the altar is a marble slab, a cross on wh. marks the spot where the angel stood. On the left

**30, 31. thou . . favour,** a poor virgin of an obscure town. **Jesus** (*see* Ma. i. 25), Saviour.

*The annunciation.*—I. The mother's blessing declared: 1. Pronounced at once to restore her mind, and prepare her to listen calmly to what followed; 2. The blessing itself stated her relation to God—"highly favoured;" 3. Her relation to other daughters of Eve—blessed "*among* women." II. The Son's name announced—Jesus—Saviour: 1. Why He saves—God's appointment; 2. How He saves—by His death; 3. Whom He saves—penitent, believing sinners; 4. To what end He saves—from sin here; to heaven for ever. Man's good, and God's glory.

*Our Lady's house at Loretto.*—"Most people have heard of Loretto, the 'Nazareth of Italy,' and its 'Santa Casa,' the 'Holy house,' in which the virgin lived, and (as is attested by the same inscription as that at Nazareth) received the angel Gabriel. This

house—so says the tradition—once stood over the vestibule in front of the grotto. But when evil days came, and infidels triumphed over Christian arms and Christian piety, it was conveyed by angels, first to the heights above Fiume in Dalmatia, then to the plain, and finally to the hill, of Loretto. There it now stands, the most frequented sanctuary of Christendom, daily thronged with crowds of pilgrims. It is not necessary to show that there is not a shadow of historic testimony for this so-called miracle; indeed, we have not the slightest hint in the writings of historian, monk, or pilgrim from the earliest time to the fifteenth century that there ever was a house at all on this spot. In the fifteenth century the story first began to be circulated, and it was definitely related and authenticated in a Bull of Leo X., 1518. The probable origin of this most incredible of ecclesiastical legends is well stated by Dean Stanley. 'Nazareth was taken by Sultan Khalil in 1291, when he stormed the last refuge of the Crusaders in the neighbouring city of Acre. From that time, not Nazareth only, but the whole of Palestine, was closed to the devotions of Europe. The Crusaders were expelled from Asia, and in Europe the spirit of the Crusades was extinct. But the natural longing to see the scenes of the events of the Sacred History—the superstitious craving to win for prayer the favour of consecrated localities—did not expire with the Crusades. Can we wonder that, under such circumstances, there should have arisen the feeling, the desire, the belief, that if Mahomet could not go to the mountain, the mountain must come to Mahomet?' The house of Loretto is the petrifaction, so to speak, of the 'last sigh of the Crusades.'" [a]

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is a column, fr. behind wh. the angel is said to have issued. On the right of the altar a narrow rock-hewn staircase leads up to the 'Virgin Mary's kitchen,' a low rude cave. Such is the Lat. 'Holy Grotto' of Nazareth."—*Porter, Hd. Bk. for Syria*, 344.

*a Dr. Porter.*

"A wicked angel came to Eve, in order that through her man might be separated from God; a good angel came to Mary that through her God might be united to man."—*Fulgentius.*

**32, 33. great,**[a] in nature, offices, words, deeds, life, death, history. **son .. Highest,**[b] (*Gk.*) the *most high* God. **throne,**[c] kingdom. **father David,** a hint of Mary's desc. **reign .. Jacob,** the king of the Jews and of all Israelites indeed. **kingdom,**[d] universal, eternal, spiritual.

*Messiah's greatness.*—I. Greatness personal—"He shall," etc. II. Greatness acknowledged—"He shall be called"—by men, and angels, and His Father. III. Greatness essential and peculiar—"son of the Highest"—divine nature. IV. Greatness royal—"throne," etc. V. Greatness administrative—"reign." VI. Greatness perpetual—"no end."

*An apparent contradiction explained.*—*Cf* Lu. i. 33 with 1 Co. xv. 24.—"The first text refers to that kingdom which is righteousness, and peace, and joy: of this there shall be no end. The second text relates to the mode of administering His kingdom, which mode will cease when all the objects of His love have been gathered into the region of the full enjoyment of it." [e]

*Julian the Apostate.*—The Roman Emperor Julian, a determined enemy of Christianity, was mortally wounded in a war with the Persians. In this condition, we are told that he filled his hand with blood, and casting it into the air, said, "O Galilean! Thou hast conquered." During this expedition, one of Julian's followers asked a Christian of Antioch, "what the carpenter's son was doing?" "The Maker of the world," replied the Christian, "whom you call the carpenter's son, is employed in making a coffin for the emperor." In a few days after, news came to Antioch of Julian's death.

*a* Ma. xii. 42.

*b* He. i. 2—8. Plurality of persons in Godhead a cardinal truth (Ge. i. 26; xix. 24). Taught in O. T. (Ps. ii. 7; lxxii. 1; lxxxix. 27). Holy Spirit (Is. xlviii. 16). Three persons (Ps. xxxiii 6. Traditions floated fr. Church to heathen (*Plato's Timæus*, Brahma, Vishnu, Schiva, of *Hindoos*). Equality of Trinity denied by Arius, A.D. 320; Servetus, 1531.—*Whitby.* Priestly taught the H. Ghost a mere attribute of God.—*Van Doren.*

*c* 2 S. vii. 11, 12, Is. ix. 6, 7.

*d* Da. vii. 14, 27; Mi. iv. 7.

*e Dr. Cumming.*

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34—37. **said Mary**, having recovered fr. her fear; yet full of wonder. **How . . be**, a most natural, and womanly question. **Holy Ghost**, *etc.*, as easy this strange birth of the second Adam, as the creation of the first. **son of God**[a] (*see* Ma. iv. 3), "a name *never used by any one*, but the *Lord Himself*."[b] **cousin**, *Gk.*, kinswoman. Hence Jo. and Jesus were kinsmen. **For**, *etc.*,[c] this would tend to allay any rising doubt. Nor more strange for Mary—a virgin; than for aged Elisabeth, to become a mother.

*The angel's message to Mary.*—Consider: I. The honour promised her. But here a question arises, Why should the Messiah be born in this way?—1. That He might not be involved in Adam's guilt; 2. That He might not partake of Adam's corruption; 3. That the Scriptures might be fulfilled in Him. II. Her acceptance of it—1. Her faith in the promise; 2. Her submission to the appointment; 3. Her gratitude for the favour. Learn: (1) How God fulfils His promises; (2) How we ought to receive them.[d]

38—40. **Mary**, *etc.*,[e] **her strong faith will accept the situation**; and face all the world's contumely, and Joseph's suspicions. **departed**,[f] his commission having been performed. **days**,[g] in 3 or 4 weeks (*cf. vv.* 56, 57, with 26). **hill country**,[d] "*the mountains*" of Jos. xv. 48. **city . . Juda**, *Gk.* "the city Juta" or Juttah.[e] **saluted**, "The ss. of the saints and those of the ungodly altogether dif."[f] Mary's the more cordial and significant fr. what she had recently heard.

*Holy acquiescence in the Divine will.*—I. Mary's self-abasement. "Behold, etc." I am nothing but a handmaiden, a servant. Am content with being the Lord's handmaiden. II. Mary's resignation. "Be it," etc. God's Word was her law. III. The angel's content. "He departed," etc. His mission completed. He had no trouble through unbelief, etc. *Practical cheerfulness.*—I. Mary, the depositary of a great secret, concerning herself and her cousin. II. Mary, an earnest believer concerning Elis. III. Mary, a bearer of good news. IV. Mary, cheerfully recognising another's good fortune; without boasting of her own superior fortune. *Reasons for submission to the will of God.*—I. The sovereignty of God. The sovereignty of God is that of a father. Whatever we have, it is God's more than ours. He never resigns His right to anything He entrusts us with. II. The righteousness and justice of God. He does all things right. III. The mercy and goodness of God. He does all things well. IV. The all-sufficiency of God. He is a Fountain ever full: if He takes one blessing, He can give a hundred. V. The unchangeableness of God.—*Dr. Beaumont.*

*Submission.*—This is the soul's real and practical acknowledgment of the Supreme Majesty, its homage to its Maker, its self-dedication, than which nothing more suits the state of a creature, or the spirit of a saint. It is that by which the blessed soul becomes, in its own sense, a consecrated thing, a devoted thing, sacred to God; its very life and whole being referred and made over to Him.—*J. Howe.*

41, 42. **filled**, *etc.*, without this how could Elisabeth have given Mary the salutation of *v.* 42? **spake**, but not one word ab. her own case. **loud voice**, a contrast to the usual low sad tone in wh. Orientals speak. **blessed . . women**, not *above*[e] but *among*. This salutation not an act of religious worship.

[a] Mk. i. 1; Ro. i. 4.

[b] *Van Doren.* "His miraculous birth is here spoken of as the natural, but by no means the only reason, why He, who had no human father, should receive the name of the Son of God."—*Lange.*

[c] Ge. xviii. 14.

[d] *Rev. C. Simeon.*

**Mary's visit to Elisabeth**

[e] Ps. cxvi. 16; cxix. 38.

[f] "Contrast Mary's faith with Eve's unbelief. By the one came the fall, by the other the salvation."—*Jacobus.*

[g] "But meanwhile the events of Ma. i. 18—25 had occ. As a betrothed virgin she could not travel; but now she goes in 'haste,' etc."—*Alford, q.v. Bengel* is of opinion that Ma. i. 18—21 comes in after Mary's return fr. Elis., see *v.* 56.

[d] Judæa, to the extent of five-sixths, is barren and hilly; hence 38 mt. cities of Judah are named (Jos. xv. 48—60).

[e] Jos. xv. 55; xxi. 16. "A city of the priests S. of Hebron. Now called *Yutta.* — *Porter's Hd. Bk. for Syria*, 58.

[f] *Bengel*

**the prophecy of Elisabeth**

[g] Jo v. 24. The festival of the Immaculate Con

*Elisabeth and Mary.*—I. John's early recognition of Christ, a type of the fact that babes now unborn will be blessed in Him. II. The blessing of the Spirit followed by ascription of praise to Christ. Elis. blessed the unborn Saviour. III. Those whom God has specially blessed, willing to acknowledge even the superior favour of others.

*Learned women.*—In Elizabeth's reign the learned languages formed the essential part of a lady's education. Sir Anthony Cooke, the tutor of Edward VI., had his four daughters so carefully instructed, that they became proficients in literature; but not the less celebrated as mothers of families, conducting their households with admirable discretion. Katherine, who became Lady Killigrew, wrote Latin hexameters and pentameters. Mildred, the wife of Lord Burleigh, is described by Roger Ascham as the best Greek scholar among the young women of England, Lady Jane Grey always excepted. Anne, the mother of Lord Bacon, was distinguished both as a linguist and theologian. She corresponded in Greek with Bishop Jewell, and translated his *Apologiæ* from the Latin so correctly, that neither he nor Archbishop Parker could detect any error.[b]

**43—45. whence . . me,** Elisabeth, the wife of a priest, would prob. be in better worldly circumstances than Mary. **mother . . Lord,**[a] she could only know this by the Spirit's teaching.[b] **babe leaped,** "Mysterious effects of sympathy."[c] **believed,** in contrast to Zacharias. **performance,** not one promise to believers "has ever, will ever, can ever fail."

*Holy humility.*—"Whence is this to me?" The more wonderful—I. Because Elisabeth was of superior station. II. Because as the elder woman she had a claim for respect. III. The prospect of her own high honour might have fostered pride—would not any average mother be proud if she knew of a certainty that her infant would be of the world's very greatest men? IV. Because she does not seem to have had any special intimation, till perhaps now, of Mary's blessedness.

*Humility and worth.*—A farmer went with his son into a wheat-field to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down, I am sure, cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing, while this that hung its head so modestly is full of the most beautiful grain."

**46—48. soul,**[a] whole inner being. **magnify,**[b] extol, praise. **Saviour,** saving her fr. oblivion as the mother of Messiah; esp. the author of human salvation. **low estate,**[c] humble condition. **blessed,**[d] blessed through her, all nations would think of her with respectful affection.

"*Appropriation.*—'My Saviour.' I. The plea of the penitent. II. The song of the saved. III. The staff of the prodigal. IV. The anthem of heaven."[e]

*Giving and selling.*—Once there was a poor woman who greatly desired a bunch of grapes from the king's conservatory for her sick child. She took half a crown, and went to the king's gardener, and tried to purchase the grapes, but was rudely repulsed. A

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ception (on Dec. 8) appointed in 1389, observed by Rom. Ca. in honour of V. Mary's having been conceived and born immaculate, or without original sin! In 1617, Paul V. forbade anyone to oppose this dogma; so also did Greg XV. & Alex. VII. (*Hénault*). Dec. 8, 1854, the Pope declared this dogma to be an art. of faith; and charged with heresy those who should oppose it! *b J. Johnson.*

*a* Jo. xiii. 13.

*b* "Elis. recognised the truth of the incarnation."—*Jacobus.* "How can an unborn child be called *Lord*, if not Divine?"-*Olshausen.* "She acknowledges both His Divinity and humanity. Before born she openly rejoices to submit to His sceptre."—*Van Doren.*

*c Alford.* Rabbis assert, that the joy of mothers at the escape at the Red Sea, caused their unborn offspring to leap for joy.—*Lightfoot.*

**the prophecy of Mary**

*a* 1 S. ii. 1—10.

Magnify, *to make great.* L. *magnifico.* The *Magnificat*, or Song of the V. Mary, is so called fr. the first word of it in the Lat. Vulgate.

*b* Ps. xxxv. 9; Ha. iii. 18.

**Handmaid,** a

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*maid*, or servant, that waits at *hand*.

*e* Ps. cxxxvi. 23.

*d* Ge. xvii. 1.

*e Stems and Twigs.*

second effort, with more money, met like results. It happened that the king's daughter heard the angry words of the gardener, and the crying of the woman, and inquired into the matter. When the poor woman had told her story, the princess said, "My dear woman, you were mistaken. My father is not a merchant, but a king; his business is not to *sell*, but to *give*:" whereupon she plucked the bunch from the vine, and gently dropped it into the woman's apron. So the woman obtained as a free gift what the labour of many days and nights had proved unable to procure her.

*a* Ps. lxxi. 21; cxxvi. 2, 3; Ep. iii. 20.

Might, *power*. A.-S. *meaht, miht*; Goth. *mahts*; Ger. *macht*.

Holy, lit. *whole, healthy*; perfect in a moral sense. A.-S. *halig—hal*, sound, whole.

*b* Ps. cxi. 9.

*c* "Mary claims no worship to herself, but sets God bef. her as the only object of worship."—*Jacobus.*

*d* Ge. xvii. 7; Ex. xx. 6; Ps. ciii. 17.

*e Rev. C. Simeon.*

*f Spurgeon.*

**49, 50. mighty,**[a] the mighty God, the Almighty. **great things,** honouring her among women. **holy,**[b] perfect, pure, etc. **name,** "all by wh. Jehovah *reveals* Himself to men." Hallowed be His name.[c] **mercy,**[d] all. to God's relation to the church through the Abrahamic covenant. **from,** *i.e.* fr. age to age to end of time.

*The Virgin's song of praise.*—I. The grounds of her joy. II. The expressions of it. Here we behold a mixture of admiration, gratitude, and joy. Learn—1. Our duty; 2. Our privilege.[e]

*Greatness of Divine mercy.*—"As high as the heavens are above the earth, so high are His thoughts above your thoughts, and His ways above your ways." Your sin is of great measure, but there is no measure to His grace. His mercy is so great that it forgives great sins to great sinners, after great lengths of time, and then gives great favours and great privileges, and raises us up to great enjoyments in the great heaven of the great God. As John Bunyan well says, "It must be great mercy or no mercy, for little mercy will never serve my turn." Dost thou feel that, burdened conscience, dost thou feel that? In God there is great mercy for the harlot, for the drunkard, for the thief, for the whoremonger, for the adulterer, and such like. Here is great mercy, which, like a great flood bursting upwards, shall cover the highest mountains of your sins.[f]

*a* Ps. xcviii. 1; Is. li. 9; lii. 10; lxiii. 5; lix. 16. Arm, lit. a *joint*. Conn. with *army, arms*, etc.

*b* 1 S. ii. 2; Da. iv. 37.

*c* Ps. cvii. 39; Da. ii. 61.

*d* Ps. lxxv. 7; Job v. 11.

*e Connoisseur, No.* 2. "How deeply rooted must unbelief be in our hearts, when we are surprised to find our prayers answered! instead of feeling sure that they will be so, if they are only offered up in faith and accord with the will of God."—*Hare.*

**51, 52. strength . . arm,**[a] the remembrance of His ancient wonders, gives Mary confidence for the future. Arm, symbol of strength, etc. The Gospel is the "power of God," etc. **proud . . hearts,**[b] proud thoughts of men concerning Messiah and His kingdom, utterly discomfited. **mighty,**[c] Gk. dynasties. **seats,** thrones of power, chairs of philosophy, etc., on wh. they think themselves secure. **exalted . . degree,**[d] reversing the world's proud verdict.

*The omnipotent God.*—I. Has Almighty strength of arm. Physical achievements of Almightiness. II. Has Almighty strength of mental resource—"scattered the proud in the," etc. Minds of wicked perplexed—Herod troubled. Purposes of wicked baffled. III. Has almighty strength of administrative energy—"put down"—"exalted."

*The unbeliever's creed.*—"I believe that there is no God, but that matter is God, and God is matter; and that it is no matter, whether there is any God or no. I believe that the world was not made; that the world made itself; and that it had no beginning; that it will last for ever, world without end. I believe that man is a beast; that the soul is the body, and the body the soul; and that after death there is neither body nor soul. I believe that there is no religion; that natural religion is the only religion, and

that all religion is unnatural. I believe not in Moses; I believe in the first philosophy; I believe not the Evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Hobbes, Shaftesbury; I believe in Lord Bolingbroke, Hume, Voltaire, Diderot, Boulanger, Volney, and Thomas Paine; I believe not St. Paul. I believe not revelation; I believe in tradition; I believe in the Talmud; I believe in the Koran; I believe not the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanchoniathon; I believe in Mahomet; I believe not in Christ. Lastly, I believe in all unbelief." [c]

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As a child brought up in a dungeon cannot believe when told of the beauties of the sun and the outside world, no more can the natural man the doctrines of religion.

**53—55. filled,** abundantly. **hungry,** those who hunger after righteousness.[a] Men who are consciously sinful. **rich,** self-righteous and self-satisfied. **holpen,** lit. propped up by sending the Messiah. Jews rejected the help. **mercy,** the covenant. **spake,** about 2,093 yrs. bef. (see also *vv.* 70—73). **seed . . ever,** Divine faithfulness.

*The all-compassionate God.*—I. Supplies the need of the poor; II. Gives to the rich a blessed sense of emptiness—this in love as well as anger; III. Has pity upon His people in their fallen state; IV. Has a **sacred regard for** His covenant.

*Fulness of mercy.*—"It is His free compassion to cast all our sins into the depth of the sea (Micah vii. 19). Now, the sea, by reason of his vastness, can drown as well mountains as molehills; the boundless ocean of God's mercy can swallow up our mightiest sins much more. It is His merciful power to blot out our sins as a cloud. Now the strength of the summer's sun is able to scatter the thickest fog, as well as the thinnest mist—nay, to drive away the darkest midnight; the irresistible heat of God's free love, shining through the Sun of Righteousness upon a penitent soul, to dissolve to nothing the desperatest work of darkness, and most horrible sin, far more easily. But this mystery of mercy and miracle of God's free love is a jewel only for truly humbled souls. Let not a stranger to the life of godliness meddle with it. Let no swine trample it under his feet." [b]

a Ma. v. 6.

Holpen, old *pa.* p. of *help.*

"As a spark of fire to all the water in the sea, so no more is all the wickedness of man to the mercies and mercifulness of God." —*Cawdray.*

"Mercy hath but its name from misery, and is no other thing than to lay another's misery to heart." —*Binney.*

b *Bolton.*

**56—58. abode . . her,** her cheerful presence, and willing service, a great help to the aged E. **three months,**[a] *i.e.*, just bef. birth of Jo. **house,** in Nazareth. **son,** the Baptist. **cousins,** kinsfolk. **mercy,** removing sterility, which popular fallacy associated with sin.

*Tarrying and returning.*—I. The tarrying: 1. A long time; 2. A seasonable time; 3. Time well spent—doubtless. Mary's cheerful voice and nimble hands would make glad the heart and lighten the labours of her aged friend; 4. A profitable time also. Mary not only a helpmate to Elisabeth, but a scholar to Zacharias. II. The returning: 1. To a home in which she was loved; 2. Where her presence was needed and looked for.

> "'Tis sweet to know there is an eye will mark
> Our coming, and look brighter when we come."

Mary returns to Nazareth

birth of John

a "So that we have,—5 months during wh. E. hid herself,+the 6th mo. during wh. takes place the Annunciation, the discovery of Mary's pregnancy, her taking home by Joseph,+3 mo.'s visit of M—9 mos."—*Alford.*

*The delights of home-life.*—"Is there, in truth, any blessing of heaven which is more beautiful, more worthy of our warmest gratitude than the possession of a home, where goodness, kindness, and joy are daily inmates; where the heart and eye may sun themselves in a world of love; where the mind is clear and elevated; where friends, not merely by words, but by actions, say to each

"The humble soul is like the violet, which grows low, hangs the head downwards, and hides itself with its own leaves;

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and were it not that the fragrant smell of his many virtues discovered him to the world, he would choose to live and die in secrecy."

*b Frederika Bremer.*

other, 'Thy gladness, thy sorrow, thy hope, thy prayer, are also mine?' See how, within the good and happy family, all inequalities are smoothed down, so as to form a common element of goodness and beauty, in which each member of the family finds his life, each power its development, each feeling its reception and its return, each pure pleasure its expansion. Behold how the tears are like heaven's dew, the smiles like the sun's light, which call flowers into life; and love, love is the blessed, the consecrated earth, from which all germs of goodness and joy spring gloriously forth. . . . Life in a happy family is a perpetual development, a continual spring day."[b]

**circumcision of John**

[a] Le. xii. 3; Ge. xvii. 12.

[b] Ge. xxi. 3, 4; Lu. ii. 21.

[c] *Van Doren.*

"This sweet name contains in it a thousand treasures of good things, in delight whereof St. Paul useth it 500 times in his epistles, as Genebrardus observeth."—*Boys.*

**59, 60. eighth day,** acc. to law.[a] **they,** the friends and relatives. **called,** usual to give the name on the day of circumcision.[b] **name . . father,** not usual am. Jews to name children aft. parents. It is clear they designed to honour Z. **mother,** the father being dumb. **John,** the name he had prob. communicated in writing.

*Name this child.*—I. When? The time of Divine appointment, and honoured as an ancient custom. II. By whom? The father first appealed to as the head of the house. III. Perfect agreement, as there should be, between husband and wife. Elisabeth gave the name that Zacharias could not pronounce. IV. Strictly speaking, God named the child.

*Naming of Children.*—"Athenians named their children on the 10th day. Girls named by Jews when weaned. Roman girls 8th, boys 9th day. Jews seldom named them after their parents as Christians do. Greeks and Romans named theirs after ancestors. Heathen converts baptized, had their names changed. 'Christening' at baptism, a relic of Roman superstitions. Indenturing our children to God in baptism, a Christian's privilege. The Church always enjoyed seals of the Divine covenants. Not the want of, but the contempt of ordinances, destroys souls."[c]

**dumbness of Zacharias removed**

[a] The tablet was a thin board on wh. some soft material, as wax, was spread. The letters were written with a stylus, a piece of iron pointed at one end, and at the other end broad to efface the writing and spread the wax. In the A.-S. version it is called a *wax-board.*

"Everything is related to mystery. Names are mysteries, labelled. A thing not labelled is a mystery directly. If it has not been

**61—64. they,** naturally surprised. **none . . name,** fr. O. T. genealogies it seems that the son was gen. named not aft. the father, but some other relative. **and they,** dissatisfied with so strange a procedure. **father,** the proper person to name the child. **writing table,**[a] or tablet. **marvelled,** not knowing of the vision, etc., and also at the coincidence of the name given by both mother and father. **opened,** the obedience of faith rewarded, and the promise (*v.* 20) fulfilled. **praised God,** for recovery of speech; but esp. for the greater mercy.

*What manner of child will this be?*—"In regard to this question—I. *Parents may ask it.* Their natural affection, their good wishes. They have sent the child to the school desiring his highest good. II. *The World may ask it.* Reasonably expects more of Sunday scholars than of others. Looks for the fruit of religious instruction in word and deed. III. *The Church may ask it.* Many of its most devoted and pious members engaged in the child's instruction. Prays that they may not labour in vain. IV. *The Teacher may ask it.* What will be the result of my work and prayer? Often prompted to ask it, by peculiar propensities, etc., of individual under his care. LEARN—1. How many are interested in your character and history. 2. That you ought also to be concerned about yourselves, what you are and what you will become. 3. Many put this question; it remains for you to answer

it. If you would answer it satisfactorily, seek at once for the Holy Spirit to guide you into all truth."[b]

*Naming of children.*—It was likewise not customary among the Arabs to give the children names which had never been borne by any person in the family. When, therefore, on the seventh day after Mahomet was born, his grandfather invited the members of the tribe of the Koreischites to a feast, the guests asked, after the conclusion of it, what name he would give his grandson, on whose account he had treated them so magnificently; when he said, Mahomet. They replied, "Then you mean to give him a name alien to his family." The same custom prevails among some North American tribes. Lafitau says, "Among the Hurons and Iroquois they always retain in every family a certain number of names of the ancestors of the family, both of men and women. These names are quite peculiar to them, and it is presumed to be generally known that they belong to such or such a family. Now in every family it is the custom, as it were, to revive, to call back to life, those members of it who have made themselves famous. They therefore look out at the same time the names of those whom they revere, and give them to such of their descendants as are to represent them. The latter acquire more or less consideration in proportion as those who formerly bore these names were distinguished for their qualities, virtues, or deeds. The Jews had, in the same manner, certain names in every family which they took care to preserve; and these were taken only from the father's family, as appears from what passed, according to the Scripture, at naming John the Baptist. But among the Hurons and Iroquois the names of the boys are at present taken, as formerly among the Lycians, from the family of the mother only."

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named, we look at it, we smell it, we taste it, we wonder at it, and finally ask, *What can it be?* Naming is the annihilation of curiosity. Names are disguises put upon things to conceal from us their mystery. Things without names would be too wonderful for us. Only a few people continue to wonder as much *after* a thing is named as before."—*J. Pulsford.*

*b Hive* 1. 43, *Outline of S. S. Sermon by the Editor.*

**65, 66. fear,**[a] awakened by these mysterious events. The birth of a child to these aged people; the name; the cure of the dumbness of Z., etc. **sayings,** or things. **noised abroad,** the tidings of these events spread, and produced a great *noise*, or excitement. **heard,** not only believed, but regarded these events as portents. **manner . . be,** they regarded the circumstances of his birth as prophetic of his future greatness. **hand . . him,** to guide and guard him through his youth, and mould him for future service; **and by that hand,**

> "Amid the true and stern
> And keen realities of testing life,
> The boy was rounded into full-orbed man,
> And fitted for his function."[b]

**the people marvel**

*a* "The whole affair breathed of Divine guidance."—*Bengel.*

To "noise abroad," is to report, spread a rumour, proclaim. "My office is to *noise abroad* that HarryMonmouth fell under the wrath of noble Hotspur's sword."—*Shakspeare.*

*b R. Montgomery, Luther.*

*The question at the cradle.*—I. One proposition is certain. The consequence of neglect will be fatal (Prov. xxix. 15). This is true corporeally, mentally, morally, spiritually. II. The character of future life ordinarily depends more on the influence of early guidance and instruction than on anything beside. Secure their affections.—Maintain authority.—Keep them out of temptation.—Impart saving truths.—Furnish good examples.—Cherish good habits.—Be earnest in prayer. III. The alternatives suggested by the question. What manner of child? A saint or a sinner—a blessing or a curse?[c]

*What manner of child?*—A painter, who wanted a picture of innocence, drew the likeness of a child at prayer. The little supplicant was kneeling by the side of his mother, who regarded

*c Preacher's Portfolio.*

"I was once present when an old mother, who had brought up a large family of children with eminent success, was asked by a

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young one what she would recommend in the case of some children who were too anxiously educated, and her reply was, 'I think, my dear, a little wholesome neglect.'" — *Taylor's Notes from Life.*

"Education will not create mind, but will elicit and bring it out. It will do more—it will refine, correct, enlarge, and invigorate it."

"Pour, water hastily into a vessel of a narrow neck, little enters; pour gradually, and by small quantities, and the vessel is filled!" Such is the simile employed by Quinctilian to show the folly of teaching children too much at a time.

him with tenderness. The palms of his lifted hands were reverently pressed together; his rosy cheek spoke of health, and his mild blue eye was upturned with an expression of devotion and peace. The portrait of young Rupert was highly prized by the painter, for he had bestowed on it great pains; he hung it up in his study, and called it Innocence. Years rolled on, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often had he thought of painting a contrast to his favourite portrait; but opportunity had not served. He had sought for a striking model of guilt; but he had failed to find one. At last he effected his purpose by paying a visit to a neighbouring jail. On the damp floor of his dungeon lay a wretched culprit, named Randal, heavily ironed. Wasted was his body, worn was his cheek, and anguish was seen in his hollow eye; but this was not all: vice was visible in his face, guilt was branded, as with a hot iron, on his brow, and horrid imprecations burst from his blaspheming tongue. The painter executed his task to the life, and bore away the successful effort of his pencil. The portraits of young Rupert and old Randal were hung side by side in his study,—the one representing Innocence, the other Guilt. But who was young Rupert that kneeled in prayer by the side of his mother in deep devotion? And who was old Randal, that lay manacled on the dungeon-floor, cursing and blaspheming? Alas! the two were one! Young Rupert and old Randal were the same. Led by bad companions into the paths of sin, no wonder that young Rupert found bitterness and sorrow. That brow which in childhood was bright with peace and joy, in years became darkened by guilt and shame; and that heart which was once the abode of happiness, afterwards became the habitation of anguish.

**the prophecy of Zacharias concerning Jesus**

Redeem, *to buy back*, to ransom. L. *redimo — re*, back; and *emo, emptum*, to buy.

**67—69. prophesied,** preached, taught, as well as foretold. This a prophecy ab. Christ and John. **visited,** for ab. 400 yrs. they seemed to have been abandoned and forgotten. **redeemed,** lit. wrought out redemption. He might have visited to punish. **horn,**[a] fig. strength, power. The strength there is in Christ to save, is exalted, *i.e.* lifted up and applied.[b]

*The song of Zacharias.*—He blesses God for the advent of the Messiah—I. As an accomplishment of prophecy. II. As a means of spiritual blessing. By this advent we obtain—1. Deliverance from our spiritual enemies; 2. Liberty to serve our God. Application—1. Let us bless God for this event; 2. Let us seek to participate the blessings accruing from it.[c]

"*The horn of my salvation.*"—Horns are the well-known emblems of strength and power, both in the sacred and profane writers; by a metaphor taken from horned animals, which are frequently made subjects of comparison by poetical writers, and the strength of which, whether for offence or defence, consists principally in their horns. Bruce speaks of a remarkable head-dress worn by the governors of provinces in Abyssinia, consisting of a large broad fillet, bound upon their foreheads, and tied behind their heads, and having in the middle of it a horn, or a conical piece of silver, gilt, about four inches long, much in the shape of our common candle-extinguishers. It is called kirn, or horn, and is only worn on reviews or parades after victories. He supposes this, like other Abyssinian usages, to be taken from the Hebrews, and is of the opinion that there are many allusions to the practice

[a] Ps. cxii. 9; xcii. 10.
[b] Ac. v. 31; *cf.* 2 S. xxii. 3; Ps. xviii. 2; cxxxii. 17. Horn. used fig. in prophetical lang. for power, kingdom, sovereign (Da. vii. 7, 8, 20, 21, 24; viii. 3, 5-9, 20—22; Zec. i. 18—21; Re. xii. 3; xiii. 1, 11; xvii. 3, 7, 12, 16), the h. being the emb. of strength, or attacking force. To exalt the horn of anyone (Ps. lxxxix. 17) is to increase his dignity.

in Scripture, in the expressions, "lifting up the horn," "exalting the horn," and the like.[c]

**70—72. mouth . . prophets,**[a] mouth of prophets, organ of Divine voice. **since . . began,** *i.e.*, *all* the prophets.[b] **saved . . enemies,** "salvation, I say, from our enemies."[c] Spiritual enemies. Evil spirits, sin, death. **perform,** accomplish. **covenant,**[d] or testament, *i.e.*, the economy of grace.

*Divine faithfulness.*—I. Literal and strict fulfilment of promise and purpose—"as He spake," etc. II. His spoken word never forgotten—"since the world began." Promise spoken in Eden. III. The promise emphatically renewed, and confirmed by oath.

*Fulfilment of prophecy.*—Two rabbis approaching Jerusalem observed a fox running upon the hill Zion, and Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" demanded Eliezer. "I weep," replied the Rabbi Joshua, "because I see what is written in the Lamentations fulfilled; because of the Mount Zion which is desolate, the foxes walk upon it." "And, therefore," said Rabbi Eliezer, "do I laugh; for when I see with mine own eyes that God has fulfilled His threatenings to the very letter, I have thereby a pledge that not one of His *promises* shall fail, for He is ever more ready to show mercy than judgment."

**73—75. oath . . Abraham,**[a] wh. by St. Paul[b] is shown to have included the whole Gospel provision—the hope set before us. **being,** *etc.*, having spiritual emancipation. **serve . . fear,**[c] as distinct from "the spirit of bondage again to fear."[d] **holiness,**[e] *etc.*, characteristics of this new service. **all . . life,**[f] secured by His faithfulness.[g]

*The tree of liberty.*—I. Where planted—Calvary. II. What it commemorates. Deliverance from enemies—as, sin, Satan, death. III. The fruit it produces. Holy service: 1. with boldness; 2, with holiness; 3, with perseverance.

*Doctrines of grace and faith.*—Mr. Venn, an evangelical and faithful minister of Christ, was one day addressed by a neighbouring clergyman, in nearly the following words: "Mr. Venn, I don't know how it is, but I should really think your doctrines of *grace* and *faith* were calculated to make all your hearers live in *sin*, and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their *duty* for many years." Mr. Venn smiled at the clergyman's honest confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

**76, 77. child,** his own child—John. **called . . prophet,**[a] herald, proclaimer, preacher. **go . . face,**[b] as advance-courier, forerunner. **prepare . . ways,**[c] by calling men to repentance he "paved the way" for the higher teachings of Christ (see note on Ma. iii. 3). **knowledge,** it was by diffusing a right knowledge of sin, etc., that the way for Christ in men's hearts was prepared by Jo. **salvation . . sins,**[d] true salvation a deliverance fr. the dominion and consequences of sin.

*John the Baptist.*—There are several things pertaining to this eminent individual, worthy of special notice, such as the following:—I. His personal qualities. II. His arousing and successful

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*c Rev. C. Simeon.*
*d R. Mant.*

*a* Je. xxiii. 5, 6; Da. ix. 24.

*b* Re. xix. 10; Ge. xlix. 10; De. xviii. 15; Is. ix. 6, 7; Jo. i. 46.

*c Bengel.*

*d* Le. xxvi. 42; Ps. cv. 8—10; Ez. xvi. 60.

"Of Sertorius it is said that he performed his promises by words only; and of the Emperor Pertinax, that he was rather kind-spoken than beneficial to any. Not so the Almighty."—*Trapp.*

*a* Ge. xxii. 16, 17.

*b* He. vi. 13, 14.

*c* Ro. vi. 22.

*d* Ro. viii. 15.

*e* Tit. ii. 11, 12; 1 Pe. i. 14, 15; Ep. iv. 24.

*f* Re. ii. 10; 1 Pe. i. 5.

*g* "The saints' perseverance is grounded on the covenant of God, and His perfect work, and not on our inherent stability."—*Jacobus.*

**the prophecy of Zacharias concerning John**

*a* Ma. xi. 9.

*b* Ma. xi. 10.

*c* Is. xl. 3; Mal. iii. 1; Lu. iii. 4, 5.

*d* Ac. v. 31.

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"In ancient times, a celebrated artist made a most wonderful shield, and worked his own name into it so that it could not be removed without destroying the shield. It is just so with the Bible and Christ."

"Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull some at the bowsprit and some at the mainmast, but never touch the helm." — *H. W. Beecher.*

*c C. Stanford.*

*a* Is. xi. 1; Zec. iii. 8; vi. 12.

*b* Is. lx. 3; Mal. iv. 2.

*c* Is. ix. 2; xlix. 9.

Wax, *to grow*, or *increase*. A.-S., *weaxan*; Ice. *vaxa*; Ger. *wachsen*; L. *augeo*; Gk. *auxano*; Sans. *vah*, to grow.

*d* "The ὀρεινή of Judæa was very nr. this wilderness and fr. the character of John's official life aft., it is prob. that in youth he would be given to solitude and abstemiousness."—*Alford.*

"As Christ is the root by which a saint grows, so is He the rule by which a saint walks."

ministry. III. His being the subject of ancient prophecy. On no other prophet was this high honour conferred. IV. Above all, he was the immediate harbinger of Messiah. His special work was to "prepare the way of the Lord," and announce, not only the approach, but actually introduce the consolation of Israel.

*The love of Christ.*—Like the sunshine that falls with magical flicker on pearl and ruby, lance and armour, in the royal hall, yet overflows the shepherd's home, and quivers through the grating of the prisoner's cell; pours glory over the mountain-range; flames in playful splendours on the wave; floods the noblest scenes with day, yet makes joy for the insect; comes down to the worm, and has a loving glance for the life that stirs in the fringes of the wayside grass; silvers the moss of the marsh and the scum of the pool; glistens in the thistle-down; lines the shell with crimson fire, and fills the little flower with light; travels millions and millions of miles, past stars, past constellations, and all the "dread magnificence of heaven," on purpose to visit the sickly weed, to kiss into vividness the sleeping blooms of spring, and to touch the tiniest thing with the gladness that makes it great: so does the Saviour's love, not deterred by our unworthiness, not offended by our slights, come down to teach and bless the meanest and the lowliest life in the new creation. He restores the bruised reed: the weakest natures share His visits, and revive beneath His smile.[e]

**78—80. tender mercy,** "bowels of the mercy:" extreme sensitiveness of Divine compassion. **dayspring,**[a] sunrising, or branch, lit. a rising, hence that wh. springs up, as light. **visited,**[b] looked out upon us. **light,**[c] of truth, holiness, joy, hope. **darkness,** of error, fear, sin. **guide,** the light is for direction, as well as for reviving and revealing. **grew,** in stature and strength up to manhood. **waxed,** increased. **spirit,** mind, purpose, understanding of his mission. **deserts,**[d] wild districts nr. his home. **day . . showing,** time of his public appearing, and showing or manifesting of Christ to his countrymen.

*The incarnation of Christ.*—I. Our Saviour's incarnation. His worth is set forth under the idea of the rising sun, etc.—1. He admirably answers to these descriptions—(1) in himself, (2) in the effects produced by Him; 2. He hath visited our benighted world. II. The causes of our Saviour's incarnation—1. The final cause of it was the salvation of man; 2. The initial or moving cause was "the mercy of God." Inferences—1. How willing is God to save sinners! 2. How great is the happiness of those who believe in Christ!—*Anon.*

*The guide of our feet.*—A pious father, the evening before his departure, desired all his children to come into his chamber; and placing them around his dying bed, thus addressed them:—"You all know that I am soon going to be transplanted out of this world into a better. I hope I shall there be permitted to watch over you, and I trust that you are walking the same road, and will soon follow me. You all know *the road;* great pains have been taken to show it to you. Where is it to be found?" The children all instantly replied "In the Bible." The dying parent proceeded: "Keep hold of that chain; it will never mislead you. When you are in doubt whether this or that be right, ask your Bible; see if your Saviour would have done so."

## CHAPTER THE SECOND.

ANTE A.D. 5.

**the census of the Roman Empire**

**1—3. there . . out,** was published. **decree,** law. **Cæsar Augustus,** grand-nephew of Julius Cæsar, Emperor of Rome. **all . . world,**[a] lit. all the habitable world. The proud title of Rom. Emp. wh. was assumed to include the whole world. **taxed,** the Gk. = an enrolment: *i.e.*, registered in a census. This census, including the enrolment or register of men, lands, property, was intended to be the basis for calculating the revenue, etc. It took some years to complete this census.[b] **taxing . . made,**[c] carried into effect, consummated, executed, actually enforced. **when,** ab. ten yrs. aft. the census. **Cyrenius,** *i.e.*, Pub. Sulpicius Quirinus. There is reason also for thinking that this same C. was sent by Aug. into Syria, while a Rom. senator, for the superintending of that census, wh. he now is authorised to execute.[d] The Tyndal and Cramar versions read, "and this taxing was the first, and executed when Cyrenius was governor of Syria." **governor,** pro-consul, who resided at Antioch. **Syria,** including Phœnicia and Judæa. **all went,** "every Rom. subject was liable to a capitation tax; males aft. fourteen; females aft. twelve."[e] **own city,** city of his ancestors.[f]

*The earthly decree, and the heavenly overruling.*—**I.** The decree of Cæsar: 1. Embraced the whole empire; 2. Not even lowly Nazareth and a poor carpenter excepted; 3. Obedience enforced. **II.** The providence of the King of kings: **1.** Fulfilling the sacred writings; 2. Hence arranging time and events.

*The income tax.*—This is not, as some suppose, a new impost. In 1512, Parliament granted a subsidy of two-fifteenths from the Commons, and two-tenths from the clergy, to enable the king to enter on a war with France.[g] In 1798, Mr. Pitt proposed and carried, amid great opposition, a tax upon all incomes, "as an aid for the prosecution of the war" with France, which tax ceased in 1802. In Aug. 1803, was passed the "property tax," which levied a rate of five per cent. on all incomes above £150, and lower rates on smaller incomes. In 1804 it was increased to 6½ per cent.; and in 1806 was raised to 10 per cent., embracing the dividends at the bank. It produced in 1804, at 1s. in the pound, £4,650,000; in 1805 at 1s. 3d., £5,937,500; in 1806 at 2s. £11,500,000; and subsequently, £16,518,985. The tax produced from lands, houses, rentages, etc., £8,657,937; from funded and stock prop., £2,885,505; the profits and gains of trade, £3,831,088; and salaries and pensions, £1,174,456. Total, £16,500,000. Repealed in March 1816. Sir Robert Peel's Bill, imposing the present tax at a rate of 7d. in the £ (£2 18s. 4d. per c.) per ann. to subsist for three years, passed June 22, 1842; it prod. ab. £5,350,000 a-year, and enabled Peel to repeal about £12,000,000 of indirect taxes."—*Haydn.*

**Joseph and Mary go to Bethlehem**

**4—5. city . . David,** where David's ancestors lived;[a] where David was born;[b] and the predicted birth-place of the Messiah.[c] **Bethlehem** (*see* notes on Ma. ii. 1), "house of bread," now called *Beit Lahm*, "house of flesh." **with Mary,** who *may* have been of same lineage, *may* have had property at B.,[d] or *may* prob. have been Divinely guided.[e] Distance fr. N. to B. ab. 70 m.

*The lowly birth of the Saviour of the world.*—**I.** Surprising

decree. *decision.* L. *decerno, decretum*, to decide.

Octavianus became sole master of the state B.C. 30, accepted the title of Augustus B.C. 27. The month August derives its name fr. his corrected calendar.

[a] Gk. οἰκουμένην, whence is derived the word *Œcumenical*, the ambitious title of certain councils of the Rom. Ca. Church. "The Pope calls his domain the oikoumene, and claims the largest acceptation for the name, pretending to spiritual sovereignty over all the globe."

[b] Fr. *Suetonius, Aug.* xxviii. 101; *Dio.* liii. 30; lvi. 33; *Tacitus Ann.* i. 11; we learn that Augustus drew up a rationarium of the whole empire, wh. took many years to complete. "His plan was to introduce an equal form of taxation throughout the empire."—*Olshausen.*

[c] Ac. v. 37.

[d] *Jos. Ant.* xviii. 1. 1.

[e] *Wordsworth.*

[f] Le. xxxviii. 28 36: xlii. 10.

[g] *Rapin.*

[a] Ru. i. 1—19.

[b] 1 S. xvi. 1, 18 xvii. 12, 58.

[c] Mic. v. 2

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*d Olshausen.*
*e Wordsworth.*
*f Lange.*
*g Haydn.*
"Out of Bethlehem never came any one, that we have heard of, except Jesus Christ, to whom the words of the prophet (Mic. v. 2) could belong in any sense; nor any persons of eminence at all. Nothing more remains of this prophecy, than to observe by what curious and accidental means Divine Providence was about to fulfil its purpose." —*Paley.*

**the birth of Jesus**

*a* Christ is called *firstborn* in *two* senses in Scripture: (1) As everlasting Son of God (He. i. 6), and (2) as Son of Mary. And as certainly as in the *former* case *firstborn* is equivalent to *only-begotten* so it is in the *latter*. In both cases He is *first* and *only*. God the Father Himself is called "*the First*," and it is added, "beside Me there is no other" (Is. xliv. 6). So Christ as Son. *Cf.* Ps. lxxxix. 27; He. i. 6 with Jo. i. 18.—*Payne Smith.*

Swaddle, to *swathe*, or bind light with bands. A.-S. *swæthil*, swathing: *swethel*, a swaddling band. With the custom of bandaging the limbs of new-born infants the word also has gone out of use.

*b Robinson's Bib. ... i. 285; Kitto's*

when we consider *who* He is that comes. II. Explicable, when we ask *why* He comes. III. Joy-producing, when we see *from whom* He comes.—*Mary and Joseph's journey to Jerusalem.*—A type of the believer's pilgrimage. I. Dark at its beginning. II. Difficult in its progress. III. Glorious in its end. The city of David, the least of all the cities of Judah; and most remarkable of all the cities of earth.—*The manger of Jesus.*—I. The scene of God's glory. II. The sanctuary of Christ's honour. III. The foundation stone of a new heaven and a new earth.

*The Poll-tax.*—"Poll-tax or Capitation-tax existed amongst the ancient Romans. It was first levied in England in 1379; and occasioned the rebellion of Tyler in 1381. It was again levied in 1513. By the 18th Charles II. every subject was assessed by the head—viz., a duke £100, a marquis £80, a baronet £30, a knight £20, an esq. £10, and every single private person 12d., 1667. This grievous impost was abolished by William III. at the period of the Revolution." *g*—"By-and-by young people must help to pay the taxes. Let them remember, then, that those collected by the tax-gatherer are light compared with others which people bring on themselves. We are taxed twice as much by our idleness, three times as much by our pride, and four times as much by our folly, as we pay to the tax-gatherer."—*Franklin.*

**6, 7. while . . there,** prob. some time, waiting for census to begin, while it was in progress, and aft. it was completed. **first-born,**[a] does not imply that she was again a mother. **wrapped . . clothes,** she swathed. It was once the cust. to bind the limbs of new-born infants, to prevent distortion. **manger,**[b] stable. They were in a stall where the cattle lodged, as dis. fr. the inn proper, wh. was crowded. **the inn,** in so small a place as B. there would prob. be but one caravanserai, though in that one inn there might be many mangers.

*No room in the inn.*—"I. Contrast the helplessness and the indigence of the new-born infant with the movements of the Roman Empire, overruled by Divine Providence so as to certify that birth. II. Compare the scanty provisions for personal comfort with the adoration and offerings of the Eastern Magi. III. The lowly scene in the stable and the magnificent exhibition in the celestial regions. IV. The departing sceptre of David, and the appearance of the kingdom that cannot be moved. V. The predictions of the prophets and the obscurity of the parents. Improvement.—1. What are men striving about? The best apartments in an inn. 2. Submit and rejoice in distinctions and varieties of condition. 3. God has made the happiness of man independent of circumstances. 4. Let us look to the Saviour in His cradle, and with a holy contempt of sublunary things; let us look to the Saviour in His glory, and rise to a participation of it. 5. Does the world treat us as it did our Master? Can we find no room in the inn? Let us make the greater despatch and get home."*c*

*The lowliness and greatness of Jesus.*—"His birth was mean on earth below; but it was celebrated with hallelujahs by the heavenly host in the air above. He had a poor lodging; but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have; but He was attended with multitudes of patients, seeking and obtaining healing of soul and body: that was more true greatness than if He had been attended with

crowds of princes. He made the dumb that attended Him sing His praises, and the lame to leap for joy, the deaf to hear His wonders, and the blind to see His glory. He had no guard of soldiers, nor magnificent retinue of servants; but, as the centurion that had both acknowledged, health and sickness, life and death, took orders from Him. Even the winds and storms, which no earthly power can control, obeyed Him; and death and the grave durst not refuse to deliver up their prey when He demanded it. He did not walk upon tapestry; but, when He walked on the sea, the waters supported Him. All parts of the creation, excepting sinful men, honoured Him as their Creator. He kept no treasure; but, when He had occasion for money, the sea sent it to Him in the mouth of a fish. He had no barns, nor cornfields; but, when He inclined to make a feast, a few loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainment. By these, and many such things, the Redeemer's glory shone through His meanness, in the several parts of His life. Nor was it wholly clouded at His death. He had not, indeed, that fantastic equipage of sorrow that other great persons have on such occasions; but the frame of Nature solemnised the death of its Author: heaven and earth were mourners. The sun was clad in black; and, if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load. There were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible: they rent their bowels. He had not a grave of His own; but other men's graves opened to Him. Death and the grave might be proud of such a tenant in their territories; but He came not there as a subject, but as an invader, a conqueror: it was then the King of Terrors lost his sting; and on the third day the Prince of Life triumphed over him, spoiling death and the grave."[d]

**8, 9. shepherds . . night,** hence it has been inferred that our Lord was not born in Decr.[a] Wicliff version has it "keeping the watch of the night on their flocks;" which gives the idea of tending by turns through dif. watches of the night. **came . . them,** came upon their sight. Suddenly appeared. **sore afraid,** exceedingly afraid, heavily overcome with fear.

*Christ's incarnation, glad tidings to all.*—I. The tidings announced—the birth of Jesus: 1. His office; 2. His right and title to it; 3. His sufficiency for it. II. The importance of them: They are a matter—1. Of exceeding joy; 2. Of universal joy. Learn—1. Inquire into the truth of the tidings you have heard; 2. When convinced of the truth of them yourselves, communicate them diligently to others; 3. Make them the theme of your joyful praises in the midst of your earthly business.—*Rev. C. Simeon.*

*Shepherd life.*—Shepherds mentioned early (Ge. iv. 2). Usually carried scrip, or bag (1 S. xvii. 40), and a staff (Lev. xxvii. 32; Ps. xxiii. 4; Zech. xi. 15). Dwelt in tents (Song i. 8; Is. xxxviii. 12). Included male and female members of fam. (Ge. xxix. 6; 1 S. xvi. 11; xvii. 15); hired keepers under them (xvii. 20; *cf.* Jo. x. 12). *Showed care of sheep* in knowing (Jo. x. 14); leading (Ps. lxxvii. 20; lxxviii. 52; lxxx. 1); selecting pasture (1 Ch. iv. 39—42; Ps. xxiii. 2); numbering (Jer. xxx. 13); watching by night (Lu. ii. 8); tenderness to ewes and young (Ge. xxxiii. 13, 14; Ps. lxxxviii. 71; defending (1 Sam. xvii. 34—36; Am. iii. 12); seeking the lost (Ez. xxxiv. 12; Lu. xv. 4, 5); caring for sick

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*Daily Bib. Ill.* vii. 57. "It was a certain *cave* very close to the village, wh. cave the prophet Is. had pointed out."—*Justin Martyr, 2nd Cent.*

*c Dr. J. Hunter.*

*d J. Maclaurin.*

"His attendants were the rude cattle, less rude only than we, the ox and ass, emblems of our untamed, rebellious nature, yet owning, more than we, 'their master's crib.'"—*Dr. Pusey.*

"Why did our Lord choose a stable? Evidently that He might reprove the glory of the world, and condemn the vanities of this present life. His very infant body has its speech."—*Bernard.*

**an angel appears to the shepherds**

*a* Lardner places the birth of J. C. ab. Oct. 1, see *Works* i. 370—372. "There seem to have been some prob. grounds for the opinion that our Lord's nativity may have coincided in time with the Feast of Tab., wh. was in the Autumn."—*Wordsworth.* Fr. the Talmud we learn that it was cust. to keep the flocks at pasture in mts. of Judæa fr. March to Nov.

Sore, a *wound.* Sorely, severely A.-S., Ice., *sar,* wound, sore, pain; Scot. *sare,* sore, heavy. L. *severus,* sore.

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(Ez. xxxiv. 16). S. an abomination to Egyptians. Various reasons given: 1. Because of cruelties perpetrated by nomad Cushites, called "shepherd-kings," who came fr. Arabia, overran the whole country, and aft. withdrew to Palestine, where they became the Philistines. 2. Because the Egyptians, being worshippers of animals, were naturally averse to persons who fed on animals considered sacred. 3. And prob. (acc. to *Heeren*) because the bearing of cattle was associated with habits and pursuits wh. rendered them equally hated and feared by a settled and refined people like the Egyptians.[b]

10—12. **for,** a good reason for dismissing fear. **I . . you,**[a] shepherds; and, through the office they typified, to all other people. **good tidings,** even tidings of the Good Shepherd—"The Shepherd and Bp. of our souls." "That gt. Shep. of the sheep." **unto you,** "*we* have this Saviour as a parent has a child. He is ours. Christ is born to us as well as to Mary. He is as much the sinner's Saviour as He was Mary's son."[b] **Saviour,**[c] Jesus=Saviour. **Christ,** the anointed one, the Messiah. **Lord,** Jehovah. **sign,** not an infant at Bethlehem; but a new-born infant in a manger. The only one in B.; or indeed in the world in such a place.

*Joy at Christmastide.*—Consider why the proclamation of Christ's birth should be an occasion of joy.—I. Because Christ came to make atonement for the world's guilt and sin. II. Because it is the coming to us of a loving and joy-giving friend. III. Because he has come to secure to us a home above.[d] *Sign of a Saviour.*—I. Here is the sign of humanity—1. Few doctrines are more wonderful. None have been more assailed; 2. Moreover, though so difficult, it is of paramount importance. II. Here is the sign of the humiliation and humility of His life—1. Learn to be content with poverty and shame; 2. Learn to be discontented with thyself. III. Here is the sign of His accessibility—1. Learn that the poorest may find Him; 2. At all times. IV. Here is the sign of His triumphs—1. Wise men worship; 2. Wealth flows out to Him; 3. Angels announce His presence; 4. Gentiles, Jews, the poor, the rich, the terrestrial and celestial, do Him homage.[e]

*A writing exercise.*—In the year 1753, Mr. Lindley Murray was placed in a good school in the city of New York. A very strong, and, he thought, beneficial impression was made upon his mind, about this period (in his eighth or ninth year), by a piece which was given him to write. The sheet was decorated with a framework of "pleasing figures," in the centre of which he was to transcribe the visit and salutation of the angels to the shepherds of Bethlehem. To use his own words, "The beauty of the sheet, the property I was to have in it, and the distinction which I expected from performing the work in a handsome manner, prepared my mind for relishing the solemn narrative, and the interesting language of the angels to the shepherds. The impression was so strong and delightful that it has oft n occurred to me through life with great satisfaction; and, at this hour, it is remembered with pleasure. If parents and others who have the care of young persons, would be studious to seize occasions of presenting the Holy Scriptures to them, under favourable and inviting points of view, a veneration for these sacred volumes, and a pleasure in perusing them, may be excited by agreeable and interesting asso-

b *Topics* ii. 33. "His birth was the most blessed morning that ever the Church saw; whether you respect the night that went before, or the day that followed after." —*Bp. Lake.*

a Is. ix. 6.

b *Jacobus.*

c Word Saviour, σωτήρ, never used by Ma. or Mk., and only once by Jo. (iv. 42); oft. by Paul in later epis. not in his earlier. Five times in 2 Pe.—*Wordsworth.* "The angels of heaven bring the glad tidings—not to the scribes and Pharisees at Jerus. — but to shepherds keeping their flock by night. They announce to them the birth of the chief shepherd —the Good Shepherd—who would lay down His life for His sheep."—*Chrys. Bede.*

d *Dr. Parker.*

e *Stems and Twigs.* "Born He is; that, they know; and when, they know; and where, they know, in Bethlehem. To Bethlehem they will; but, when they come there, how then? In such resort, the town so full of strangers, as 'no room in the inn,' whither could they turn them? What could they but wish? but *O quod erit signum? Natus est:* O that He were *signatus.* O that we had a sign to find Him by." — *Bishop Andrewes.*

ciations; and these impressions, thus early made, there is reason to believe, would accompany the mind through the whole of life."

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**13, 14. host,**[a] *Gk.* army. An army announcing peace. **praising,** not even the angels ever had bef. so great reason to praise Him. **glory . . highest,** the highest praise for the highest subject, to the highest person, in the highest place. **peace,** in the hearts of men; betw. men and God; promoted by the Prince of Peace. **good will,**[b] on the part of God, who in Christ was reconciling the world unto Himself.

*The Incarnation.*—I. The ultimate end of Christ's coming was the glory of God. II. The blessed effect of His coming was peace on earth. III. The only motive of the coming was good will to men.[c]

*Glory in the highest.*—I. The glory of God was manifested—1. The glory of His holiness; 2. His wisdom; 3. His goodness. II. Peace on earth was perfected. Peace between—1. God and man; 2. Man and man; 3. Man and his conscience. III. Good will toward men was revealed—1. In the acceptance of our persons; 2. Sanctification of our natures; 3. Consolation of our hearts; 4. Glorification of our humanity.[d]

*The angels' song.*—That proclamation has brought joy to many a despairing soul. Gillies once repeated it during a discourse, and enlarged upon it with holy rapture; and while expatiating upon God's infinite condescension to men, he again and again reiterated the words, "Good will to men; good will to men; oh, how sweet is this!" A woman present, Mrs. Luke, who had long been under spiritual distress, cried out, "And to me also." Deliverance from spiritual bondage had come. This doxology of the angels has sometimes filled the thoughts of dying saints. The final words of the Rev. Edward Perronet, author of the hymn, "All hail the power of Jesus' name," were "Glory to God in the height of His divinity! Glory to God in the depth of His humanity! Glory to God in His all-sufficiency! and into His hand I commend my spirit." The last words, too, of Rev. Dr. Backus, first president of Hamilton College, were "Glory to God in the highest, and on earth peace, good will toward men." The angels have had two great gala days, the first when creation was finished, the next when Christ was born. They are to have a third, when He shall come again in the clouds of heaven. None on earth have heard the angels sing, except humble shepherds at Bethlehem; none will hear them sing hereafter, except those who meekly receive the testimony concerning Jesus, and are not offended at His being born in a stall, or that all heaven should be moved exultingly on His account.

**song of the heavenly host**

*a* Ps. ciii. 20, 21, 1 Pe. i. 12; He. i. 6. "The homage of the angels confirmed the faith of the shepherds."—*Jacobus.*

*b* Is. lvii. 19.

"If we would do God's will on earth as the angels do in heaven, we must *praise* Him when He exalts *others* above *ourselves*, as the heavenly host praised Him, when human nature was exalted above that of angels, by its union with the Divine nature in Christ."—*Wordsworth.*

*c* *W. W. Wythe.*

*d* *Ibid.*

"The angels glorify; men scrutinise; angels raise their voices in praise; men in disputation; they conceal their faces with their wings; but man with a presumptuous gaze would look into thine unspeakable glory."—*Chrysostom.*

**15, 16. shepherds,** *Gk.* the men the shepherds. **see . . pass,** not see *if* it has, or will, come to pass; but "which is," etc. They did not doubt. **Lord,** they are confident as to the source of this knowledge. **haste,** in their ardour, and depth of conviction; leaving their flocks to the care of Providence. **found,** the sign wh. had been described, and believing what was signified thereby.

*Inquiry into the Gospel recommended.*—Notice—I. The event referred to: 1. That a Saviour was that very day born into the world; 2. That the new-born infant was none other than "the Lord of glory;" 3. That, notwithstanding the dignity of His person and the greatness of His office, He was to be found in a

**the shepherds go to Bethlehem**

*a* *Rev. C. Simeon.*

"They did not reason nor debate within themselves, who should keep the wolf from the sheep in the meantime; but they did as they were command-

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ed, and committed their sheep unto Him, whose pleasure they obeyed."—*Bishop Hooper.*

"Memory is the golden thread linking all the mental gifts and excellences together. Memory, when treated well, is like an angel even within the soul; but, treated ill, is like a black weird shadow, casting a baneful and remorseful eye on all within its reach."—*E. P. Hood.*

"She kept them, because she pondered them."—*Manton.*

"Meditation is that exercise of the mind, by which it recalls a known truth, as some kind of creatures do their food, to be ruminated upon, till all the vicious parts be extracted."—*Bp. Horne.*

"They, that have learned of the Lord Jesus to be lowly and humble in heart, profit more by meditation and prayer, than by reading and hearing."—*Augustine.*

state of the deepest humiliation. II. The inquiries to be made concerning it. Into: 1. The truth of the fact; 2. The grounds and reasons of it; 3. Its use and importance. III. The benefits that will result from it: 1. You will receive conviction in your own minds; 2. You will be disposed to communicate the joyful tidings to others; 3. You will abound in praises and thanksgiving to God for them.[a]

**17—19. known,** beginning at once by telling Mary and others who were present. This would tend to cheer and encourage Mary, and increase her faith. **saying,** and who the speakers were. **wondered,** at the coincidence betw. the vision on the hills, and the scene in the manger. **Mary,** Joseph is not named here. **kept . . things,** memory. **pondered . . heart,** comp. this with other things. When Mary was turned fr. the crowded inn, it may be that her faith almost failed her as she lay in the manger, little thinking that very circumstance would furnish a sign to the heaven-sent shepherds. Their coming and words would make her quite content with her child's lowly birth-place.

*A mother's musings.*—I. The subject of them: 1. The prodigies attending the birth of her son; 2. The impression produced on the minds of others; 3. What had been reported by the shepherds. II. Her indulgence in them. How natural!—1. She kept them, treasuring up every trivial incident; 2. Pondered them—inquiringly, prayerfully, gratefully.

*Mothers of great men.*—"It is said of Sir Walter Scott's mother, that she was a small, plain, well-educated woman, of excellent sense, very charitable, and a great lover of poetry and painting, and on the whole a superior woman. It is said of Byron's mother, that she was a proud woman, hasty, violent, and unreasonable, with not principle enough to restrain her temper. The mother of Bonaparte was a woman of great beauty and *energy* of character. The mother of Robert Burns, the Scottish poet, was a woman of moderate personal attractions, but in every other respect she was a remarkable woman. She was blessed with an equanimity of temper, and her religious feelings were constant and deep. She used to give wings to the weary hours of her checkered life by chanting songs or ballads, of which she had a large store. Lord Bacon's mother is said to have been a mother of superior mind, of great learning and deep piety. Little is said of the mother of Nero, except that she murdered her second husband, the Emperor Claudius, about forty years after marriage. How strangely does the mother of Nero, an ancient tyrant, contrast with the mothers of some of our modern philanthropists and statesmen!—the mother of Washington, whose name is familiar to every reader of history; the mother of John Jay, who deserves a place by the side of Washington. Mrs. Jay is said to have had a cultivated mind, a fine imagination, and an affectionate temper. The mother of Patrick Henry was a woman of great excellence of character, and marked by superior conversational powers. With the mother of the Adamses all are acquainted. Where will you find more real practical sense, and true energy of character, than John Quincy's mother possessed? Mothers will do well to remember that their impress is often stamped upon their sons."[a]

circumcision of Jesus

**20, 21. returned,** to their occupations; **and to their friends. heard,** prob. Mary, finding that they had been Divinely guided,

and did not come of mere curiosity, told them all she knew. been, the babe in the manger. told, by the angels. accomplished, *i.e.*, the eighth day had come.[a] Jesus,[b] Saviour. angel, Lu. i. 31.

*Jesus, our watchword for the new year.*—"'Jesus' must be the watchword—I. For the Church and home; II. For joy and sorrow; III. For life and death."[c]

*The name of Jesus.*—"It is related of San Bernardino, that, when preaching, he was accustomed to hold in his hand a tablet, on which was carved, within a circle of golden rays, the name of Jesus. A certain man, who had gained his living by the manufacture of cards and dice, went to him, and represented to him, that, in consequence of the reformation of manners, gambling had gone out of fashion, and he was reduced to beggary. The saint desired him to exercise his ingenuity in carving tablets of the same kind as that which he held in his hand, and to sell them to the people. A peculiar sanctity was soon attached to these memorials; the desire to possess them became general; and the man, who, by the manufacture of gaming-cards could scarcely keep himself above want, by the fabrication of these tablets realised a fortune."[d]

22—24. days . . purification,[a] for 40 dys. aft. birth of male (female, 80) the mother was to keep at home, as one defiled, setting forth the defilement of the race by sin and need of purification. Jerusalem, to the temple. every male . . holy,[b] a previous plan[c] having been prob. superseded by a gen. command to redeem *all the firstborn* at 5 shekels of the sanctuary.[d] offer, a lamb for a burnt offering; and a pigeon for a sin offering; or two pigeons if the parties were too poor to bring a lamb. a pair, *etc.*, this points to the comp. poverty of Jos. and M.

*Presentation of Christ in the temple.*—Consider—I. The purification of the mother: 1. What did the Lord enjoin in relation to purification after child-birth? 2. What sentiments was this law intended to convey? 3. What necessity was there for the mother of our Lord to obey this law? 4. What is this law to us? II. The presentation of her son: 1. What connection the law had with Christ's presentation in the Temple; 2. What their compliance with the law in this instance may teach us.[d]

25, 26. Simeon,[a] (*hearing*, or *one who obeys*) nothing certainly known of S. but his name. Some think he was father of Gamaliel,[b] and s. of Hillel. just, accor. to law. devout, spiritually minded. waiting, coming of Messiah expected at that time.[c] consolation, Christ was so called.[d] Holy Ghost, prophetic impulse. revealed, by vision, or by inward illumination. Lord's Christ, the Lord's anointed one. Jehovah's promised Messiah.

*Christ, the consolation of Israel.*—Consider—I. In what respects Christ is the consolation of Israel: 1. In reference to the Jewish church—(1) He came to give them clearer light; (2) He came also to deliver them from the yoke of the ceremonial law; (3) He came moreover to establish an universal empire; 2. In reference to the Christian Church. II. In what manner we are "to wait for" Him: 1. In a renunciation of all other comforters; 2. In a firm persuasion of His all-sufficiency; 3. In an assured expectation of His promised advent. Improvement: 1. In a way

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*a* Le. xii. 3.

*b* Ma. i. 21. "The meaning is, Thou shalt give Him this name, and He shall *enact* what His name *Saviour* signifies, for He, by Himself, and no other, shall *save* His people, not (as many will suppose) fr. their *temporal* enemies the Roms., but fr. their deadly foes, their own sins."

*c Dr. Gerok.*

*d Mrs. Jameson.*

**Jesus is presented in the temple**

*a* Le. xii. 2 *ff.*

*b* Ex. xiii. 12; xxii. 29; Nu. viii. 17.

*c* Nu. iii. 12, 44—51.

*d* Nu. xviii. 15, 16.

"Great names debase instead of raising those who know not how to use them."—*La Rochefoucauld.*

*d Rev. C. Simeon.*

**Simeon**

*a* "The Rabbis say, 'The birth of Jesus of Nazareth was in the days of R. Simeon, the son of H'llel.'"—*Rosenmü'ler.*

*b* Ac. v. 34.

*c* See note on Ma. ii, 2 *ff.*

*d* Is. xl. 1; Ac. xxviii. 20; *cf.* Is. xlix. 13; liii. 9; lxvi. 13

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"Prophecy resideth not but in a man who is great in wisdom and virtue, whose affections overcome him not in any worldly things, but by his knowledge he overcometh his affections continually; on such a man the Holy Spirit cometh down, and his soul is associated with the angels, and he is changed to another man." —*Maimonides.*

*e Rev. C. Simeon.*

*f Dr. Guthrie.*

of inquiry; 2. In a way of encouragement. Consolation implies some previous trouble.[e]

*Seeing Jesus.*—"To see Jesus clearly with the eye of faith is to see the deep opening a way from Egypt to freedom's shore; is to see the water gush full and sparkling from the desert rock; is to see the serpent gleaming on its pole over a dying camp; is to see the life-boat coming when our bark is thumping on the bank, or ground on rocks by foaming breakers; it is to see a pardon when the noose is round our neck, and our foot is on the drop. No sight in the wide world like Jesus Christ, with forgiveness on His lips, and a crown in His blessed hand!—this is worth labouring for, praying for, living for, suffering for, dying for. You remember how the prophet's servant climbed the steeps of Carmel. Three years, and never cloud had dappled the burning sky; three long years, and never a dew-drop had glistened on the grass, or wet the lips of a dying flower; but the cloud came at last. No bigger than a man's hand, it rose from the sea, it spread; and as he saw the first lightning's flash, and heard the first thunder's roll, how did he forget all his toils, and would have climbed the hill not seven, but seventy times seven times, to hail that welcome sight! It is so with sinners so soon as their eyes are gladdened with a believing sight of Christ; when they have got Christ, and with Him peace."[f]

**Simeon's benediction**

*a* Nu. xviii. 15, 16.

*b* Is. lii. 10; Lu. iii. 6; Ac. iv. 12.

"Observe, that the illumination of the *Gentiles* is mentioned *bef.* the glory of Israel; for when the fulness of the Gentiles shall have come in, then all Israel shall be saved."—*Bede*, quot. in *Wordsworth.*

*c Bib. N and Q.*

"The dumb elements of the Mosaic ritual are made animated and eloquent, when the Truth comes to act upon them with its light. They are like the statue, which had its chords wrought within, but mute, till the morning sun struck upon them." — *Davison.*

"The swan-like song of old Simeon. He speaks, like a merchant,

**27—32. came . . Spirit,** impelled by the Spirit, as Christ was led or driven into the wilderness. He doubtless knew that he was divinely urged to go to the temple at that time. **do . . law,** pay the redemption price.[a] **now . . peace,** "now Thou dost dismiss Thy servant in peace;" the statement of a fact that God does this; not a prayer that He will do this. **salvation,**[b] Simeon saw, not only the *Saviour*—the procurer of salvation; but, with a prophet's eye, he saw the salvation accomplished; regards this infant Jesus as the pledge of an accomplished fact. **prepared,** made ready by the events of Providence, and the revelations of prophecy. **all people,** no Jewish narrowness here. **Gentiles,** giving them, in place of darkness, of ignorance, the light of the knowledge of God, light of joy, hope, &c. **glory . . Israel,** not Moses, David, Solomon, etc., but Jesus the glory of the Jewish nation.

*Meaning of Simeon's words.*—These words of good old Simeon are often quoted as if they were a prayer for his release from earth, or at least an expression of his willingness to depart. But the verb is not in the imperative mood, but in the indicative; it is not "let," but "lettest." It had been "revealed" to this aged and devoted servant of God "that he should not see death before he had seen the Lord's Christ" (ver. 26). This was an intimation that his death would occur soon after that joyful sight. When he saw the infant Jesus, therefore, and was assured, in some way not recorded that he was the Lord's anointed, he understood that the time of his departure was at hand. And it is just this which his words express: "Now, Lord, I understood that Thou wilt let me depart in peace, according to Thy Word; for mine eyes have seen the Saviour whom Thou hast anointed." The appointed sign of his speedy dismission had been given, and he regards it as so near, that he speaks of it as already come, using the present tense instead of the future. "Thou art letting me go; thou art dismissing me now."[c]

*A dying request.*—Mr. Hervey, when dying, expressed his gratitude to his physician for his visits, though it had been long out of the power of medicine to cure him. He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were upon him, being raised a little in his chair, repeated these words: "*Lord, now lettest Thou Thy servant depart in peace, according to Thy* most holy and comfortable *Word; for mine eyes have seen Thy* precious *salvation.* Here, doctor, is my cordial; what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ? This, this now supports me." About three o'clock, he said, "The great conflict is over—now all is done." After which he scarcely spoke any other word intelligibly, except twice or thrice, *precious salvation!* and then leaning his head against the side of the chair on which he sat, he shut his eyes, and on Christmas-day, the 25th of December, 1758, between four and five in the afternoon, fell asleep in Jesus.

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who had got all his goods on ship board, and now desires the master of the ship to hoist sail, and be gonehomewards. Indeed, what should a Christian, who is but a foreigner here, desire to stay any longer for in the world, but to get this full lading in for heaven?"—*Gurnall.*

**33—35. Joseph,** it is not said "His father." **his mother,** the relationship recognised. **marvelled,** though they knew much, their knowledge increased; and every additional discovery increased their wonder. First the shepherds, who were taught by angels! now a prophet under direct teaching of the Spirit! **said . . Mary,** not to Joseph. **fall . . rising,**[a] a stumbling-block to many, rod of salvation to others. **sword,**[b] *etc.*, some[c] think this prophecy to have chief reference to the sorrows of Mary on beholding the sufferings of Christ at the crucifixion: others[d] to her own future death by martyrdom.

**Simeon's prophecy**

*a* Is. viii. 14; Ma. xxi. 14; Ro. ix. 32, 33; 1 Co. i. 22—24; Ho. xiv. 9; 1 Pe. ii. 7, 8; 2 Co. ii. 16; Ac. xxviii. 22.

*b* See Gk. properly the Thracian framea. This word is used by the LXX for Heb. *chereb*, wh. has the sense of *exhausting* (particularly by loss of blood), so as to make desolate, as in Ps. xxii. 20; Zec. xiii. 7."—*Wordsworth.*

*c Origen, Theophyl., Bede*, etc.

*d Lightfoot, Epiphan.*, etc.

*e Rev. C. Simeon.*

*f H. C. Hovey.*

"The doctrine of the Cross hath the Cross always following it."—*Dr. Sibbes.*

*Testimony borne to Jesus in the Temple.*—"It shows us—I. What views we should have of Christ: 1. As the divinely-appointed Saviour; 2. As the universal Saviour. That these views are not merely of a speculative nature, will be evident, while we notice—II. The blessed effects of them upon a dying hour: 1. Divest death of its terrors; 2. Make it an object of desire. Learn—1. In what manner we should approach God's temple below; 2. In what way we may secure admission into His temple above."[e]

*Power in the word Jesus.*—"A brave cavalry officer was dying of his wounds. He thought himself on the field, at the head of his gallant men, and fancied that a heavy gun was just in front of them, ready to be fired. His distress was great. At length he thought the gun had been fired, and his men, badly cut up, were retreating. Here I interposed, saying, 'There is no gun there: you are safe among friends.'—'Let me alone!' he sternly replied. 'I must recover my command, and renew the attack.'—'No,' said I; 'let us not talk of battle-scenes. You are soon to die. Let us talk of Jesus.' The mention of that name seemed to exert the powerful influence I had often heard ascribed to it. His agitation ceased at once; his delirium passed away; a smile lit up his pallid features. After a moment's silence, he said in a low voice, 'Jesus, Jesus! It is He who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." I want rest: I am weary.' Soon after, he entered the glorious rest of heaven."[f]

**36—38. Anna** (=*grace*, or *prayer*), this, all that is known of her. A brief, yet precious biog. **Phanuel** (=vision of God). **Aser, one of ten tribes** wh. did not return.[a] Genealogies care-

**Anna the prophetess**

*a* 2 K. xvii. 6.

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fully kept by Jews. **great age,** some[b] make eighty-four yrs. her entire age; others,[c] taking the 84 to be the duration of her widowhood only, make her to have been over one hundred at this time. **served . . day,** never absent fr. appointed times of sacrifice and prayer.[d] **she coming,** she *herself*, unaided. A strong, hale, vigorous old woman. **spake,**[e] as taught by the Spirit. **to . . them,** *etc.*, Simeon and others who were present, and who represented many more.[f]

*Anna, the happiest widow of Holy Scripture.*—A pious old age, cheered with the light of salvation. The first female testimony to Christ, a testimony: I. Excited by longing expectation. II. Based on personal vision. III. Given with full candour. IV. Sealed by a holy walk. V. Crowned by a happy old age. The Annas of the Old[g] and New Test. Both tried, heard, and favoured in peculiar manners.[h]

*Witnesses to Jesus at His birth.*—Christ received a witness at His birth, not only from prophets and shepherds, but also from aged and holy men and women. Every age and both sexes, and the marvels of events, confirm our faith. A virgin brings forth, the barren becomes a mother, the dumb speaks, Elisabeth prophesies, the wise men adore, the babe leaps in the womb, the widow praises God; Simeon prophesies; she who was wedded prophesies; she who was a virgin prophesies; and now a widow prophesies that all states of life might be there.[i]

**39, 40. when,** *etc., Lu.*, whose Gosp. is in a sense *supplementary* to *Ma.'s*,[a] omits what *he* knew that *Ma.* had already explained—*i.e.*, **the flight** into Egypt.[b] The reason why they did *not* settle in *Judæa*, **but** went to Galilee, is stated by *Ma.*; and why they chose **Nazareth** is explained by *Lu.*[c] **grew,** in body. **waxed . . spirit, mental** development, etc. **wisdom,** Divine prescience, etc. **grace . . God,**[d] special favour of the Divine Being—*His heavenly Father.* "Afterwards He became known to men."[e]

*The growth of Jesus.*—*Grew* an infant, then a boy, afterwards a man. Laboured, suffered, *died* for me and you. I. *The child's strength.* Many forms of strength. His not like Samson's, of the body: strong to do right, to learn, to teach, to submit, to reprove and suffer; strong to resist temptation, the world, flesh, devil; strong for self-control. II. *The child's wealth.* Not gold, diamonds, etc, but *wisdom.* How He got it; He gathered it. Where? *Bible*, doctors, spirit, etc. III. *The child's beauty.* Not simply of face: perhaps had lost that beauty, "His face so marred;" but grace of God, beauty within, beauty of holiness, of obedience, of humility, of love. 1. God thought Him beautiful, "in His Father's likeness;" 2. Angels thought Him beautiful, "they wondered and adored;" 3. Some men thought Him beautiful, the leper, demoniac, blind; 4. Do *you* think Him beautiful, or is there "no beauty," etc.? If you do, and you love Him, He will give you *strength*, and *wealth* ("filled with all the fulness," etc.) and, *beauty* ("no spot or blemish," etc.) *What think ye of Christ?*[f]

*Nazareth.*—Nazareth (literally branch-town) was so called from its fruitfulness in the branches of trees (see above on Ma. ii. 23), and there He who was the branch, who was to grow up out of His place (Zech. iii. 8; vi. 12), was brought up (see Lu. iv. 16). There He was nurtured and reared; there He grew up; there He

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*b Bengel.*
*c Jacobus.*
*d* 1 Ti. v. 5; 1 Th. v. 17.
*e* Ac. xxvi. 7; Mk. xv. 43; Lu. ii. 25; xxiv. 21.
*f* 1 Co. i. 7; Tit. ii. 13; He. ix. 28.
*g* 1 S. ii.
*h Lange.*
*i Ambrose.* "This blessed man and this blessed woman were not disappointed of wonderful fruit, commodity, and comfort, which God sent them, by their diligent resorting to God's Holy Temple."—*Homilies.*

**Joseph and Mary return to Nazareth**

*a Bede.*

*b* Ma. ii. 22, 23.

*c* "All the Gospels were written by one and the same Spirit, and from one Gospel."—*Wordsworth.*

*d* Ps. xlv. 2; Is. xi. 2, 3; Jo. i. 14.

*e Bengel.*

*f Hive*, ii. 239, *Outline of S. S. Sermon.* "The very same expressions are here applied to the Lord, which were before used to describe the natural growth of the Baptist, in mind and body. By this we are confirmed in the faith of His substantial and perfect Humanity."—*Rev. J. Ford, M.A.*

flourished who was the root out of the stem of Jesse, and the branch that grew out of his roots, as Isaiah says (xi. 1); and it is observable that it was at Nazareth (or the city of branches) that He showed the truth of that memorable prophecy of Isaiah concerning the branch, that "the spirit of the Lord shall rest upon him" (Isa. xi. 2; cf. Isa. lxi. 1—3), to preach glad tidings unto the meek, that they might be called trees of righteousness, the planting of the Lord.[g]

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g *Dr. Wordsworth.*

**Jesus, aged twelve years, goes up to the Passover**

41, 42. **every year,** *lit.* year by year. **feast . . passo.,** acc. to the law.[a] **twelve . . old,** at wh. age a boy was called "*a son of the law.*" Jewish children were catechumens at this age, and beg. to practise fasting.[b] **they,** both Mary and Jos. It was not binding upon women to do this. Mary's piety moved h r, and also her knowledge of her relation to Jesus, as His only earthly parent.[c]

*The first Passover of Jesus.*—I. Visited with desire. II. Celebrated worthily. III. Left obediently. Or—I. The history. II. The significance of this journey for—1. Jesus; 2. His parents; 3. For Israel; 4. For the world.—*First appearance of the Messiah in the sanctuary.*—The glory of the second house greater[d] than that of the first.[e]

*The old custom in modern times.*—"A few days ago I attended a very interesting service in a Jewish synagogue. A boy just twelve years old was brought by his father to be admitted as a member of the synagogue; there were present the parents of the boy, his brothers and sisters, his friends, and some few strangers. After several ceremonies had been performed, the priest read a portion of the law in Hebrew; the boy then stepped forward to the desk or platform, near the centre of the building, and read from the roll of parchment, in a clear distinct voice, a short psalm. A pause ensued, and then the old man addressed the boy in a few brief sentences—telling him that as he had attained to years of discretion, and knew the difference between right and wrong, a great responsibility rested on him; that it was his duty to follow the good and shun the evil; that it became him to show that the instruction he had received had not been given in vain; that he must diligently practise that which he knew to be right; be obedient to his parents, kind and affectionate to his brothers and sisters, charitable to those who needed his help, and faithful to the religion he had been instructed in. Then, placing his hand on the boy's head, he prayed earnestly that the God of Abraham, of Isaac, and of Jacob would bless the lad, would preserve him from danger and from sin, and make him a wise and good man, if he should be spared to enjoy length of days; or, if his life should be short, that he might be admitted to the presence of God in heaven."

a Ex. iii. 17; Le. xxiii. 34; Nu. xxix. 12; De. xii. 18; xiv. 26; xvi. 1—16.

b *Wetstein.*

c Yet acc. to the maxims of Hillel women were bound to go up yearly to the Passover.

d Hag. ii. 10.

e *Lange.*

"Our Saviour was then too young to attend the feast; but it is likely that, being poor, they had nobody with whom they could safely leave Him; and it is still more likely, that the Son of God, young as He was, already placed His chief joy in Mt. Zion; that He was already glad, like His forefather David, when they said, 'Let us go into the house of the Lord,' and was anxious already to be engaged in His heavenly Father's business."—*Bp. Heber.*

**On the return Jesus is lost**

43—45. **fulfilled,** completed the time and duties of the feast. **returned,** not wasting time upon the sights and pleasures of the great city **knew . . it,** the sharpness and docility of the boy rendered it needless that he should be strictly watched.[a] **company,**[b] a *caravan* of persons who, going the same way, travelled together for security and society. **sought Him,** as night came on, when they were all to lay up together. **found . . not,** surprised at His absence. **seeking,** anxious and fearful.

*The Son of Man once a lost son.*—Seeking for Jesus. I. The

a *Olshausen.*

b Tradition has fixed upon *El-Bireh,* doubtless the *Beeroth* of the Hivites, a place ab. three hours or ten ms. N. of Jerus., as the

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place where Jesus was first missed by His parents.

*c Lange.*

*d Bp. Hall.*

"The whole transaction seems calculated to train her to a trust in Him, when He should be out of her sight; and when for three days (though after His death) she should be in vain seeking for Him, sorrowing."—*J. Williams.*

**Jesus is found in the Temple**

*a Grotius, Kuinoel.*

*b De Wette.*

*c Meyer.*

*d Alford.*

*e* "It was the custom in the Jewish schools for the *scholars to ask questions of their teachers*, and a great part of the Rabbinical books consists of the answers of the Rabbis to such questions."—*Alford.*

*f* Is. l. 4; Matt. vii. 28, 29; Mk. i. 22; Lu. iv. 22–32; Jo. vii. 15, 16—46.

*g Anon.*

*h Longwill.*

"As possessing a human soul, which needed instruction, He heard them, and asked them questions. He astonished them with His answers as God."—*J. Ford.*

anxiety of deprivation. II. The joy of finding. The interchange of joy and sorrow during our earthly pilgrimage. Jesus lost in the hurry and bustle of the world, but found again in the temple.[c]

*Children and blessings.*—I remember a great man coming into my house at Waltham, and, seeing all my children standing in the order of their age and stature, said, "These are they that make rich men poor." But he straight received this answer, "Nay, my lord, these are they that make a poor man rich; for there is not one of these whom we would part with for all your wealth." It is easy to observe that none are so gripple and hardfisted as the childless; whereas those who, for the maintenance of large families, are inured to frequent disbursements, find such experience of Divine Providence in the faithful management of their affairs, as that they lay out with more cheerfulness what they receive. Wherein their care must be abated when God takes it off from them to Himself; and, if they be not wanting to themselves, their faith gives them ease in casting their burden upon Him, who hath more power and more right to it, since our children are more His than our own. He that feedeth the young ravens (Psalm cxlvii. 9), can He fail the best of His creatures?[d]

**46, 47. three days,** some[a] think three dys. fr. starting fr. Jerus. *i.e.* the day's march, the day's return, the day of searching; others[b] think the three dys. were spent in searching; and others[c] calculate fr. the discovery of the loss. **temple,** "one of the rooms attached to the T. where the Rabbis taught their schools."[d] **hearing . . asking,** a model scholar. He listened and inquired. Could not inquire relevantly and intelligently unless He listened attentively, thoughtfully.[e] **all . . astonished,**[f] the doctors, and other scholars, etc.

*The youthful Christ.*—I. There was evidently manifested by the youthful Saviour great love to the house of God and reverence for it. II. It is evident that the parents of our Lord were accustomed to His discretion and wisdom. III. It is evident that the Saviour was an intelligent, teachable, inquiring child. IV. The obedience of Christ is an example to the young Children are as truly doing the business of their heavenly Father when they are learning as adults are when they are teaching.[g] —*The Saviour in His youth.*—I. The character of Jesus in His youth—1. His age; 2. His eminent piety; 3. His occupation. II. The painful loss sustained by His parents—1. How pitiable is the condition of Mary, who has lost her child; 2. You feel surprised that she did not look more carefully after her charge; 3. See the evil of taking it for granted that Christ is among the company that you travel with. III. The pursuit and recovery—1. Their careful and anxious search; 2. The success of their pursuit: observe where they find Him. IV. The reason assigned for His absence—1. It intimates His dignity; 2. It shows the vast importance of His work; 3. It teaches a grand lesson. Religion should be our great concern.[h]

*Catechising the children.*—The Jewish Rabbins observe a very strict method in the instruction of children and others, according to their age and capacity. At five years old they were called sons of the law, to read it. At thirteen they were called sons of the precept, to understand the law; then they received the Passover as a sacrament (for even children did eat it, as a remembrance of their deliverance out of Egypt), and then also they were purified

At fifteen years old they came to be Talmudists, and went to deeper points of the law, the Talmudich doubts. Thus did the Jews; and let not Christians lag behind them in propagating the truths of Jesus Christ their Master. Let children be well instructed, principled, and catechised in the fundamentals of the Christian religion; for without catechising, the people perish in the want of knowledge, and become fit subjects for every priest, Jesuit, and sectary to work upon. The Papists have confessed that all the ground we have gotten of them is by catechism, and the little ground they have gotten of us is by a more diligent requiring and practice of it. In a word, catechising is as well a family as a church duty; were but the family well-instructed, the minister would have less work to do; there would not be so many uncatechised heads, nor so many weathercock Christians, as now are to be found amongst us.[i]

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"They who mean to be doctors, and teach others, must, in their first accesses and degrees of discipline, learn of those whom God and public order hath set over us in the mysteries of religion."—*Bp. J. Taylor.*

*i Spencer.*

**48, 49. they,** Mary and Jos. **amazed,** they scarcely expected a boy of twelve years of age to have gone, of his own free will, to such a place for such a purpose. **mother,** maternal solicitude prompt to speak. Mary felt, more than Jos., a proprietorship in Jesus. **Son,** reminding Him that He was for the present amenable to His earthly ties. **father,** Jos., His reputed father; to whom, as to a guardian, He was responsible; and who was answerable for this heavenly trust. **sorrowing,** lest something had happened to Thee. **He . . how,** *etc.*, the first recorded word of Jesus; the summary of all His actions.[a] **wist . . business,**[b] He blames her not for seeking her son, but raises their eyes to Him whose Eternal Son He was.[c]

*The finding of Jesus in the Temple.*—I. A lesson to boys and young men—the manliness of obedience and subjection to a mother. II. Teachers may learn the best method of acquiring knowledge by "asking and answering questions." III. Mothers are reminded by this incident that their children have other interests than those of this world. IV. A lesson for all. Dismiss the thought of mother and child, and look at Jesus as the Saviour and Friend of sinners; and we learn that Jesus, lost in the bustle and excitement of the crowd, is always to be found again in the Temple.[d]

*The Master's business.*—An aged American minister states, that in the early part of his ministry, being in London, he called on the late Rev. Matthew Wilks. Mr. W. received him with courtesy, and entered into conversation, which was kept up briskly till the most important religious intelligence in possession of each had been imparted. Suddenly there was a pause—it was broken by Mr. W. "Have you anything more to communicate?" "No, nothing of special interest." "Any further inquiries to make?" "None." "Then you must leave me; I have my Master's business to attend to—good morning." "Here," says the minister, "I received a lesson on the impropriety of intrusion, and on the most manly method of preventing it."

*a Bengel.*

*b* Ps. xl. 7—9 Jo. iv. 31—34; ix. 4; Ma. x. 37; Jo. ii. 16, 17.

*c Wordsworth.*

*d Longwill.*

"It is my belief that the sorrow of the Virgin was a sorrow that defies all description. As we may conceive such a mother to have mourned for such a Son, so was the intensity of her sorrow."—*Bernard.*

"The pain we suffer is of necessity proportioned to the love we bear."—*Augustine.*

"The desire of accomplishing the great purpose for which He came into the world, was in Him what the ruling passion is in other men."—*Bp. Horsley.*

**50—52. they . . not,**[a] hence He did not learn this fr. them. **Nazareth,** that despised[b] place. **subject . . them,**[c] "And thus He consecrated obedience."[d] Subject not less to His heavenly Father. **wisdom . . stature,** harmonious growth of soul, mind, body, character. **favour,** *etc.*,[e] the excellence of His

Jesus returns to Nazareth

*a* Lu. xviii. 34; xxiv. 25; Mk. ix. 32; Jo. x. 6.

*b* Jo. i. 46.

character, His wisdom, etc., secured human esteem. This not always the case with good men.

*Personal appearance of Jesus.*—None of the Evangelists, not even the beloved disciple and bosom friend of Jesus, has given us the least hint of His countenance and stature. In this respect our instincts of natural affection have been wisely overruled. He who is Saviour of all, and the perfect exemplar of humanity, should not be identified with the particular lineaments of one race or nationality. We should cling to the Christ in the Spirit and in glory rather than to the Christ in the flesh. Nevertheless, there must have been an overawing majesty and irresistible charm, even in His personal appearance, to the spiritual eye, to account for the readiness with which the disciples, forsaking all things, followed Him in reverence and boundless devotion. He had not the physiognomy of a sinner. He reflected from His eye and countenance the serene peace and celestial beauty of a sinless soul in blessed harmony with God. In the absence of authentic representation, Christian art, in its irrepressible desire to exhibit in visible form the fairest among the children of men, was left to its own imperfect conception of ideal beauty.—*Dr. Schaff.*

*Poverty and toil of Jesus.*—The founder of the Russian empire left his palace and capital, the seductive pleasures and all the pomp and royalty, to acquire the art of shipbuilding in the dockyard of a Dutch seaport. He learned it, that he might teach it to his subjects; he became a servant, that he might be the better master, and lay in Russia the foundations of a great naval power. Nor has his country been ungrateful: her capital, which bears his name, is adorned with a monument to his memory, massive as his mind; and she has embalmed his deathless name in her heart and in her victories. Yet, little as men think of Jesus, lightly as they esteem Him, a far greater sight is here. There, in a king becoming a subject that his subjects might find in him a king, there was much for men; but here there is much both for men and angels to wonder at, and praise through all eternity. The Son of God stoops to toil!—what an amazing scene!—*Dr. Guthrie.*[e]

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[c] Ma. xv. 4, *ff.*
[d] *Wordsworth.*
[e] 1 S. ii. 26; Pr. iii. 3, 4; Ro. xiv. 17, 18.
"The growth of a believer is not like a mushroom, but like an oak, which increases slowly indeed, but surely. Many suns, showers, and frosts pass upon it before it comes to perfection; and though in winter it seems dead, it is gathering strength at the root."—*Cowper.*
"As Christ was in His bodily appearance, He was still increasing in wisdom and stature, and favour with God and man, until He was perfected in glory, so is He also in His spiritual appearance in the souls of men; and accordingly the New Testament does more than once distinguish of Christ, in His several ages and degrees of growth in the souls of all true Christians."—*J. Smith.*

## CHAPTER THE THIRD.

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ministry of John Baptist

Ma. iii. 1—12; Mk. i. 1—8; Lu. iii. 1—18.

rulers of the period

[a] Ma. xiv. 1.
[b] *Jos. Ant.* xvii. 1—3.
[c] De. iii. 4; 13, 14; 1 K. iv. 13.
[d] *Porter, Jour. Sac. Lit. July,* 1854; also *Giant Cities,* 24, 92, 95;

**1, 2. now,** "in those days" (Ma.). By giving these data, Lu. furnishes abundant means for testing the hist. accuracy of his Gospel. **fifteenth . . Cæsar,** A.D. 26. Aug. Cæs. died Aug. 19, A.D. 14. But Tib. Cæs. was associated with him two years bef. *i.e.*, A.D. 12. **Pilate,** who was sixth procurator (receiver of revenue) fr. depo. of Archelaus, came to Judæa ab. U.C. 779, and held the prov. ab. ten years. **Herod,** *i.e.* H. Antipas. **tetrarch,**[a] *lit.* ruler of fourth pt. of province; app. prob. as a courtesy title, to Herods as rulers of smaller portions. **Galilee,** including the Peræa (*i.e.* "country on the other side," *i.e.* of the Sea of Gal. and R. Jord.). **Philip,** s. of H. the Gt. by Cleopatra of Jerus.[b] Built Cæsarea Phil., best of H.'s sons; to be disting. fr. his half bro. Philip, who mar. Herodias. **Iturea,** N.E. of Gal. **Trachonitis,** the Argob[c] (*stony*) of the O. T., the mod. *Lejah.*[d] **Lysanias, of** wh. name there were two govs. of Abilene; the first

being put to death by M. Anthony at instig. of Cleopatra, B.C. 34. This, the second, was prob. a desc. of former. **Abilene**,[e] N. of Iturea; small distr. among E. slopes of Antilibanus. So called fr. Abila *f* (*nebi-Abel* = prophet Abel), a town eighteen m. N. of Damascus. **Annas**[g] **.. Caiaphas** [i. 197].[h] **high priests**, the former prob. acting as deputy of latter.[i] **word .. God**, the H. Spirit impelling him to preach, and teaching what to say. A phrase oft. used when prophets were specially directed to undertake a great work, and deliver an import. message.[k]

**Additional notes.**—*Date of birth of Christ.*—Tiberius having begun to gov. A.D. 12, or in the sixteenth yr. of Christ's age, and having been in power fourteen years—"*in the fifteenth*"—it would now be the thirtieth year of Christ's age (v. 23). Fr. this date we obtain the yr. of Christ's birth. Reckoning fr. d. of Augustus, U.C. 767, the fifteenth yr. of Tiberius would be U.C. 781; and going back thirty years brings us to 751 or 752 for the birth of our Lord. To this add the two years in wh. Tib. was joint emperor with Aug. and we have U.C. 749, being four yrs. beyond the present era, wh. = U.C. 753.[l] *Annas and Caiaphas.*—A. had been forcibly removed fr. h.-priesthood by *heathen power* of Ro.; and C., his s.-in-law, had been installed by that power.[m] A. was the h.-priest *de jure*; and C. was, in the eye of civil power, h.-p. *de facto*. This explains Jo. xviii. 13, and xviii. 24, where C., as *Rom.* nominee, delivered Jesus to the *Rom.* power to be crucified.[n]

*Government of the Roman provinces.*—In the establishment of the Imperial power, Augustus took the charge of those provinces wh. required a standing army, and left the others to the care of the Senate and Roman people. The Imperial provinces were governed by a legatus Cæsaris; the senatorial, by pro-consuls and pro-prætors. Syria became a province of Cæsar's; Judæa, being a part of the province, was, after the deposition of Archelaus, son of Herod, governed by a procurator, or receiver of the revenues, endowed with the powers of a legatus, which included those of life and death. All provincial governors under the Empire are, however, frequently included under the general title of presidents of the provinces.[o]

**3—6. and .. came** [i. 12—14]. **remission**, *etc.* [i. 243] Mk. i. 4. **written .. words** [i. 13]. **voice**, "The *voice* wh. foreruns the appearance of the *word*."[a] **all flesh**,[b] all of that land *first*; all of mankind *ultimately*. **see**, understand, and at last acknowledge. **salvation .. God**, deliverance fr. sin wrought out for man through the work and person of Christ, by the Divine wisdom, power, and mercy.

*The forerunner.*—I. His severity towards the unholy multitude; II. His humility towards the holy Christ. *Preparing the way of the Lord* is: I. A difficult work; II. An indispensable necessity; III. A blessed employment. *The voice of the caller*: I. How much it requires; II. How gravely it threatens; III. How gently it comforts and promises.[c]

*The road of Semiramis.*—"In the march of Semiramis to Ecbatana she came to the Zarcean mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows could not be passed without making a great compass about. Being, therefore, desirous of leaving an everlasting memorial of herself, as well as shortening the way, she ordered

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also *Hd. Bk. for Syria*, 474, *ff.*

*e Ibid. Hd. Bk.* 279.

*f Ibid.* 524.

*g* Jo. xi. 49—51; xviii. 13—24; Ac. iv. 6.

*h* Figures within *square* brackets refer to previous *vols.* and *pages* of the "Biblical Museum." Hence the reader should, at this point, turn back to vol. i. p. 197, of this work.

*i* 2 K. xxv. 18.

*k* 1 K. xii. 22; 1 Ch. xvii. 3.

*l* See *Jacobus.*

"It may, however, be doubted whether in all these reckonings more accuracy has not been sought than the Gospel narrative warrants any expectation of our finding."—*Alford.*

*m Jos. Ant.* xviii. 2.

*n Dr. Wordsworth.*

*o Wheeler.*

**preaching of John**

*a Ambrose.*

*b* Ps. xcii. 2; Is. xl. 5; xlix. 6; lii. 10; Ro. x. 12—18.

*c Lange.*

"If wars be a sign of the time of His second coming, peace was a sign of the first."—*Bp. Hall.*

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*d Diodorus.*

**vanity of trust in ancestry**

*a* Ma. iii. 7.

*b Lange.*

*c Whitecross.* "Two manifestations of the course of Prov. have oft. been pointed out as the most distinct and prominent wh. have yet occ. in the hist. of man. The coming of our Lord and Saviour is one, at that precise time, when the world in its moral and political circumstances was best fitted for the recep. and diffus. of the Gospel; the other, far indeed inferior in moment to that paramount event, is the discov. of printing, just when that 'Gospel was to be raised, as it were, from the dead.'" —*Southey.*

**trees and fruit**

*a* Ma. iii. 10; vii. 19; Lu. xiii 7—9.

*b* Ma. xxiii. 25; Mk. vii. 4; Lu. xi. 39.

*c* Ma. xxiii. 14; Mk. xii. 40; Lu. xx. 47.

*d Jacobus.*

*e Lange.*

*f Dr. J Hamilton.*

*g Rev. T. Jones.* "What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint and the hero, the wise,

the precipices to be digged down, and the hollows filled up; and, at a great expense, she made a shorter and more expeditious road, which, to this day, is called from her, 'The road of Semiramis.'"[d]

**7, 8. multitude,** vast crowd of all classes attracted by the fame of the desert preacher. **baptized** [i. 14]. **vipers,**[a] this addressed esp. to Pharisees and Sadducees [i. 14]. **wrath . . come,** more terrible than even the wrath of the past, of wh. the hist. of their nation furnished abundant ills. **repentance** [i. 12—15]. **stones,** *etc.* [i. 14, 15].

*The fruits of conversion.*—I. No true religion without conversion. II. No true conversion without religion. III. Descent from Abraham gives no precedence in the kingdom of God. *What the power of God can make out of stones:* 1. Of stones of the desert, children of Abraham; 2. Of stony hearts, hearts of flesh.[b]

*Repentance.*—The late Dr. A. Thomson, when minister at Sprouston, having seen a member of his congregation coming out of a public-house in a state of intoxication, resolved to seize the first opportunity to rebuke him for his sin, and warn him of his danger. Nor was it long before such an opportunity occurred. In a few days after, the man came to him, requesting baptism for his child. This Mr. T. decidedly refused, until he acknowledged his sin, and promised amendment; informing him, at the same time, that he himself had been an eye-witness of his inebriety. The man immediately commenced an apology, in which he happened to stumble on another occasion than that to which the minister alluded; which furnished Mr. T. with additional matter of solemn and pointed rebukes. This was too much for the stubborn delinquent, who immediately left the house in a rage. Shortly after, however, his wife called on Mr. T., and earnestly entreated him to receive her husband again into the communion of the church. "Most certainly," replied Mr. Thomson, "provided he candidly acknowledges his offence against God, and gives me the solemn promise that he will abandon the sin of intemperance." To this the now humbled penitent agreed, and in due time received baptism for his child.[c]

**9—11. axe . . fire**[a] [i. 15]. **what . . then?** Conscience spoke. *They* were in danger of the *axe* and the *fire*. **two coats,** *etc.*, this, to the Pharisees, who were extortioners[b] [i. 172] and oppressors[c] [i. 168], and who are here reminded that "deeds of justice and charity are the firstfruits of repentance."[d]

*The axe laid at the root of the trees.*—I. What justice has laid it to the root! II. What mercy still leaves it lying at the root! The sentence of unfruitful trees is: 1. Surely to be expected; 2. Perfectly to be justified; 3. Still to be avoided. *The great inquiry.*—What shall we do?—1. A question becoming all; 2. A question answered to all. The answer to the great inquiry of life: 1. From the standing-point of the law (Lu. iii. 10—14); 2. From the standing-point of grace (Acts ii. 38).[e]

*Repentance.*—"You might pound a lump of ice with a pestle into a thousand fragments, but it would still continue ice. But bring it in beside your own bright and blazing fire, and soon, in that genial glow, the living waters flow. A man may try to make himself contrite. He may search out his sins, and dwell on all their enormity, and still feel no true repentance. But come

to Jesus with His words of grace and truth. Let that flinty, frozen spirit bask in the beams of the Sun of Righteousness—then will it melt.[f] "See the ice, how hard it is! But twelve o'clock comes, and there is a great heat from the sun, the ice cracks; but the sun goes down, and at night it is as hard as ever. How often is it so under the influence of instruction! A powerful appeal often produces a melting of the heart; the tears, apparently of contrition, flow; but the instruction ended, the tears are dried up, and the heart becomes as hard as ever."[g]

**12—14. publicans**[a] [i. 1]. **what . . do?** who might well ask if a tithe of what was said of them was true; and who felt that much was deserved. **said,** not siding with those who denounced the office altogether. **exact,**[b] in the way of duty. **appointed,** *i.e.* the lawful tax. **soldiers** (*see* Gk.), "the soldiers going on service."[c] Herod was *at that very time* at war with his father-in-law, Aretas, a petty king of Arabia Petræa.[d] **violence,** or, "put a man in fear." **accuse,**[e] inform against. **content**[f] **. . wages,**[g] rations, allowance.

*John, a model preacher.*—I. Attractive, drawing multitudes. II. Faithful, calling to repentance, etc. III. Adapting his style and words to each class of hearers. "It is to be observed that this godly preacher *adapted* his lessons to the various needs of the various classes respectively, the *multitude*, the *publicans*, the *soldiers*. He was like a skilful physician applying the proper medicine to ea. partic. disease—a pattern for the Christian preacher."[h]

*Publicans.*—These were of two kinds: viz., 1. The Publicani, sometimes Roman knights, who were the general receivers, and considered men of some consequence, as they farmed the taxes of a whole province. Zaccheus, who is called the chief of the publicans, was probably of this class. 2. The Portitores or Exactores, who are here alluded to as publicans, and to whom Matthew belonged. They were men of an inferior sort, who did the lower work of the collection, and probably greatly abused their power. They were usually stationed at frontiers, at gates of cities or rivers, and at havens, in order to collect customs on all imports. They were sufficiently hateful to the Greeks, on account of their rudeness, their frauds, their vexations, and their oppressions; but the Jewish publicans were peculiarly obnoxious to their countrymen, being accounted traitors to the cause of the nation and of God, who for the sake of lucre had sided with the Romans, the enemies and oppressors of the Theocracy, and now collected for a heathen treasury that tribute, the payment of which was the evident sign of the subjection of the people of God to a foreign yoke. They were accordingly held in the utmost abhorrence; no alms might be received from their money chest; their evidence was not admitted in Jewish tribunals; and they were put on the same level with the heathen, and probably, as renegades and traitors, were far more abhorred than the heathens themselves.[i] *Soldiers.*—The desire of injury, the savageness of revenge, the lust of power, etc., these are sins which are justly condemned in wars, which are however sometimes undertaken by good men for the sake of punishing the violence of others, either by the command of God, or of some lawful human authority.[k] *A soldier's conversion.*—An anxious soldier, who had long sought pardon in vain, found peace as follows: "Suppose the lieutenant should send for you to-night

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the good, and the great man very often lie hid in the plebeian, which a proper education might have disinterred, and brought to light."—*Addison.*

**he exhorts the publicans**

*a* Ma. xxi. 32; Lu. vii. 29.

*b* Lu. xix. 8; 1 Co. vi. 10.

*c Gran. Penn.* See also *Michaelis* i. 51.

*d Bibl. Lore*; *cf. Horne Intro.* i. 93; *Jos. Ant.* xviii. 5. 1, 2. "So minute, so perfect, and so latent a coincidence was never discovered in a forgery of later ages."—*Bp. Marsh, Lect.*, pt. v. 78, *ff.*

*e* Fr. the Gk. συκοφαντήσητε is deriv. *sycophant*, wh. once meant an informer. An old Athenian law prohibited the exportation of figs, those who informed against the violators of that law were called *sycophants*, or fig-tellers (συκοφάντης, fr. σῦκον, a fig, and φαίνω to caress, flatter, inform), hence aft. "*informers*" in the general; and at length *flatterers* who praised one by "informing against," depreciating another.

*f* 1 Ti. vi. 8.

*g* 1 Co. ix. 7; Ro. vi. 23.

*h Dr. Wordsworth*; *cf. Cyril*, 36.

*i Wheeler.*

*k Augustine.*

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"Christ came not to destroy communities; but war is the solemn instrument of justice, the restraint of vice and of public insolences, the support of a body politic against foreign invasion and domestic rebellion." — *Manton.*

to report to him, what would you do?" "I'd report, sir." "Right off?" "Certainly, sir: I obey orders." "When you came to his quarters, what would you say?" "I'd give him the salute, and say, 'Lieutenant, what's the orders?'" "And when you got the orders?" "Then I would do 'em, sir." "Well, now, Tom, the Lord Jesus has sent me to you to-night, and orders you to report to Him at once." "I'll do it, I'll do it, sir," making a move as if going to headquarters to report. It was then explained to him that Christ was present, that His orders required him to use all his influence to lead his relatives and associates to repentance; which he promised to do, and then knelt down to report to Jesus, saying, "Here I am, Jesus: I report for duty. All you order me to-night, and to-morrow, and as long as I live, I am going to do." He went out, saying, "I am under orders," and, within twelve hours, found peace and hope in Christ.

**he resolves doubts concerning himself**

**15—18. expectation,** suspense. **mused,** considered, debated. **Christ,** *i.e.* the Anointed One, the Messiah. **answered,** *etc.*,[c] [i. 15]. **many . . things,** of which the foregoing was the main thing and the substance.

*Jesus the true Baptist.*—Baptism with the Holy Spirit: with the spirit—1. Of truth to enlighten us; 2. Of power to renew us; 3. Of grace to comfort us; 4. Of love to unite us to each other, to Christ, to God. *Baptism with fire considered*—1. On its terrible; 2. On its inevitable; 3. On its beneficial side. *The preaching of the Gospel by John.*—It is especially the preaching of repentance: 1. As such, it was prophesied of; 2. As such, it was carried on; 3. As such, it worked; 4. As such, it is still needed. The thresher and the fan, the wheat and the barn, the chaff and the unquenchable fire.[b]

*Personal preaching.*—Two Chinese jugglers have been making a public exhibition of their skill. One of them is set up as a target, and the other shows his dexterity by hurling knives which stick into the board at his comrade's back, close to the man's body. These deadly weapons fix themselves between his arms and legs, and between each of his fingers, they fly past his ears, and over his head, and on each side of his neck. The art is *not* to hit him. Are there not to be found preachers who are remarkably proficient in the same art in the mental and spiritual departments?[c]

**imprisonment of John**

**19, 20. Herod,** *etc.*[a] [i. 97]. **reproved . . evils,** in consequence of which he seems to have partially reformed [i. 291]. **above all,** not only in sense of being his *last*, but his *greatest* crime; since it involved—(1) persecution of an eminent saint and prophet; (2) the stifling of his convictions; (3) the silencing of his monitor.

*John before Herod.*—1. The strict preacher of repentance; 2. The innocent victim; 3. The avenging accuser.—John, a faithful court preacher.[b]

*Preachers preach after death.*—There are strange legends extant of churches which have been swallowed by earthquakes, or buried beneath fallen mountains. The rustics declare that they have heard the bells still ringing, far down in the bowels of the earth, just as they did when they hung aloft in the tower. Take the bells to be preachers and the legend is true, for being dead they yet speak, and from their graves they sound forth lessons not less powerful than those with which they made their pulpits resound

a Ma. iii. 11, 12; *cf.* Je. xv. 7; Mi. iv. 12; Ma. xiii. 30.
b *Lange.*
c *Spurgeon.*
"It is idle to dispute whether the fire denounced against the unrepenting be metaphorical or real. Suppose it a metaphor; yet those metaphors which represent things of another world, do not generally exceed the originals, or the reality of the things designed to be shadowed out by them."—*J. Seed.*

a Ma. xiv. 2; Mk. vi. 17.
b *Lange.*
c *Spurgeon.*
d *Bib. N. and Q.*
"It is a great deal easier to commit a second sin than it was to commit the first; and a great deal harder to repent of a second than it was to repent of a first."—*Dr. Whichcote.*
[b] The vine, olive.

while they were yet with us.[c] *Repent.*—The Greek word μετανοέω means lit. "to mind another thing," or "to have another mind." It is simply a change of mind about a thing, which change may be either for the better or for the worse, and must be judged of from the context. It does not express or even imply any such idea as sorrow, grief, shame, &c., as too commonly imagined. As used in the N.T. it is a call upon men to "think upon other things" than those that had previously occupied their minds, or to "think in another manner about these very things." It is a great watchword, that must be sounded in the ears of all men, through all ages. It must not be confounded with μεταμέλομαι, which means "to be careful or concerned for oneself after" doing a thing, as in Matt. xxi. 29, 32; xxvii. 3; 2 Cor. vii. 8; Heb. vii. 21; 2 Cor. vii. 10.[d]

**21, 22. Jesus . . baptized**[a] [i. 16]. **praying,**[b] **this Lu.** alone mentions. Christ's human nat. **shape,** not only with the *manner*—fluttering, brooding, alighting—but in the *form* also of a dove. Another *form* at Pentecost; ea. form significant of nature, etc., while the *descending* pointed to the source. **Thou art,** other Evang. say "This is." One voice for Jesus, another for the people.[c]

*The baptism of Jesus.*—The symbolical act is followed by that of which it was the symbol, the baptism of the Holy Ghost. Learn from this incident—I. The importance of the ordinance of baptism. II. Ordinances of God's appointing, reverently and intelligently submitted to, are often the channels of blessing.[d]

*Morning prayer.*—On the first of May in the olden times, according to annual custom, many inhabitants of London went into the fields to bathe their faces with the early dew upon the grass, under the idea that it would render them beautiful. Some writers call the custom superstitious; it may have been so, but this we know, that to bathe one's face every morning in the dew of heaven by prayer and communion, is the sure way to obtain true beauty of life and character.[e]—*Place of Christ's baptism.*—At this spot, as is supposed, across from Jericho, where also Israel probably passed over under Joshua, now called "the Fords of the Jordan," thousands of pilgrims from all quarters bathe in the river, encouraged by their priests to believe that thus they may get to heaven. They take with them a sheet which they keep for a shroud. We saw crowds of men, women, and children on their way thither, lying out at nights on the decks of vessels, living on scanty provisions which they carried with them, some aged and unable to walk, yet only wishing to reach that sacred stream alive, hoping to bathe and be saved! How is the Hindu, who thinks to be saved by plunging into the Ganges, any more deluded? Romanism is Paganism in a Christian dress.[f]

**23–28. began,** was about. **thirty . . age, age** required law for entering of priests on their ministry. **as . . supposed,** *see Gk.*, as was accounted by law.[b] **son . . Joseph** [i. 5, 6, 96]. **Heli,** or Jacob[c] (Ma.). **Juda,** identified[d] with Abiud,[e] and said to ndicate Hodaiah.[f] **Joanna,** perh. Hananiah.[g] **Rhesa** (*head*), prob. not a name, but title of some princes of the captivity. He has also been identified[h] with Hananiah, who was the *head* or prince of Zerubbabel, whom, also, he is said[i] to have been (if so, R. was a gloss, that aft. slipped into the text). **Zorobabel =**

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and fig-tree in Jotham's parable will not leave their wine, fatness, and sweetness to gain a kingdom; Herod his Herodias, to save His soul; nor men of corrupt minds the corruption of their manners, for a blessed reformation."—*Lightfoot.*

**the baptism of Jesus**

Ma. iii. 13—17; Mk. i. 9—11; Lu. iii. 21—23.

*a* Ma. iii. 13; Jo. i. 32. See *Bp. Andrewe's Serm.* iii. 241.

*b* "St. Lu the Evang. of the Gentiles, lays special stress on the solemn duty, and blessed privileges, and happy results of prayer."—*Wordsworth.* It is suggested (*Neander*) that this praying bef. baptism caused John to perceive that this was the Messiah.

*c* Jo. xii. 29, 30. In Payson's diary is the following entry: "Sept. 23.—Was quite dull and lifeless in prayer, and in consequence had no success in study."

*d Longwill.*

*e Spurgeon.*

*f Jacobus.*

**descent of Joseph**

*a* Nu. iv. 3. 23.

*b* This word appears to intimate two things — 1. That Jesus was not son of Jos. by *nature*; 2. That He was son of Jos. by *law*. And, therefore, al-

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though He was the prom. seed of the *woman*, His genealogy is traced through *Jos.*, who was united to Mary by the law of marriage, which God had instituted in Paradise; and He had an hereditary claim to the rights of Jos., as son of David, and owed him filial obedience." — *Wordsworth.*

*c Alford in loc.*
*d Lord A Hervey.*
*e* Ma. i. 13.
*f* 1 Ch. iii. 24; *cf.* Ezr. ii. 40; iii. 9.
*g* 1 Ch. iii. 19.
*h Mr. Mill.*
*i Lord A. Hervey.*
*k* Hag. i. 1; 1 Ch. iii. 17—19.
*l* Ezr. i. 8, 11; v. 14–16; Ne. vii. 7; *m* 1 Ch. iii. 17.

Zerubbabel,[k] called also, in Persian, Sheshbazzar,[l] the leader of the Jews who returned fr. captivity under the decree of Cyrus. **Salathiel,**[m] usually called *Shealthiel* in O. T.

*The genealogical tree of Christ.*—1. The root; 2. The branch; 3. The crown; 4. The fruit of his race. *The genealogy in connection with the work of redemption.*—It presents us—1. With the image of humanity, which needs redemption; 2. With the greatness of Christ, who undertakes redemption; 3. With the glory of God, who ordains redemption.—*Lange.*

*Heli.*—The genealogies of Luke and Matthew are harmonised: 1. By each one from David to Joseph having *two names*. 2. Joseph's mother marrying twice. Son of one by birth, son of the other by adoption. The two records of these two fathers. Luke traces the line thro' *Heli* and not thro' *Jacob*.—*Julius Africanus*, A.D. 220. This makes Christ's descent from David, not thro' *Joseph*, but *Mary*. 3. Mary an heiress, married in her own tribe, her husband assuming her father's name. Neh. vii. 63. 4. Mary, the daughter of Heli. An unsolved difficulty.—*Alford, Meyer.* Luke's record of Mary, and Matthew's of Joseph.—*Bengel, Lightfoot, Hall, Major, Lange, Oosterzee, Olshausen, Ebrard.*—Anciently both were thought Joseph's. Others, natural descent through Nathan from David.—*Mill, Ellicott.* Jewish records burned by Herod; Eusebius quoting Apocryphal Gospel of James. Questioned by Oosterzee. *Heli.*—It is maintained by Lord A. Hervey, the latest investigator of the genealogy of Christ, that Heli was the real brother of Jacob, the father of the Virgin herself.

**29—31. Simeon,** "our Saviour's genea. is here the more accurately descr., bec. there were that would have put false Christs upon the church."[a] The priests that could not produce their geneas. were outed."[b] **Nathan,** one of the sons of David, born in Jerusalem.[c] **David,** the king.

*The great importance of the Bible genealogies.*—Christ, the end of the Bible genealogies. God's faithfulness in the performance of His ancient promises. *Jesus, the son of Adam:* 1. The son of God became a son of Adam; 2. The son of Adam truly the Son of God, the promised Redeemer.[d]

*Note on the genealogies of our Lord.*—Seventy-five generations extend through 4,000 years. No living monarch's line extends over 1,000. *Isin*, B.C., burned Chinese records and 460 *scholars*, that his dynasty should seem one from the *beginning* to the *end* of time. *Mary's* genealogy given in Luke, *Joseph's* given in Matthew. Writing for Jews, Matthew traced Christ to Abraham; Luke, for Jew and Gentile, traced him to Adam. Luke's record *ascending*, Matthew's *descending*, ancestral line. From David to Babylonian captivity Luke gives 21, and Matthew 14 names. The hope of ancestral relation to the promised Messiah preserved jealously these family records of the Jews.

*a* Ezr. iii. 62.
*b Trapp.*
*c* 2 S. v. 14; 1 Ch. iii. 5; xiv. 4; Zec. xii. 12.
*d Lange.*
"It is fit that the Word, being more precious than gold, yea, than much fine gold, a priceless pearl, should not be laid up in the porter's lodge, the outward ear, but even in the cabinet of the mind."—*Dean Boys.*

**32, 33. Jesse,** the Bethlehemite.[a] **Obed,** the s. of Boaz, by Ruth.[b] **Salmon,** or *Salma, or Salmah*, s. of Nahshon[c] or *Naasson*, mar. to Rahab,[d] of whom was born Boaz. There is reason to believe that this S. was the s. of Caleb, the s. of Hur (the "father," *i.e.* founder of Bethlehem[e]), *i.e.* his son by adoption or bec. his inheritance, Bethlehem, was part of Caleb's territory.[f] **Naasson,** prince of Judah in the wilderness. **Aminadab,**

*a* 1 S. xvii. 12–58.
*b* Ru. iv. 17—21, 22; 1 Ch. ii. 12.
*c* Nu. vii. 12—17.
*d* Ma. i. 5; see *Class and Desk. O.T.* 164, 165, on

whose dau. Elisheba mar. Aaron.[s] **Aram**, or *Ram*, in O. T. **Esrom**, or *Hezron.*[h] **Pharez**, s. of Judah by dau.-in-law Tamar.[i] One of the gt. fam. of Judah—the Pharzites—named fr. him. He is also called Perez.[k]

*A fable concerning ancestry.*—"Gentlemen," said an old Tea-kettle, that lay in the corner of a shed in which some worn-out locomotives had been stowed away,—"gentlemen, I am sorry to see you in this place; I wasn't brought here till I had more than once lost my spout and handle, and been patched and soldered till very little of my original was left. I conclude, therefore, that, like me, you have seen your best days, and are to be laid aside as useless." The locomotives frowned at one another, but didn't answer. "Well, gentlemen and brothers," cried the kettle again, "don't be down-hearted: we have played busy and useful parts in our day, and may comfort ourselves now in thinking over the things we have respectively achieved. As for me, the remembrance of the domestic delight and refreshment that I have been the means of affording affects me deeply." "What is that little old tin whistle about up in the corner?" asked one of the locomotives of his companion. "Who are his brothers?" "Hey-day! is that it?" cried the kettle, all alive with indignation. "So you don't own the relationship? Let me tell you, with all your pitiful pride, that, though you won't own me as a brother, I am father and mother to you; for who would ever have heard of a steam-engine if it hadn't been for a tea-kettle?"[l]—*Portraits of ancestors.*—Moralists have written that to reproach one with low birth is the height of unkindness, because he really has nothing whatever to do with the choice of progenitors. This, however, is no longer the case; almost everything is procurable in London, and a "son of nobody"—as the Spanish phrase is—may now suit himself in regard to ancestors from a very liberal selection. A contemporary publishes the subjoined accommodating advertisement, from which we omit only the address: "To Proprietors of old Baronial Halls, and others.—500 portraits of personages dating from the Tudor, Elizabethan, and Stuart periods down to the present time, to be sold, singly or otherwise, a great bargain." The object of this thoughtful notice is plain; many are fortunate enough to acquire "baronial halls" by trade and speculation, but "baronial ancestry" was hitherto not quoted in the markets. Here, however, you can obtain any amount of imposing forefathers in ruff and doublet—only choose your style, decide upon your period, and the *imagines majorum*, a great bargain, are ready made.—*Daily Telegraph.*

34—36. **Thara** = Terah.[a] **Nachor** = Nahor. **Saruch** = Serug.[b] **Ragau** = Reu.[c] **Phalec** = Peleg[d] (*division*), "In whose days the earth was divided."[e] **Sala** = Salah,[f] or Shelah. **Cainan**, this C., s. of A., not in *Heb.*,[g] but in LXX.[h] Hence the Evangs. had access to geneas. which are lost to us.

*The significance of the genealogy of Jesus.*—1. For His person; 2. For His work. "This remarkable genealogical tree stands forth, a unique memorial of the faith and expectation of the Old Testament saints."[i]

*Pride of ancestry rebuked.*—Frederick of Saxony, surnamed the Sage, rendered his claim to this title doubtful by his attention to the descent of his family. A celebrated genealogist had told him that a copy of his pedigree was preserved in Noah's ark. To

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this mar. See *Mill, Myth. Interp. of Gospels*, pt. ii. cap. ii. 1., pp. 161—169.

*e* 1 Ch. ii. 51.

*f* See *Mill* above.

*g cf.* Ex. vi. 23; Nu. i. 7; ii. 3 vii. 12–17; x. 14; Ru. iv. 19, 20; 1 Ch. ii. 10.

*h* Ge. xlvi. 12.

*i* Ge. xxxviii. 29; Nu. xxvi. 20, 21; Ru. iv. 12—18, etc.

*k* Ne. xi. 4—6.

*l Leisure Hour.*

"From Adam to Noah there was but one man, Methuselah, who joined hands with both. From Noah to Abraham one man, Shem, who saw both for a considerable time. From Abraham to Joseph, one, Isaac, Joseph's grandfather. From Joseph to Moses one, Amram, who might have seen Joseph long. These characters of time Moses has carefully preserved."—*Abp. Sumner.*

*a* Ge. xi. 24—32; Jos. xxiv. 2; 1 Ch. i. 26.

*b* Ge. xi. 20, 23; 1 Ch. i. 26.

*c* Ge. xi. 18—21; 1 Ch. i. 25.

*d* Ge. x. 25; xi. 16—19; 1 Ch. i. 19—25.

*e Kalisch in loc.*

*f* Ge. x. 24 (marg.); 1 Ch. i. 18—24.

*g* Ge. xi. 21; 1 Ch. i. 24.

*h* Ge. xi. 13; 1 Ch. i. 18.

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"Some men by ancestry are only the shadow of a mighty name."—*Lucan.*
[a] *Arndt.*
[b] *Perry.*

[c] Ge. v. 21—27; 1 Ch. i. 3.
[b] Ge. v. 12—17; 1 Ch. i. 2.
[c] Ac. xvii. 26.
"The origin of all mankind was the same: it is only a clear and a good conscience that makes a man noble, for that is derived from heaven itself. It was the saying of a great man, that if we could trace our descents, we should find all slaves to come from princes, and all princes from slaves; and fortune has turned all things topsy-turvy in a long series of revolutions: beside, for a man to spend his life in pursuit of a title, that serves only when he dies to furnish out an epitaph, is below a wise man's business."—*Seneca.*
[d] *Lange.*
[e] *Ld. Lindsay.*

substantiate this account, the prince neglected all affairs of state, to the great regret of his ministers, who remonstrated with him on the absurdity; but all to no purpose. At length his cook, who was his favourite buffoon, desired an audience of him, when he told the emperor that this curiosity to know his origin was neither useful nor honourable. "At present," said the jester, "I look upon you as subordinate only to the Deity; but, if you search into Noak's ark, perhaps I shall discover that you and I are cousins, as we have all had our relations there."[a]

37, 38. **Mathusala** = Methuselah.[c] **Maleleel** = Mahaleel.[b] **Adam . . God,** "thus the H. Spirit, writing by S. Lu. to the Gentiles, taught them what they, esp. the Gks., much needed to learn, that God had made of *one blood* all nations of men."

*The first and second Adam.*—1. Their natural relationship; 2. The infinite difference in their relations, (*a*) to God, (*b*) to man, (*c*) to each other. 3. The wonderful difference between the apparent and the actual in the person of the Redeemer. Luke gives us a glimpse of it in His descent; but it strikes us also when we consider the lowly outward appearance, and exalted dignity (*a*) of His person, (*b*) of His work, (*c*) of His kingdom, (*d*) of His future.[d]

*The memory of ancestry.*—An affectionate regard for the memory of our forefathers is natural to the heart: it is an emotion totally distinct from pride; an ideal love free from that consciousness of requited affection and reciprocal esteem which constitutes so much of the satisfaction we derive from the love of the living. They are denied, it is true, to our personal acquaintance; but the light they shed during their lives survives within their tombs, and will reward our search, if we explore them. If the virtues of strangers be so attractive to us, how infinitely more so should be those of our own kindred; and with what additional energy should the precepts of our parents influence us, when we trace the transmission of those precepts from father to son through successive generations, each bearing the testimony of a virtuous, useful, and honourable life to their truth and influence; and all uniting in a kind and earnest exhortation to their descendants so to live on earth that (followers of Him through whose grace alone we have power to obey Him) we may at last be reunited with those who have been before, and those who shall come after us:—

No wanderer lost—
A family in heaven.[e]

## *CHAPTER THE FOURTH.*

**The temptation of Jesus**

Ma. iv 1—11; Mk. i. 12, 13; Lu. iv. 1—13.

[a] So the Church "is tempted or tried by the evil done during the whole period of

1, 2. **Jesus** [i. 16, 244]. **forty . . tempted,** *i.e.*, He was tempted *during* these forty days; and then (*Ma.*) a series of more violent and special temptations began.[a]

*The temptation in the wilderness.*—I. The first temptation was to use His miraculous power for the gratification of his appetite. II. The second was to obtain power by dishonourable means. III. The third (acc. to the arrangement of Lu.) is to seek to hasten His kingdom by what is sensational.[b] *From the Jordan of glorification to the wilderness of temptation.*—This is God's way of

dealing with the Christian, as well as with his Master, and this way is: 1. The old, yet always new; 2. The hard, yet kind; 3. The dark, yet easy; 4. The solitary, and yet the blessed way.

*Temptation.*—The late Mr. Thomas, one of the missionary brethren of Serampore, was one day, after addressing a crowd of natives on the banks of the Ganges, accosted by a Brahmin as follows:—"Sir, don't you say that the devil tempts men to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not man, ought to suffer punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat, with several men on board, descending the river, with that facility of instructive retort for which he was so much distinguished, replied, "Brahmin, do you see yonder boat?" "Yes." "Suppose I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat,—who ought to suffer punishment? *I* for instructing them, or *they* for doing this wicked act?" "Why," answered the Brahmin, with emotion, "you ought *all* to be put to death together." "Ay, Brahmin," replied Mr. T., "and if you and the devil sin together, the devil and you will be punished together."[d]

**3, 4. If,** *etc.*, if he had *not* been the son of God, Christ might have wished to turn the stone into bread. **It . . written,** the rule of His faith and practice is the H. Scripture, although He is full of the H. Ghost. **every word,** who shall say that *any* part of Scripture is without use?[a]

*To doubt the truth of God's Word is the first step in sin.*—It was so—1. In Paradise (Gen. iii. 2, 3); 2. It is so here; 3. Will be so always. The temptation to abuse power, constantly united with the possession of special power. The forbidden way of "taking thought" for food. *It is written.*—The sword of the spirit: 1. How dazzling its brightness; 2. How deep its wounds; 3. How decisive its triumphs. Man does not live by bread alone; he cannot, he may not, he need not. God can avert the necessities of His people by any means.[b]

*Bread as well as truth needed.*—A brother came to Abbot Sylvanus, in Mount Sinai, and found the brethren working, and said, "Why labour you for the meat which perisheth? Mary chose the good part." The Abbot said, "Give him a book to read, and put him in an empty cell. About the ninth hour the brother looked out, to see if he would be called to eat, and at last came to the Abbot and asked, "Do not the brethren eat to-day?" "Yes." "Then why was not I called?" Then quoth Abbot Sylvanus, "Thou art a spiritual man, and needest not their food. We are carnal, and must eat because we work; but thou hast chosen the better part." Whereat the monk was ashamed.[c]

**5–8. and,** *etc.* this *second* tempta. of *Ma.* is the *last* of *Lu.*[a] **of . . world,** *see* Gk., "the inhabited world" [ii. 23], the *world* that Cæsar taxed; the *world* (whence *œcumenical*) represented in certain popish councils. **in . . time,** "in a visible landscape of his own making, presented to the eye."[b] **all,** *etc.*, arrogant claim, no absolute right. **for . . delivered,** by men who had forsaken God.[c] **whomsoever,** hence it may be so many of the wicked get so large a share of the devil's gifts, on the devil's terms,

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her sojourn in the wilderness of this world; but Satan reserves the fiercest trial for the last. See Re. xii. 12."—*Wordsworth.*

"As a founder, when he has cast a bell, does not at once fix it in the steeple, but first tries it with his hammer, to see if there be any flaw; so God tries His saints on earth before He takes them to heaven."—*Bowes.*

*b Longwill.*

*c Lange.*

*d Whitecr.*

**the first temptation**

*a* 2 Ti. iii. 16; 2 Pe. i. 20, 21; Ro. xv. 4.

Not to be tempted of the devil is the greatest temptation out of hell. The devil's war is better than the devil's peace. Carnal hypocrisy is a dumb and silent thing; but it is terrible to be carried to hell *without any noise of feet.* The wheels of Satan's chariot are sometimes oiled with carnal rest; and then they go without rattling or noise.

*b Lange.*

*c Sunday Library.*

**the second temptation**

*a* "St. Lu. places the tempts. in an order of his own; perhaps with a ref. to the tempt. of the first Adam, and to the special trials of

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in the devil's way, with the devil's blessing. **all . . thine,** proving two things—(1) the devil's contempt for those to whom he had given it already; (2) his fear of Christ; no bribe too great to gain Him. **it . . written,** this in connec. with **He. i. 6,** is something for Socinians to consider.

*The dangerous mountain-tops of spiritual life.*—The **evil one,** the prince of this world: 1. The extent; 2. The limits of his power. Satan never lies more boldly than when he promises. *The worship of the devil in its more refined forms.*—1. How ancient it is; 2. How richly it seems rewarded; 3. How unhappily it ends. *To worship the Lord and to serve Him alone* **is**—1. A difficult; 2. A holy; 3. A blessed demand.[d]

*The devil acts methodically.*—The devil acts according to a plan which we should know, and which the Holy Ghost reveals to us: "the lust of the flesh, the lust of the eyes, and the pride of life." He adhered to that plan with Eve, who yielded to temptation when she saw, first, that the fruit "was good for food," then "that it was pleasant to the eyes," and lastly, that it was "to be desired to make one wise." He adopted it, equally, with Jesus, whom he tempted, first, by the wants of the flesh; secondly, by the exhibition of earthly pomp; lastly, by the pride of a wonderful miracle.[e]

**9—12. Jerusalem,** "the holy city" (*Ma.*, writing for Jews). (*For notes see Ma.* iv. 1—11).

*The Lord of the Temple, upon the pinnacle of the Temple, and on the brink of the precipice.*—The highest elevations border on the deepest precipices. Even the devil is a theologian. *The abuse of Holy Scripture is*—1. Manifold; when the letter is used as a weapon against the spirit; a poetical sentence, as a weapon against the demands of the law; an Old Testament text to combat a declaration of the New; 2. Dangerous, because the word of Scripture is holy in itself, finds an echo in the mind, and is used with so much art; 3. Only to be conquered by a right, *i.e.*, an intelligent, persevering, and anxious searching of the Scripture. *The protection of angels not to be expected by those who tempt God.*—The ministry of angels: 1. How far it may be expected; 2. And how far not.[a]

*Luther's temptation.*—Luther says: "Once upon a time, the devil came to me, and said, 'Martin Luther, you are a great sinner, and you will be damned.' 'Stop, stop!' said I, 'one thing at a time. I am a great sinner, that is true, though you have no right to tell me of it. I confess it. What next,—Therefore you will be damned. That is not good reasoning. It is true I am a great sinner; but it is written, 'Jesus Christ came to save sinners: therefore I shall be saved.' So I cut the devil off with his own sword; and he went away mourning, because he could not cast me down by calling me a sinner."

**13. all . . temptation,** *i.e.*, during, and at the close of these forty dys. **season,** but only for a season, "until a fit time;"[a] "such as the agony."[b]

*When the devil departs it is only "for a season."*—He returns: 1. To tempt again; but 2. To be again opposed; and 3. Again conquered.—*Lange.*

*Satan's final attack.*—A few hours before his death, Knox awoke from a sleep, and, being asked the cause of his sighing so

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b Jo. xii. 31; xiv. 30; Ep. ii. 2; Re. xiii. 2—7.

d *Lange.*

e *Adolphe Monod.*

'This *all* is nothing but vexation of spirit."—*Bp. Wilson.*

"What madness in you is this to account your souls as worthless, when the devil deems them so very precious?"—*Salvianus.*

**the third temptation**

"Temptation is the fire that brings up the scum of the heart."—*Boston.*

"Temptation is the file which rubs off much of the rust of self-confidence."—*Fenelon.*

"The temptations of Satan, which he intended for their destruction, frequently become jewels to adorn the crowns of God's people, before the eternal throne."—*Anon.*

a *Lange.*

a *Bengel.*

b *Wordsworth; cf.* Lu. xxii. 53.

"Satan tempts most when he thinks his policies will more easily prevail; some are tried to receive

deeply, replied, "I have formerly, during my frail life, sustained many contests and many assaults of Satan; but at present that roaring lion hath assailed me most furiously, and put forth all his strength to devour, and make an end of me at once. Often before has he placed my sins before my eyes, often tempted me to despair, often endeavoured to ensnare me by the allurements of the world; but with these weapons, broken by the sword of the Spirit, the Word of God, he could not prevail. Now he has attacked me in another way: the cunning serpent has laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me to beat down and quench this fiery dart!"—*M'Crie.*

**14, 15. power . . Spirit,** the source of His might, and secret of His success. **Galilee,** it was prob. during this journey into Galilee that He discoursed with the Samaritan woman at Jacob's well (*Jo.*). **taught . . synagogues,** where He had been a scholar, He becomes a teacher. **glorified,** "Envy itself was throttled, wh. yet usually waits upon virtue."[a]

*The triumphant return from the wilderness of temptation.*—Wherever Jesus comes His fame always precedes Him. His journeyings are begun under a favourable omen. Jesus returns to the place where He had been brought up, as a prophet mighty in word and deed. The heart-winning art of Jesus.[b]

*Observance of the Sabbath.*—The Rev. Dr. Benedict, late minister of Sluinfield, gave a writer in the *Connecticut Observer* the following account a few days before his death. Soon after he left college, he had occasion to travel southward, as far as the State of North Carolina. Being unacquainted with the way, he was desirous to find some one to accompany him. A man who had frequently travelled that road, in the business of a pedlar, was about to commence the journey, and informed him that it would give him pleasure to be his companion and guide. They accordingly set out together. At the close of the week, Dr. Benedict remarked to his companion, that the journey thus far had been pleasant to him; but he added, "I know not how I shall do next week, provided you intend to continue your journey on the Sabbath. I cannot proceed till Monday; and if you leave me, I shall probably lose my way." The man replied, "I have not travelled upon the Sabbath for several years, though my business leads me to take long journeys. I formerly did, but I always lost more than I gained by the practice. Some hindrance or accident would occur the following week, which convinced me that it is for *my* interest to rest on the Sabbath."

**16—20. Nazareth** [i. 11, 50]. **His custom,** *His* custom. Who can discov. or imitate better customs than *His?* This custom apart of His "bringing up." **delivered,** not unusual for ruler of synagogue to call upon "persons of any learning or note to read and explain."[a] **found,** as some[b] say the lesson for the day: whence the time of year has been inferred. **written,** quotation is in mid. of that div. of Book of Isaiah wh. relates to the Messiah. **sat down,** cust. to read standing, and sit down to teach. Act of sitting showed that He was ab. to teach, hence "the eyes of all," etc.

*The rejection at Nazareth.*—I. Learn that the habit of attending

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the impression of temptation, as soft wax is fitter to receive the impression of the seal. The apostle speaks of 'vessels fitted for destruction:' so there are vessels fitted for temptation."—*T. Watson.*

**Jesus begins to teach**

Ma. iv. 12—17; Mk. i. 14, 15; Lu. iv. 14—15; Jo. iv. 43—45.

*a Trapp.*

"Lipsius complaineth that now-a-days men have left off, not only to do things praiseworthy, but also to praise those that do so."—*Trapp.*

"I would have every minister of the Gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother."—*Fénélon.*

*b Lange.*

**Jesus rejected at Nazareth, etc.**

Ma. iv. 13—16 Lu. iv. 16—31

**reads the prophecy by Isaiah in the synagogue**

*a Alford; cf.* Ac. xiii. 15.

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*b Wordsworth.* "When a preacher provides for his congregation, as some persons do for their guests, good, substantial dishes, which any *healthy* appetites may relish and enjoy, I should say that his preaching is characterised by a very valuable element — *common sense.*"—*John Bate.*

the house of worship is Christ-like. II. From the opening words of His discourse we learn the appropriate objects of the preaching of the Gospel: 1. The poor; 2. The broken-hearted; 3. The captives.—*Longwill.*

*On Sabbath worship.*—"Though my hands and my mind have been as full of secular business, both before and after I was judge, as, it may be, any man's in England, yet I never wanted time in six days to ripen and fit myself for the business and employments I had to do, though I borrowed not one minute from the Lord's day to prepare for it, by study or otherwise. But on the other hand, if I had at any time borrowed from this day any time for my secular employment, I found that it did further me less than if I had let it alone; and therefore, when some years' experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved never in this kind to make a breach upon the Lord's day, which I have now strictly observed for more than thirty years."—*Sir M. Hale.*

**He applies the prophecy**

*a* Pa. xlv. 2; Is. l. 4; Ma. xiii. 14; Mk. vi. 2; Lu. ii. 47.

*b* Ma. iv. 13; xi. 23, *etc.*

*c* Ma. xiii. 57; Jo. iv. 44.

*d Shakspeare.*

"No one is a hero to his valet." — *Mde. de Sévigné*, or *Mde. Cornuel.*

*e Anon.*

An old writer says, "If we would preach to purpose, we must bring our hearts as well as our heads into the pulpit, and our lives must be consistent with our doctrines. It is said of Æneas Sylvius, afterwards Pope Pius Secundus, that what Sylvius did, Pius undid."

*f Dr Guthrie.*

**21—24. began,** *etc.*, what follows being only a summary of the whole. **fulfilled . . ears,** in your hearing, *i.e.*, by His declaring Himself unto them. **gracious,**[a] uttered with grace, dignity. **He said,** perceiving their thoughts. **Capernaum,**[b] the fame of which was widely circulated. **no prophet,** *etc.*,[c] "upon familiarity will grow more contempt."[d] **accepted,** *i.e.*, acceptable.

*Christ's first sermon at Nazareth.*—I. The connection in which it is found. II. The place in which the scene here recorded occurred. III. The character under which the Lord Jesus is here represented: 1. As a teacher; 2. As a comforter; 3. As a deliverer. IV. The results of this exercise of the Saviour's ministry: 1. Pleasing (*v.* 22); 2. Painful (*v.* 28). We are here taught a lesson: 1. Of confidence in the protecting care of God; 2. Of perseverance in doing His will.[e]

*Our Lord's themes of discourse.*—Our Lord found many a topic of discourse in the scenes around him. Even the humblest objects shine in His hands, as I have seen a fragment of broken glass or earthenware, as it caught the sunbeam, light up, flashing like a diamond. With the stone of Jacob's well for a pulpit, and its water for a text, He preached salvation to the Samaritan woman. A little child which He takes from its mother's side, and holds up blushing in His arms before the astonished audience, is the text for a sermon on humility. A husbandman on a neighbouring height between Him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which He discourses on the Gospel, and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage-door grinding at the mill; in an old, strong fortalice, perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain floods,—Jesus found texts. From the birds that sung above His head, and the lilies that blossomed at His feet, He discoursed on the care of God; these His texts, and providence His theme.[f]

**widow of Sarepta and Naaman**

*a* 1 K. xvii. 9.

**25—27. three . . months,**[a] not, as some say, at variance with "the *third* year," wh. is *not dated* fr. beginning of the famine. There were many days; and in the third yr., prob. **aft.** those many dys., the word of the Lord came to Elijah. **Sarepta,**

the Zarephath (*smelting-house*) of O. T., now Surafend ;[b] a large vill., inland, half-way betw. Tyre and Sidon. **and**, *etc.*,[c] it is remarked[d] that these two examples have a close parallelism with those of the Syro-Phœnician woman and the ruler's son.[f]

*Sarepta.*—1½h. from 'Adlan is a solitary wely, dedicated to El Khudr (the Arab name of St. George), and an old khan beside it. A few hundred yards N. of it are the ruins of a small town, and high up on the side of a projecting hill, ½ h. to the right, is the village of Surafend. Here on the shore was situated the ancient town of Zarephath, belonging to Sidon, to which Elijah went from the "brook Cherith," during the great famine. Sarepta afterwards became famous for its wine, which is highly praised by both Greek and Latin authors, and was sufficiently exhilarating to inspire some of the early minor minstrels. During the rule of the crusading kings it was honoured by being made the seat of a Latin bishopric; and a little chapel was erected on the site of the widow's house where Elijah lived. In the 13th centy. it was in ruins, and almost deserted. Its inhabitants, escaping from the insecurity of the plain, ascended the mountain-side, built new houses, and gave to them their old name in the Arabic form Surafend.[g]

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"Our Lord brings forward instances where the two greatest prophets in Israel were *not directed to act in accordance with the proverb;* but their miraculous powers exerted on those who were strangers to God's inheritance."—*Alford.*

*b Robinson* iii. 413.
*c* 2 K. v. 14.
*d Stier.*
*e* Mk. vii. 24.
*f* Jo. iv. 46.
*g Porter.*

**28, 29. wrath**, as also on another occasion, fr. a similar cause.[a] Pride resisting the truth. **brow . . hill**,[b] one of the many precipitous cliffs hard by.[c] **cast . . headlong**,[d] hoping thus to compass the death of Him whose time was not yet come.

*The power of prejudice over truth.*—Unbelief the same in all ages—(1) Exhibited, and (2) punished in the same manner.—*The unbelieving rejection of Christ at the present day*—1. Bears the same character; 2. Betrays the same origin; 3. And deserves the same punishment as that of the inhabitants of Nazareth.[e]

*Mount of Precipitation.*—One who visits Nazareth at this day will see how remarkably it answers to this description. It is built on precipitous slopes, and in several places we noted rocky steeps of forty or fifty feet. These were chiefly on the outer edge of the city, and would answer to this narrative. A Maronite church stands on one of these spots. The Latin monks, however, have located this event at a higher summit, called the Mount of Precipitation, about two miles S. by E. from the city. But the enraged people would scarcely walk two miles to vent their rage, if it could be done more immediately. Besides it is not on the brow of that hill that Nazareth is built. This kind of punishment was sometimes inflicted by law among the Romans.[f]

**Jesus thrust out of the city**

*a* Ac. xxii. 22. "A foreshadowing of our Lord's treatment afterwards from the whole nation of the Jews."—*Alford.*
*b Robinson* iii. 187.
*c* "The traveller will see more than one cliff that might have served the purpose of the fanatical populace."—*Porter*, 346.
*d* Ps. xxxvii. 14, 32, 33. *Stier.*
*e Lange.*
*f Jacobus.*

**30—32. passing . . way**,[a] evidently miraculous.[b] **Capernaum** [i. 52, 59, 247]. **sabbath days**, the synagogue being open, and the people at leisure. **they**, people, rulers, etc. **doctrine**, manner and matter of instruction.[c] **power**, healing and convincing.

*Christ the conqueror of His enemies, even when He seems to yield to them.*—The intrepid calmness of the Lord, contrasted with the blind fury of His enemies. The servant of the Lord invulnerable till his hour is come. What a difference between the mountain in the desert, whence our Lord saw all the kingdoms of the world, and the hill of Nazareth where His life was threatened! Yet He is victorious on both; and even the hill whence they would cast Him down, becomes a step to the throne over all things.[d]

**Capernaum**

*a* Jo. viii. 59, x. 39.
*b Alford.*

"He looks upon them with only one glance of His majesty, wh. was till this last point held back, and they are hindered fr. touching Him—they must give way, right and left, in awe

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of Him." — *Jacobus.*

c Je. xxiii. 29: Ma. vii. 28, 29; Tit. ii. 15; He. iv. 12.

*d Lange.*

e *W. Arthur.*

"The phrase, 'in the midst,' denotes confidence and security. He passed, that is, with much confidence, safety, and assurance." —*Bp. Reynolds.*

"He forsakes not us, unless we first forsake Him."—*Augustine.*

**He casts out an unclean spirit**

*a Wordsworth; cf. Townson on the Gospels*, 185.

*b Axon.*

"By wh. is noted that contentedness and acquiescence in sin, that even stubborn wilfulness, and resolvedness to die, wh. a long sluggish custom in sin will bring us to."—*Dr. Hammond.*

"The devils thought by praises of this sort to make Him a lover of vainglory, that He might be induced to abstain fr. opposing or destroying them, by way of grateful return."—*Cyril.*

*a Jacobus.*

"I have often found some word of Scripture to me like the gate of Paradise." — *Luther.*

"Pompey boasted, that, with one stamp of his foot, he could rouse all Italy to arms; but God, by one

*Power in preaching.*—Absence of power is sometimes so clear, that the soul that has come to the house of God, seeking bread, painfully feels that it is getting but a stone; and never is that feeling so painful as when all that ought to attend upon spiritual power is there,—the truth well-understood and well-stated, all the lineaments and outward forms that would lead us to expect life,—but, when we draw near, there is no breath in it. Sometimes one may see that this soulless thing is not a wax figure which never breathed, but a corpse from which the life is gone. The truths now uttered with such impotence once thrilled through men as they fell from those lips; the appeals which now grate like a chime of cracked bells once carried multitudes before them. In days gone by, many rose up to bless this man as a messenger of God; to-day, his words are as a tale twice told. Perhaps, conscious of the loss of the real power, he endeavours to compensate for it by a greater force of physical oratory, spurring himself to impetuosity, or swelling to lofty and solemn impressiveness; but it is only as when a ship in a calm makes her sails bulge by rolling: they flap and rustle; but there is no strength in them, as when, filled by the silent wind, they bore the vessel onward.[e]

**33, 34. devil,** *Lu.*, writing for Gentiles, adds the epithet *unclean*, which *Ma.*, writing to *Jews* (for whom it was not necessary), *never* does.[a] **of Nazareth,** where he had just been rejected. Epithet, applied in scorn and derision. (For additional notes, see on Mk. i. 21—39, vol. i. 247 ff.).

*The man with an unclean spirit.*—(*see* Mk. i. 21—28.) I. The place to which the Saviour came: 1. The occasion which led Him hither was strange and very distressing; 2. The object which brought Him here was one of great interest and importance. II. The individual with whom our Lord came in contact: 1. His miserable condition; 2. The language, which the evil spirit employed, contains: (1) His request; (2) His inquiries; (3) His confession. III. The wonderful power which Jesus displayed. We have here to consider: 1. His authoritative command; 2. The spirit's reluctant submission. IV. The effects which this memorable act produced: 1. It excited the greatest astonishment; 2. It caused his fame to be widely extended.[b]

*Impenitence.*—Bishop Janes visited a sick reprobate, who cried at his approach, "Art thou come to torment me before my time?" He could not move the hardened man. A second visit met with the same reception. The bishop learned that he had once been appointed a class-leader by Mr. Wesley; but, in an hour of sore temptation, he fell. He died in despair, crying, "I am lost, *lost*, LOST!"

**35—37. hold . . peace,** *see Gk. lit.* "Be thou muzzled." **what . . word,** of majesty, might, and mercy. "May be said also of His Gospel Word."[a]

*The power and powerlessness of the kingdom of darkness.*—1. It has power—(1) To tyrannise over men; (2) To deride the Son of Man. 2. It is powerless—(1) To resist the command of the Lord; (2) To ruin any of His redeemed. 3. The last manifestations of the power of the evil one precede the exposure of his powerlessness. *How the evil one meets Christ, and how Christ meets the evil one.*—1. The evil one meets Christ with hypocritical hom[illegible]e, irreconcilable hatred, and cowardly fear. 2. Christ meets

the evil one with intrepid calmness, pitying love, and triumphant power. Heaven, earth, and hell meet in the same place.[b]

*The power of Christ to heal.*—Before many a Popish shrine on the Continent one sees exhibited a great variety of crutches, together with wax models of arms, legs, and other limbs. These are supposed to represent the cures wrought by devotion at that altar; the memorials of the healing power of the saint. Poor miserable superstition, all of it, and yet what a reminder to the believer in Jesus as to his duty and his privilege! Having pleaded at the feet of Jesus, we have found salvation; have we remembered to record this wonder of His hand? If we hung up memorials of all His matchless grace, what crutches, and bandages, and trophies of every sort should we pile together! Temper subdued, pride humbled, unbelief slain, sin cast down, sloth ashamed, carelessness rebuked. The cross has healed all manner of diseases, and its honours should be proclaimed with every rising and setting sun.[c]

**38, 39. Simon's house,** *etc.* [i. 54, 249]. **fever,** the epithet *great* used by Lu. as a physician.[a]

*Peter's mother-in-law cured* (*see* also Ma. viii. 14; and Mk. i. 29—31).—I. The sufferer. II. Her complaint. III. Her cure. We are shown that there was no—1. Parade; 2. Delay; 3. Ground for doubting the reality of her restoration; "And she ministered unto them."[b]

*The works of Jesus.*—He was no ordinary man. His miraculous conception was foretold by an angel; His birth was announced to the peasants of Judæa by a company of the heavenly host—to the learned of a distant country by a new wonder in the air; His high original was afterwards attested by voices from heaven. He displayed powers in Himself which amounted to nothing less than an uncontrolled and unlimited dominion over every department of the universe,—over the first elements of which natural substances are composed, in His first miracle of changing water into wine, and in the later ones of augmenting the mass of a few loaves and a few small fishes to a quantity sufficient for the meal of hungry multitudes—over the most turbulent of the natural elements, composing the raging winds and troubled waves—over the laws of nature, exempting the matter of His body on a particular occasion from the general force of gravitation, and the power of mechanical impulse, so as to tread secure and firm upon the tossing surface of a stormy sea—over the vegetable kingdom, blasting the fig-tree with His word—over the animal body, removing its diseases, correcting the original defects and disorders of its organs, and restoring its mutilated parts—over the human mind, penetrating the closest secrets of each man's heart—over the revolted spirits, delivering miserable mortals from their persecution, and compelling them to confess Him for their Lord, and the destined avenger of their crime; and what might be regarded as more than all, He showed that life itself was in His power, restoring it in various instances—in one when it had been so long extinguished that the putrefaction of animal fluids must have taken place.[c]

**40, 41. setting,** *etc.* [i. 54, 250]. **all . . sick,** *etc.*, His departure having been fixed on, and known, may acc. for the great number of sick being brought to Him, even when the day was far advanced.[a] Or, it may have resulted naturally fr. the effect on the popular mind of healing the demoniac.[b]

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word of His mouth, can summon the inhabitants of heaven, earth, and the undiscovered worlds, to His aid, or bring new creatures into being to do His will."

*b Lange.*

*c Spurgeon.*

**He cures Simon's mother-in-law**

Ma. viii. 14, 15; Mk. i. 29—31.

*a Alford.*

*b Anon.*

*c Ep. Horsley.*

"Consider of what sort were the houses of these fishermen; but for all that, He disdained not to enter their mean huts, teaching thee by all means to trample under foot human pride."—*Chrysostom.*

"His near approach to her showed that the disease fled fr. the presence of Jesus, and that His own body was free fr. all danger of being infected."—*Bengel.*

"The moral lesson here is, that, before we are healed of our sins, we cannot render to God an acceptable service."—*Ludolphus*

**the sick are healed, etc.**

Ma. viii. 16, 17; Mk. i. 32—34.

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*Healing all manner of diseases* (*see* Ma. iv. 23—25; Mk. i. 34). —I. The ministerial labours of Christ: 1. The scene of His ministry; 2. Its character; 3. Its subject. II. The miraculous works of Christ: 1. His tender compassion; 2. The most conclusive proof of His Divine mission was thereby furnished; 3. These acts of healing evinced His ability to cure all spiritual maladies. III. The widely-extended popularity of Christ: 1. The region through which it spread; 2. The results with which it was attended.[c]

*Ability of Christ to save:—*

A lowly man—He takes my sins, and bears the heavy load;
A lowly man—He takes my hand, and leads me up the road;
And when I know this lowly man is my Creator! God!
Oh, this hath solved me much dark speech; and loosed tongues that were dumb!
For all creation round me now a Gospel has become.
And what had seemed to me before *mere* wild, confused Babel,
Is now a fire-tongued Pentecost, proclaiming—CHRIST IS ABLE!
The thunders, in the crashing skies, announce it as they roll;
The lightnings, on the black storm-wall, write it in vivid scroll;
And stars repeat it, down the dark, in mystic jewelled light;
The Urim and the Thummim on the breast-plate of the night;
And strong Orion shouts to me what slumbered in old fable,
And echoes from eternal night-vaults answer, Able! Able!
And comet, cresting bended heavens, waves echo to the word,
Like waving white plume in the star-mailed helmet of the Lord;
For all creation its evangel utters forth abroad
Into mine ear, when now I know my Saviour Christ is God![d]

**42—44. when . . day,** on the morning of wh. He had risen very early [i. 250]. **people . . him,** Simon, etc., report their desire to Him (*Mk.*). **stayed . . depart,** comp. with conduct of people at Nazareth (*v.* 29). **He said,** their good desire had an element of selfishness in it. **I . . preach,** *etc.*, as the Scriptures are of no private interpretation, so the living Word was not to be monopolised.

*Miracles at Capernaum.*—(*See* Ma. viii. 16; Mk. i. 32—39). I. Christ healing: 1. The season was interesting; 2. The ailments of the sufferers were various; 3. The excitement produced was great; 4. The number of those who were cured was considerable. II. Christ praying (*see* Mk. i. 34, 35): 1. When He prayed; 2. Where He prayed. III. Christ preaching: 1. The importance He attached to it; 2. The places in which He exercised His ministry; 3. The encouraging indications which appeared.[a]

*Effective preaching.*—Richard Sheridan used to say, "I often go to hear Rowland Hill, because his ideas come red-hot from the heart." Dr. John M. Mason was asked what he thought was the forte of Dr. Chalmers. After a moment's consideration, Dr. Mason replied, "His blood-earnestness." A Chinese convert once remarked, in a conversation with a missionary, "We want men with *hot hearts* to tell us of the love of Christ."—*Wordy preaching.*—A Scotch preacher had preached his audience out of the church; when one of the weary ones asked another if the sermon was done yet. The reply was, "His tow's dune lang syne; but he's spinnin' awa' yet."

[a] *Schleiermacher.*
[b] *Meyer; cf. Alford.*
"A wall of crystal is a safe defence against the force of fire, yet it is no obstruction to the beams and cherishing light of the sun. Such a crystal wall is Christ; He keeps off God's fiery indignation from us, but yet conveys to us the cherishing and reviving influences of His love."—*Bp. Hopkins.*
[c] *Anon.*
[d] *W. B. Robertson.*

**He preaches in the synagogues of Galilee**

[a] *Anon.*
"Prayer is the key, in the morning, that opens the treasury of God's mercies; and in the evening, prayer is the key that shuts us up under His protection and safeguard."—*Bp. Hopkins.*
Prayer is ever profitable; at night it is our covering; in the morning it is our armour.
God hears the heart, though without words; but He never hears words without the heart.

## CHAPTER THE FIFTH.

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**Peter, Andrew, James and John are called**

Ma. iv. 18—22; Mk. i. 16—20; Lu. v. 1—11.

**1—3. and . . pass** [i. 18, 12, 246], though belonging to a previous period in the hist., Lu. had an object in relating it here. **lake**, so called by Lu. alone. **Gennesaret**, sea of Galilee [i. 18, 19]. **two ships**, this explains the accs. of Ma. and Mk. **one**, wh. was drawn up on the beach. **thrust . . little**, this Simon might do by wading through the water. **taught . . people**, who stood along the edge of the water.

Jesus in the midst of a crowd desirous of hearing the Word of God. The fisher of men on the shore of the most famous sea in the world.—All that we can call ours on earth, must be at the Lord's disposal. The ways of the Lord (1) other than, (2) higher than the ways of men.[a]

*The Sea of Tiberias.*—A fresh-water lake in northern Palestine. This lake has several names: sometimes it is called the Sea of Galilee, from the province in which it is situated; sometimes the Lake of Tiberias, from the city of that name on its western shore; and sometimes, as in this case, the Lake of Gennesaret, from a plain of that name between the cities of Capernaum and Magdala. In form it is an irregular oval, with the large end to the north. It is about fourteen miles long, and nine miles wide, and is about 600 feet *below* the level of the Mediterranean Sea. "Seen from any point of the surrounding heights, it is a fine sheet of water, a burnished mirror set in a framework of rounded hills and rugged mountains, which rise and roll backward and upward to where Hermon hangs the picture against the blue vault of Heaven."[b] The lake is fed mainly by the Jordan; but there are also a number of copious fountains around the shores, which throw in a considerable supply; and in the rainy season the increased flood of the Jordan, together with numerous mountain streams which rush in from the surrounding wadies, raise the waters of the lake several feet above the ordinary level. The water is sweet and wholesome, and the fish abundant and of excellent quality.

**He enters Simon's ship**

"Our Lord evangelises men by means of their worldly occupations. The shepherds at Bethlehem when tending their flocks; the Magi, looking at the stars; Matthew at the seat of custom; Simon, and Andrew, James and John, at their nets are called to Christ."—*Wordsworth.*

*a* **Lange.**

*b* **L. and B.**

**4—6. left speaking**, finished His address to the people. **launch**, the vessel not being yet fairly afloat. **draught**, reward for use of boat, and groundwork of future lesson (*v.* 10). **master**, *see Gk.* word used by Lu. six times; used by no other.[a] **all . . night**,[b] the "washing," showed that the fishing was over. **nevertheless**,[c] though the season is past, and we are weary. **at . . word**, and for no other reason. **and . . done**,[d] promptly, and in faith. **brake**, *see Gk.*, was on the point of breaking.[e]

*Miraculous draught of fishes.*—I. The occasion on which this miracle was wrought: 1. It was striking; 2. Instructive—(1) The diligence of Christ, (2) His unshackled spirit; 3. Encouraging. II. The particular circumstances connected with it. We have—1. The Saviour's command; 2. The reply given; 3. The result that followed. III. The impression which this miracle produced: 1. Self-abasement; 2. Wonder; 3. Obedience.[f] *Failure and success.*—I. The Fisherman's failure, ver. 5: 1. It was simply failure, disgrace did not attend it; 2. It was overruled for good; 3. It did not produce despair; 4. Let us learn that no faithful toil is without its reward. II. The fisherman's success: 1. It was

**He orders the net to be let down**

Launch, *to throw as a lance*, or spear. Fr. *lancer*; It. *lanciare*; akin to *lance*.

*a* Others use Heb. word Rabbi wh. is never used in same sense by Lu.

*b* See "The Fishermen of Bethsaida" in *Keble's Christian Year.*

*c* Ps. cxxvii. 1, 2; Ez. xxxvii. 11, 12.

*d* Ecc. xi. 6 Ga. vi. 9.

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miraculous; 2. But by ordinary means; 3. They had much anxiety; 4. Their minds seem to have been pervaded by deepest awe; 5. Let us not forget, in order to enjoy success, we must have a present Lord; 6. Success should lead us to follow Christ more fully. [e]

*Illustrative preaching.*—There can be no doubt, that, for the purpose of teaching, one illustration is worth a thousand abstractions. They are the windows of speech: through them truth shines; and ordinary minds fail to perceive truth clearly, unless it is presented to them through this medium. [h]—*Anecdotes.*—I have generally found that the most intellectual auditors *prefer* to hear a simple scriptural and spiritual preaching. The late Judge McLean of the United States Supreme Court (a good Methodist too) once said to me, "I was glad to hear you give that solemn personal incident in your discourse last night. Ministers now-a-days are getting above telling a story in a sermon; *but I like it.*" [i]

**the great draught of fishes**

**7—11. partners,** all teachers and ministers of religion are *partners*, under one master. "Fellow-labourers." **come . . help,** [a] and have their reward; for their ship also was filled. **depart,** [b] "This sense of unworthiness and self-loathing is ever the effect, in the depths of a heart not utterly hardened, of the Divine power and presence." [c] **catch men,** *see Gk.*, "thou shalt be a catcher of men *alive.*" "This shall be thy future occupation, to catch men for life eternal, instead of catching fish for death." [d]

*Peter's confession.*—I. That, in making this confession, it is of the highest importance that it be done with suitable emotion. II. There are certain seasons when the truth which is here acknowledged is more especially realised: 1. The day of conviction; 2. The day of Divine manifestation; 3. On the bed of sickness, and especially on the bed of death. III. That this truth cannot be rightly felt without many important benefits being produced thereby: 1. It will promote a spirit of prayer; 2. This truth is specially adapted to produce a spirit of humility; 3. It will produce a spirit of sympathy and compassion.—*Anon.*

*Catching men illustrated.*—The late Rev. Henry Venn, in a letter descriptive of a tour through different parts of England, says—"From Bath, through Bristol and Gloucester, we arrived at Trevecca, in Wales. Howell Harris is the father of that settlement, and the founder. After labouring for fifteen years, more violently than any other of the servants of Christ, in this revival, he was so hurt in body as to be confined to his own house for seven years. Upon the beginning of this confinement, first one and then another whom the Lord had converted under His word, to the number of nearly a hundred, came and desired to live with him, saying that they would work and get their bread. By this means, nearly one hundred and twenty men and children, from very distant parts of Wales, came and fixed their tents at Trevecca. We were there three days, and heard their experience, which they spoke in Welsh to Mr. Harris, and he interpreted to us. Of all the people I ever saw, this society seems to be the most advanced in grace. They speak as men and women who feel themselves every moment worthy of eternal punishment, and infinitely base, and yet, at the same time, have such certainty of salvation through the second Man, the Lord from heaven, as is indeed delightful to

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e "This draught of fishes was not only a miracle, but it was a *prophetic parable in action.*"—*Wordsworth.*

f *Anon.*

g *Stems and Twigs.*

h *E. P. Hood.*

i *T. L. Cuyler.*

a Ex. xxiii. 5; Ga. vi. 2; Pr. xviii. 24.

b Ju. xiii. 22; 2 S. vi. 9; 1 K. xvii. 18; Is. v. 5.

c *Alford.*

d *Wordsworth.* See also *Trench, Miracles*, 126. "This was not their first *call* (Jo. i. 35—42), nor their *second* (Ma. iv. 18—22), but their *third* and last bef. their appointment to the Apostleship. That these calls were all distinct and *progressive*, seems quite plain." — *Dr. D. Brown.*

A fish was a symbol often used by the Primitive Christians, being found on many of the tombs in the catacombs of Rome. The reason assigned is that the Greek word for fish—ICHTHUS—contains the initials of the following sentence,—

*I-esous Ch-ristos Th-eou U-ios S-oter.* —"Jesus Christ of God (the) Son, Saviour."

behold. My heart received a blessing from them and their pastor, which will abide with me."—*Whitecross.*

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**He heals a leper**

Ma. viii. 1—4; Mk. i. 40—45; Lu. v. 12—16.

**12—15. a man,** *etc.* [i. 51, 251]. **if . . wilt,** all three evangs. record this saying. **touched,**[a] not subject to, but above Mosaic law. Elisha did not *touch* Naaman.[b] **went . . abroad,** and to this day is the mir. published.

*Cleansing of the leper.*—(*See* also Mk. i. 40—45; and Ma. viii. 2.) I. The pitiable object that is here presented. That leprosy possessed a symbolical character is undoubted: 1. It was hereditary; 2. It was a representation of sin in the consequences with which it was attended; 3. It was customary, with former writers, to speak of it as infectious. II. The application which he made: 1. It was earnest; 2. It was humble and reverential; 3. It expressed great confidence in the Saviour's ability; 4. It indicated some doubt of His willingness to exert the power He possessed. III. The response he met with: 1. The emotion which the Saviour felt; 2. The act He performed; 3. The words He uttered; 4. The effect produced—(1) These instructions were necessary—(2) However needful these may have been, the restored leper, in the fulness of his joy and gratitude, was unable to comply with them.[c]

*Preaching and praying.*—Mr. Philip Henry notes in his diary the saying of a pious hearer of his own, as what much affected him: —"I find it easier," said the good man, "to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should, when I come home."[d]

a Le. xiii. 46; Nu. v. 2.

b 2 K. v. 10, 14.

c *Anon.*

d *Cheever.*

"When you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry." — *M. Henry.*

**16, 17. prayed,** driven fr. active work, He naturally betakes Himself to prayer. *Lu.* oft. records prayers of Christ.[a] Some, as this, are special to Lu. **and . . pass,** *etc.*, "This explains Mk.'s narrative, as to the character of the crowd and whence they had come."[b]

*Instant in prayer.*—Look at Baxter! he stained his study-walls with praying breath, and, after he got anointed with the unction of the Holy Ghost, sent a river of living water over Kidderminster, and converted hundreds. Luther and his coadjutors were men of such mighty pleading with God, that they broke the spell of ages, and laid nations subdued at the foot of the cross. John Knox grasped in his strong arms of faith all Scotland: his prayers terrified tyrants. Whitefield, after much holy, faithful closet-pleading, went to the devil's fair, and took more than a thousand souls out of the paw of the lion in one day. See a praying Wesley turn more than ten thousand souls to the Lord! Look at the praying Finney, whose prayers, faith, sermons and writings have shaken the half of America, and sent a wave through the British churches![c]

**He prays, teaches, and heals**

a Lu. iii. 21; vi. 12; ix. 18—28, 29; xxiii. 34—46.

b *Jacobus.*

c *C. D. Foss.*

Prayer is the golden chain of union between heaven and earth, and it keeps open the blessed communication.

**18—20. man . . palsy** [i. 59, 253], *see Gk.* and also *Lu.*'s term for "bed." **they,** the *four* (*Mk.*) who bore him. **tiling,**[a] (*see Mk.*) roofing, covering.

*The paralytic cured and pardoned.*—(*See also* Ma. ix. 1, etc.; Mk. ii. 1—12.) I. The work in which our Lord was now engaged: 1. That preaching the Gospel was His daily employment; 2. On this occasion He was favoured with a numerous audience; 3. That the cause of so many going after Him was the notoriety He had gained by His wonderful works. II. The interruption our Lord met with while addressing the people. There is here presented:

**He heals a paralytic**

Ma. ix. 2—8; Mk. ii. 1—12; Lu. v. 17—26.

Tiling, roof of tiles. Tile, a piece of baked clay used for *covering* roofs. A.-S. *tigul*;

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Fr. *tuile*; L. *tegula*—*tego*; Sans. *sthag*, to cover.

*a* Lu. xii. 3; xvii. 31; Ac. x. 9.

*b Anon.*

*c Bp. Taylor.*

"Faith forces its way to Christ through every obstacle."—*Bengel.*

"Silent prayer speaks with a loud voice to God."—*Hilary.*

"When Christ is amongst men, He is doing them good; and when He is not amongst them, He is conversing with God."—*Lightfoot.*

1. A fellow-creature afflicted with a distressing malady. He was in a state of utter helplessness; 2. However grievous his condition, he was fortunate in having friends who took an interest in him. III. The manner in which this occurrence was regarded by Him: 1. What he saw; 2. What Jesus said. IV. The feelings with which our Lord's conduct was viewed by some of His hearers: 1. An assertion; 2. An inference. V. The Saviour's reply to the cavils of His adversaries: 1. The knowledge He evinced; 2. The question He proposed; 3. The authority He displayed. VI. The final issue of this memorable scene: 1. As regards the sick man; 2. As regards the multitude.*b*

*Fellow-help.*—Every man rejoices twice when he has a partner of his joy; a friend shares my sorrow and makes it but a moiety; but he swells my joy and makes it double. For so two channels divide the river and lessen it into rivulets, and make it fordable and apt to be drunk up by the first revels of the Syrian Star; but two torches do not divide but increase the flame; and though my tears are the sooner dried up, when they run on my friend's cheeks in the furrows of compassion, yet when my flame hath kindled his lamp, we unite the glories and make them radiant, like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy.*c*

**cavils of scribes, etc.**

*a Lange.*

*b H. Scougal.*

"To make thee acquainted, O Pharisee, with the most illustrious proofs of His Divinity, observe how He opens the secret places of thy bosom; see Him descending into the hidden corners of thy thoughts; mark Him, as He bares to the light the secret counsels of thy heart."—*Pet. Chrysol.*

"Our *bed* is our body, in wh. bef. we were languishing, slaves to our lusts and desires. We then *take it up* when we compel it to obey the Spirit."—*Bernard.*

"Gratitude is properly a virtue, disposing the mind to an inward sense and an outward ac-

**21—24. blasphemies** [i. 59], cavillers can always find a ground of objection to the truth. **thoughts,** dialogues, disputings. **easier,** neither can be done with less than Divine power. If I can make the sick man whole, I can forgive sin; esp. since, by restoring to health, I am removing what is popularly regarded as a consequence of sin. **know,** I do one Divine work to prove that I have power to do the other.

*The first accusation of blasphemy against our Lord during His public ministry.*—1. Its cause; 2. Its injustice; 3. Its consequence.—The two things equally impossible to man, and equally possible to the Son of man. The power of the Son of man upon earth is—1. Extensive; 2. Beneficent; 3. Violently opposed; 4. Triumphantly maintained.*a*

*The enemies of Christ confounded.*—It is He whose very infancy not only startled a king, and made him fear his throne, but also affrighted the powers of darkness, and silenced the heathen oracles; whose childhood puzzled the knowledge of the age, and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey Him, and could walk on the billows of the sea as on a pavement; who fed multitudes by His word, and healed all manner of diseases without medicine; who could command them to leap that were cripples, and make them to see the heavens and the day who had been born blind; and who could cast devils out of their possessions, and restore the frantic to their wits; who could break the gates of death and open the doors of the grave, and call back the spirits of the buried carcases.*b*

**25, 26. his . . house,** now a scene of health, joy, gratitude. Christ's blessing promotes home happiness. **glorifying God,** fr. whom he perceived the blessing had come. **amazed,** *see Gk.* seized with an ecstasy. **strange things,** *see Gk.* paradoxes, unusual things, contrary to opinion or expectation (*Mk.*).

*Cure of the paralytic.*—I. The sad approach to Jesus; II. The believing waiting for Jesus; III. The God-glorifying departure from Jesus. *The forgiveness of sin.*—1. Its want is painfully felt; 2. It is eagerly sought; 3. Graciously granted; 4. Unbelievingly mistaken; 5. Wonderfully sealed; 6. Thankfully enjoyed."

*Gratitude taught by nature.*—If you consider the universe as one body, you shall find society and conversation to supply the office of the blood and spirits; and it is gratitude that makes them circulate. Look over the whole creation, and you shall see that the band or cement that holds together all the parts of this great and glorious fabric is gratitude, or something like it: you may observe it in all the elements; for does not the air feed the flame? and does not the flame at the same time warm and enlighten the air? Is not the sea always sending forth as well as taking in? And does not the earth quit scores with all the elements, in the noble fruits and productions that issue from it? And in all the light and influence that the heavens bestow upon this lower world, though the lower world cannot equal their benefaction, yet, with a kind of grateful return, it reflects those rays that it cannot recompense; so that there is some return, however, though there can be no requital.[b]

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knowledgment of a benefit received, together with a readiness to return the same, or the like, as the occasions of the doer of it shall require and the abilities of the receiver extend to." — *Dr. South.*

*a Lange.*

*b Dr. South.*

**27—32. publican** [*see* Intro. to vol. i.; also i. 32, 60, 257]. **Levi,** Heb. name of Matthew. **left all,** present occupations, hope of advancement, traditional religion, etc. **followed him,** with new pursuits, and aims, etc. **murmured,** another ground of complaint. **whole,** *etc.* [i. 61]. **call . . sinners,**[a] He called *sinners,* but to repentance.

**Matthew's call and valedictory feast**

Ma. ix. 9—17; Mk. ii. 13—22; Lu. v. 27—39.

*The call of Matthew, a striking image of the call of the Christian.*—1. Grace glorified in Matthew; 2. The path opened to Matthew; 3. The sacrifice is required from Matthew, the compensation promised to Matthew; 5. The blessing of which Matthew was the author; 6. The throne ascended by Matthew (Ma. xix. 28). *Follow me.*—1. A command to the spiritually dead to arise; 2. A rule of life to the awakened; only they who forsake all are on the road to the highest attainments.[b]

**publicans and sinners**

*a* Lu. xv. 7—10; 1 Co. vi. 9—11; 1 Ti. i. 15; 2 Pe. iii. 9.

*b Lange.*

*c Williams.*

"We are in the hands of a cunning Workman, that of the knottiest and crookedest timber can make rafters and ceilings for His own house, that can square the marble and flint as well as the freest stone."—*Bp. Hall.*

"Our God must grind us to meal by the law, and then leaven us by the Gospel. The word written on the escutcheon of every true soldier, though the Son has made him free, is—I *serve.*"

*An atheist's conversion.*—The author of "Philosophy of the Plan of Salvation,"[c] gives an account of a man of his acquaintance, who had been a notorious and profane atheist. By the persuasion of pious relatives, who had long prayed for his conversion, he was induced to attend a series of religious meetings, where he was brought to see his condition as a sinner, and to exercise saving faith in the Lord Jesus Christ. "Old things" having now "passed away, and all things become new," the change was so strikingly great, that it was obvious to all who knew him. He immediately sought reconciliation with his enemies, asked their forgiveness, and tried to benefit them by leading them to Christ. He began to visit from house to house, labouring and praying with his neighbours, and inviting them to attend religious worship on the Sabbath. "When converted, one of his first acts, although he had heard nothing of any such act in others, was to make out a list of all his old associates then living within reach of his influence. For the conversion of these, he determined to labour as he had opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were sceptics, drunkards, and other individuals as little likely to be reached by Christian influence as any other men in the region. Within two years from

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the period of the old man's conversion, one hundred of these individuals had made a profession of religion. This account is not exaggerated; the old man is living, and there are a thousand living witnesses to this testimony.

**33—35. disciples . . fast,** *etc.* [i. 62, 258].

*Jesus sitting in the midst of publicans.*—1. There is His place; 2. There is His glory; 3. There His words of peace are heard. *The why* of the natural man opposed to the words and deeds of the Lord: 1. Its partial justice; 2. Its actual injustice. The principal difference between the ascetic disciples of John and the free disciples of Jesus. Many who are called disciples of Christ, are yet in reality only the disciples of John. He who remains a disciple of John, without progressing into the school of Christ, finishes by subjection to the pharisaic spirit. Jesus the defender of those disciples who are unjustly accused for His sake.[a]

*Fast-days.*—"Although Christians," says Dr. Neander, "did not retire from the business of life," yet they were accustomed to devote many separate days entirely to examining their own hearts, and pouring them out before God, while they dedicated their lives anew to Him with uninterrupted prayers, in order that they might again return to their ordinary occupations with a renewed spirit of zeal and seriousness. These days of holy devotion, days of prayer and penitence, which individual Christians appointed for themselves, were often a kind of fast-days. They were accustomed to limit their corporeal wants on those days, or to fast entirely. That which was spared by their abstinence was applied to the support of the poorer brethren.[b]

**36—39. garment . . bottles,** *etc.* [i. 62, 259].

*New wine in old bottles.*—I. The occurrence which led to the delivery of these words. We have—1. A question proposed; 2. The reply given. II. The familiar comparisons which are here employed,—"No man," etc. To do this would be—1. Inappropriate; 2. Injurious. III. The general truth suggested by the preceding statements.[a]

*The last of the Mohegans.*—The Mohegans were an excellent tribe of Indians, who lived about Norwich. They had a long line of kings in the family of Uncas. One of the last was Zachary; but he was a great drunkard. But a sense of the dignity of his office came over him, and he resolved he would drink no more. Just before the annual election, he was accustomed to go every year to Lebanon, and dine with his brother Governor, the first Governor Trumbull. One of the Governor's boys had heard old Zachary's story, and thought he would try him, and see if he would stick to his cold water. So at table he said to the old chief, "Zachary, this beer is excellent; will you taste it?" The old man dropped his knife, leaning forward with stern intensity of expression; his black eye, sparkling with indignation, was fixed on him: "John," said he, "you do not know what you are doing. You are serving the devil, boy! I tell you that I am an Indian! I tell you that I am; and that if I should but taste your beer, I could not stop until I got to ruin, and become again the drunken contemptible wretch your father remembers me to have been. John, while you live, never tempt a man to break a good resolution." This story the venerable Col. Trumbull tells of himself.[b]

**on fasting**

"Fasting should be free and voluntary, a sort of freewill offering, not merely what is put upon us by constraint. We should abstain from all sustenance of the body, if possible without injury, and from all the delights of sense for a time, for a religious end."—*Dr. Beaumont.*

*a Lange.*

*b R. Watson.*

"What is the best government? — that wh. teaches us to govern ourselves."—*Goethe.*

*a Anon.*

"There is no kind of knowledge whereby any part of truth is seen, but we justly account it precious; ... to detract from the dignity thereof were to injure even God Himself, who, being that light which none can approach unto, hath sent out these lights whereof we are capable, even so many sparkles resembling the bright fountain from which they arise."—*Hooker.*

*b Cheever.*

"Learn God, thou shalt know thyself."—*Tupper.*

## CHAPTER THE SIXTH.

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**plucking corn on the Sabbath**

Ma. xii. 1—8; Mk. ii. 23—28; Lu. vi. 1—5.

**1—5. second . . first,** this Sab. specified by Lu. alone;[a] yet incidents resemble those related by Ma. and Mk. [i. 79, 259]. If, as is poss., this was first Sab. aft. 16th Nisan, it was *barley* that the disc. plucked (*wheat* not then ripe). This, an evidence of their hunger. **rubbing,** pecu. to Lu. (for other notes *see* Ma. and Mk.).

*Side uses of the Sabbath.*—Reverential enjoyment of nature on the Sabbath—1. Tasted; 2. Embittered; 3. Defended. Sabbath harmony is destroyed by the discord of sin.—The most innocent actions of the Lord's disciples watched with unfriendly gaze by His enemies.[b]

*The Sabbath clears our view.*—When a gentleman was inspecting a house in Newcastle, with a view to hiring it as a residence, the landlord took him to the upper window, expatiated on the extensive prospect, and added, "You can see Durham Cathedral from this window on a Sunday." "Why on a Sunday above any other day?" inquired our friend, with some degree of surprise. The reply was conclusive enough. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath to us when the earth-smoke of care and turmoil no longer beclouds our view; then can our souls full often behold the goodly land, and the city of the New Jerusalem.[c]

**withered hand healed on the Sabbath**

Ma. xii. 9—14; Mk. iii. 1—6; Lu. vi. 6—11.

**6—11. came . . pass** [i. 81, 260]. **right,** Lu. alone notes this. The hand with wh. the man laboured. **watched,** not to learn, or imitate, but to accuse. **good,** thus calling attention to His action. **evil,** such as their conduct at that time. **save life,** by restoring to this man the means of living. **destroy,** as they were seeking to destroy *Him*. **looking,** searching, convincing, inquiring. **said,** undaunted by their purpose. **madness,** instead of joy that a human brother had been restored. **might do,** *i.e.*, how they might *destroy* Jesus.

*The withered hand restored.*—I. The scene of this miracle. "He went into their synagogue:" 1. To show His respect for Divine institutions; 2. To secure the great objects of His own mission. II. The person on whom this miracle was wrought: 1. The nature of his complaint; 2. Something similar to this was occasionally inflicted as a Divine judgment; 3. The case may be regarded as a representation of man's spiritual condition. III. The dispute by which this miracle was preceded: 1. The question proposed; 2. The conclusive reply; 3. The verdict pronounced. IV. The manner in which the miracle was performed: 1. An authoritative mandate; 2. An instant compliance; 3. A gratifying result.[a]

*God's gift to the poor.*—The Sabbath is God's special present to the working-man, and one of its chief objects is to prolong his life, and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity, and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding; and in the economy of existence, it answers the same purpose as, in the economy of income, is answered by a savings'-bank. The frugal man who puts aside a pound to-day, and another pound

*a Wordsworth.* A minister described a boy with a short memory, and explained that he, by breaking the Sabbath, showed that he did not remember the fourth commandment. An infidel says, he has learned, by sad experience, that a curse follows those who break the Sabbath.

*b Lange.*

*c Spurgeon.*

*a Anon.* "We never in the whole course of our recollections, met a Christian who bore upon his character every other evil.

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dence of the work of the Spirit, who did not remember the Sabbath-day to keep it holy."

*b Dr. Blakie.*

*a Hammond, Meyer:* but see *Alford.*

"I love the old name SABBATH, the oldest name for the day on which God's saints meet to call on His name. It tells me of God's past *rest;* it speaks to me of my present *rest* in Jesus; it points to the *rest* which remaineth for the people of God."

**the Apostles chosen**

Ma. x. 2—4; Mk. iii. 13—19; Lu. vi. 12—19.

*a Wordsworth.*

*b Lange.*

*c Whitecross.*

"As the physician, having tried many remedies in vain, does not abandon his patients so long as he lives; no more should the pastor the incorrigible sinner." — *Cawdray.*

*a* Ma. iv. 25; Mk. iii. 7.

*b* Ps. ciii. 3; cvii. 17—20.

*c* Nu. xxi. 8, 9; Ma. xiv. 36; Jo. iii. 14, 15.

*d* Mk. v. 30; Lu. viii. 46.

*e Lange.*

next month, and who in a quiet way is always putting by his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man, who husbands one day of existence every week; who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and, in length of days and a hale old age, gives it back with usury. The savings'-bank of human existence is the weekly Sabbath.[b]

**12. out . . pray,** some[a] have supposed that Jesus passed the night in a *proseucha,* or oratory, of wh. there is no direct proof. **all . . prayer,** a contrast to our hurried and formal prayers. Lu. alone states that He spent the night in prayer bef. choosing His Apostles.

*Houses of prayer.*—The word προσευχη, here rendered "prayer," literally means prayer-house or oratory. These oratories were enclosures built in retired places, very frequently on the mountains, to enable persons to retire from the bustle of the cities, and engage in private prayer. It is in such a building that our Saviour is described as having passed the night; and in the many instances mentioned of His going to a mountain to pray, we may conclude that it was a mountain oratory to which He directed His steps, there to hold uninterrupted communion with His Father. In Acts xvi. 13, the same word is used. In our translation it is paraphrased, rather than strictly rendered, by the words, "where prayer was wont to be made."

**13—16. when . . day** [i. 66, 262]. **chose twelve, fr.** the general body. Prob. many others willing, and to human appearance equally fit. **Apostles,** an Apostle is more than a *messenger,* he is a representative of the sender,[a] an ambassador.

The choice of His apostles is one of the most distinguished proofs of our Lord's adorable wisdom. He chooses: 1. Simple but prepared men; 2. Few men, but those of very different kinds. He works intensively before He works extensively, in the newly-founded kingdom. He chooses rather to train a few perfectly than many partially.[b]

*An ambassador's duty.*—When the Rev. Thomas Scott was speaking to Mr. Newton, on a change of situation with regard to interest, Mr. N. told him the story of a nobleman, who was selected as ambassador by his king, but excused himself on the grounds of his family, and urgent concerns at home; but was answered, "You must go; only do you mind my concerns heartily, and I will take care of yours." "Thus," says Mr. Newton, "God, as it were, says to you."

**17—19. plain,** or flat ledge on the mt. side. **multitude,** to whom He deliv. what is called the Serm. on the Mt. **healed,**[b] made whole. **touch,**[c] wh. they thought the same as if he touched them. **virtue,**[d] power, word oft. used for miracle, etc.

*Christ the centre.*—The ruler of the Kingdom of Heaven, standing for the first time in the midst of His future ambassadors. Christ the physician of soul and body. Power in word and deed. The Lord's gracious look upon weak but sincere disciples.[e]

*All centres in Christ.*—The prerogative of our Christian faith, the secret of its strength is, that all which it has, and all which it offers, is laid up in a Person. This is what has made it strong

while so much else has proved weak, that it has a Christ as its middle point, that it is not a circumference without a centre,—that it has not merely a deliverence, but a deliverer, not a redemption only, but a Redeemer as well. This is what makes it fit for wayfaring men; this is what makes it sunlight, and all else compared with it but as moonlight;—fair it may be, but cold and ineffectual; while here the light and life are one; the Light is also the life of men. Oh how great the difference between submitting ourselves to a complex of rules, and casting ourselves upon a beating heart; between accepting a system, and cleaving to a person. And how tenfold blessed the advantages of the last, if that person is such an One that there shall be nothing servile in the entire resignation of ourselves to be taught of Him, for He is the absolute Truth—nothing unmanly in the yielding of our whole being to be wholly moulded by Him, for that He is not merely the highest which humanity has reached, but the highest which it can reach—its intended and ideal perfection, at once its perfect image and superior Lord.*f*

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"As birds in a string may fly high, but, when they come to the end of the line, they fall down there; and so, though the soul flies to Christ, yet when, indeed, it comes to the end of parting with all, it falls down and falls from Christ."—*T. Shepherd.*

*f Trench.*

**20—23. and . . lifted,** *etc.* [i. 19], "we have here, no doubt, such *fragments* of the discourse as suited the object of this narrative, while in Ma. we have it more fully, and in its connexions."*a* **separate,***b* or excommunicate unjustly. **cast . . evil,** explained Ma. v. 11.*c*

*The beatitudes of the New Testament.*—1. For their loveliness. 2. In their holy earnestness. Blessing and cursing; life and death. *The beatitudes* a description—1. Of the character, 2. Of the blessings of the citizens of heaven: (1) They are, *a.* poor, *b.* hungry, *c.* weeping, *d*, hated of men; (2) Their blessings are, *a.* riches, *b.* full satisfaction, *c.* joy, *d.* they are the children of the prophets.*d*

*A strange cause of excommunication.*—Six students were expelled the University of Oxford in 1768, for praying, reading and expounding the Scriptures in a private house. Mr. —— defended their doctrines from the thirty-nine articles of the Established Church, and spoke in the highest terms of the piety and exemplariness of their lives; but his motion was overruled, and sentence pronounced against them. Dr. ——, one of the heads of the houses present, observed, that as these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little. What a state must religion have been in at Oxford, that out of so many hundred students, only six should be found guilty of such a pretended crime!*e*

**the sermon on the mount**

Ma. v.—vii.; Lu. vi. 20—49.

**the beatitudes**

*a Jacobus.*

*b* 1 Pe. ii. 19, 20; iii. 14; iv. 14. There were three kinds of excommunications among the Jews. See 1 Co. xvi. 22.

*c* Primitive Christians were hated merely bec. they were so called.—*Pliny*, 10, *Epis.* 97.

*d Lange.*

*e Whitecross.*

**24—26. rich,***a* **and trust in riches. received . . consolation,***b* *i.e.*, all that wealth can procure. **full,***c* have enough, being satisfied with this world. **ye . . hunger,** presently ye shall have wants that the world cannot meet. **laugh,***d* turning all things into food for mirth. **well . . you,***e* the result of your speaking well—prophesying smooth things—of them. This, to the disciples. A caution against some kinds of popularity.

*The world's commendation dangerous.*—I. The method by which universal commendation may be secured: 1. Mankind entertains a great diversity of fallacious and baneful opinions; 2. The universal approbation of mankind can only be obtained by adapting our conduct to their diversified notions. II. The evils by

**woes pronounced**

*a* Ha. ii. 9; Ja. v. 1.

*b* Lu. xvi. 25.

*c* Is. xxiii. 7; lxv. 13.

*d* Pr. xiv. 13; Ec. v. 4.

*e* Jo. xii 19; 1 Jo. iv. 5.

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A child of God should be a *visible Beatitude*, for joy and happiness, and a *living Doxology*, for gratitude and adoration.

which the attempt will be attended: 1. Obvious duty will be neglected (Jo. xii. 42, 43; v. 44); 2. Essential truth will be sacrificed. So Christ told the false teachers (Jo. vii. 7); 3. The voice of conscience will be stifled. The approbation of God will be forgotten. III. The sorrows which consequently result from the foolish attempt: 1. In the disappointment they shall realise; 2. In the disquietude they shall suffer; 3. In the destruction they shall endure.[f]

*f Anon*

*g Bate.*

"Surely happiness is reflective, like the light of heaven; and every countenance bright with smiles, and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence." — *Washington Irving.*

*Who are the blessed?*—"Those whom God chooses; whom God calls; who know Christ; who know the Gospel; who are not offended at Christ; who believe; whose sins are forgiven; to whom God imputes righteousness without works; whom God chastens; who suffer for Christ; who have the Lord for their God; who trust in God; who fear God; who hear and keep the Word of God; who delight in the commandments of God; who wait for the Lord; whose strength is in the Lord; who hunger and thirst after righteousness; who frequent the house of God; who avoid the wicked; who endure temptation; who watch against sin; who rebuke sinners; who watch for the Lord; who die in the Lord; who have part in the first resurrection; who favour saints; the undefiled; the pure in heart; the just; the children of the just; the righteous; the generation of the upright; the faithful; the poor in spirit; the meek; the merciful; the bountiful; the peace-makers; holy mourners; saints at the judgment day; who shall eat bread in the kingdom of God."[g]

**treatment of enemies**

*a* Ex. xxiii. 4, 5; Pr. xxv. 21; Ma. v. 44; Ro. xii. 20.

*b* Ma. v. 39.

*c Lange.*

*d Whitecross.*

"We often wrong ourselves, but we soon forgive ourselves these wrongs, and they do not at all lessen our love to ourselves; and in like manner we should forgive and love our neighbours." — *Wilberforce.*

27—30. **love . . enemies,**[a] even friends, in this world, not usually loved too well. **good . . hate,** returning good for evil, and a kiss for a blow. **pray,**[b] because you can, after all, do them so little good; seek for them God's blessing [i. 23]. **smiteth . . cloak . . give,** *etc.* [i. 30, 31].

*The love of our enemies*—Is, 1. A human virtue; 2. A Christian virtue; 3. A Divine virtue.—*The love of our enemies*—1. Its difficult struggle; 2. Its happy victory; 3. Its glorious reward.—*The revenge of love*—1. Its ardour; 2. Its loveliness. The invincible power of voluntary inoffensiveness. Better to suffer injustice than to do injustice. The relation between lawful self-love and the Christian love of our neighbours.[c]

*Praying for enemies.*—Dr. Lamb, a violent persecutor of the Puritans, being on a journey in the country, and having the misfortune to break his leg, was brought to the same inn where Mr. Herring, a pious minister, whom he had in a special manner persecuted, was stopping all night. The good man was called on to conduct the devotion of the family, and prayed so fervently and affectionately for the doctor, as greatly surprised those who were present. Being asked why he manifested so much respect towards a man so unworthy of it, he replied, "The greater enemy he is, the more need he hath of our prayers. We must prove ourselves to be the disciples of Christ, by loving our enemies, and praying for our persecutors."[d]

**duty to all men**

*a* Ma. vii. 12.

*b Jacobus.*

31—33. **as ye would,** *etc.*[a] [i. 47], "The golden rule." **thank,** *see Gk.* "grace." "What grace is there in this? to show by contrast always the grace of Christ in the Gospel."[i] **χάρις, oft.** used by Lu. and Paul, is not found in Ma. or Mk.

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**34—36. hope . . receive,** *see Gk.* "*in order that*" ye may receive. **thank,** what thanks do ye deserve for so doing. **children . . Highest,**[a] God's children should resemble Him, who, at the first created man in His own image. **merciful,** one of the loveliest of the imitable features in God's moral character.

*The prospect of recompense in the sphere of Christian morals.*—1. How far its influence is lawful. 2. How far it is unlawful. 3. All are unthankful and evil in comparison with the kindness of God.[b]

*Conquering enemies.*—Some courtiers reproached the Emperor Sigismund, that instead of destroying his conquered foes, he admitted them to favour. "Do I not," replied this illustrious monarch, "effectually destroy my enemies when I make them my friends?" Alexander the Great being asked how he had been able, at so early an age, and in so short a period, to conquer such vast regions, and establish so great a name, replied, "I used my enemies so well, that I compelled them to be my friends; and I treated my friends with such constant regard, that they became unalterably attached to me."[c]

**on mercy**

*a* Ma. v. 45.

*b Lange.*

*c Cheever.*

"It is vain for you to expect, it is impudent for you to ask of God forgiveness on your own behalf, if you refuse to exercise this forgiving temper with respect to others."—*Hoadley.*

**37, 38. Judge not,** *etc.*[a] [i. 44]. **forgive** [i. 38]. **give** [i. 73]. **pressed . . shaken . . over,** some[b] suppose these three terms to apply to three dif. kinds of articles, dry, soft, or liquid, in either case an *abundant* return. **bosom,** lap.[c]

*On judging.*—The judgment of pride and the judgment of love. The righteous also receive a reward upon earth. The Lord's disciple subject to a threefold judgment: 1. That of his neighbour; 2. That of his conscience; 3. That of the Lord.[d]

*Heaped measure, etc.*—A man who was measuring grain on the floor of a barn, challenged me to imitate his handywork. Nothing loath, I took the scoop, and, having filled a bushel, I *shook* it; finding the corn at once sank below the edge, I put more into the measure, and then *pressed* it down with the scoop; and then poured in more, till the grain was heaped up and *running* over. "That kind of measuring would ruin us," said the farmer. "We give only the kind of measure that we get ourselves. Now watch me." He first emptied the vessel, then poured the corn in very lightly till the bushel was filled, and then drew a strike very carefully across the top, to remove whatever of *heaped* measure there might be. I was surprised to see with how much less than I had used, he contrived to give, what he called, good measure.

**on judging and giving**

*a* Ma. vii. 1.

*b Bengel.*

*c* "To be understood by ref. to the loose raiment worn in the E. It corresponds exactly to the Heb. *cheyk*, wh. is used for the bosom or lap, and the fold of the garment upon it (Ps. xxxv. 13; lxxiv. 11; lxxix. 12; *cf.* the Lat. *sinus*)."—*Wetstein.*

*d Lange.*

**39—42. blind,** who cannot see the way, and does not by habit know it, because it is new. **lead . . blind**[a] [i. 106], also groping in darkness. **both fall,** and prob. ea. complain that the other was the cause. **disciple**[b] [i. 71]. **perfect,** "shall be perfected." **mote . . beam**[c] [i. 45].

*The blind leading the blind.*—I. The similitude employed: "Can the blind lead the blind?" Here is—1. A radical disqualification; 2. A melancholy termination. II. The statement uttered: "The disciple is not above his master, but every one that is perfect shall be as his master"—1. Thoroughly instructed in the doctrine of Christ; 2. Completely renewed by the grace of Christ. III. The caution addressed: "And why beholdest thou," etc. This is called for—1. On the ground of consistency; 2. The nature of the proposed operation required it.[d]

*An Indian scene.*—Our Lord's words had constant reference to some passing scene or event. Blindness was then, as now,

**teachers and disciples**

*a* Ma. xv. 14.

*b* Ma. x. 24; Jo. xiii. 16.

*c* Pr. xviii. 17; Ro. ii. 1—21.

*d Anon.*

"Infidelity is the joint offspring of an irreligious temper and unholy speculation, employed, not in examining the evidences of Christianity, but in detecting the

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vices and imperfections of professing Christians." — *Robert Hall.*

trees and men

*a* Ma. vii. 16, 17.

*b* Ma. xii. 33.

*c* Ma. xii. 35.

"The Hebrews have a saying, that God is more delighted in adverbs than in nouns; 'tis not so much the matter that's done, but the matter how 'tis done, that God minds. *Not how much, but how well!* 'Tis the well-doing that meets with a well done. Let us, therefore, serve God not nominally or verbally, but adverbially."—*Venning.*

wisdom of obedience

*a* Mal. i. 6; Ma. vii. 21; xxv. 11; Lu. xiii. 25.

*b* Ma. vii. 25, 26; 2 Pe. i. 10; Jude 24; Ps. xlvi. 1, 3; lxii. 2; Ja. i. 24—26; Pr. xxviii. 18; Ho. iv. 14.

"To do an evil action is base; to do a good action without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything."—*Plutarch.*

*c Anon.*

*d Colton.*

"Put not your trust in money, but put your money in trust."—*Holmes.*

common in Palestine and Eastern countries, where the heat and glare of the sun so early impairs the sight that numbers are perfectly blind before they reach the age of forty. It is pitiable to see them as, probably to excite compassion, they wander about in troops to beg. Strange as it may seem, they lead, or attempt to lead, one another, groping about in their darkness, staggering about the roads, and not unseldom falling and pulling each other down. Surely such a scene was before the Saviour's eyes as He asked the question, "Can the blind lead the blind?"

**43—45. tree**[a] [i. 48]. **good tree**[b] [i. 85]. Good in fruitfulness, as well as in appearance. **good man**[c] [i. 85], good in heart, and hence in life. **mouth speaketh,** and shows the state of the heart.

*The tree known by its fruits.*—The principle laid down in these words is, that a man's conduct indicates his true character. I. As illustrated by the well-known comparison here employed. II. In reference to the special characters here described. We have: 1. Their office; 2. Their outward aspect; 3. Their evil designs. III. In its general application: 1. This is the only sure standard by which to judge either of ourselves or others; 2. According to this rule the decisions of the great day will be regulated.—*Anon.*

*Things done cannot be undone.*—"Don't write there," said one to a lad, who was writing with a diamond pin on a pane of glass in the window of a hotel. "Why?" said he. "Because you can't rub it out." The glass may be destroyed, but the human soul is immortal. How careful, then, should we be of the impressions we make on deathless souls!

**46—49. call . . Lord,**[a] professions of discipleship that consist in words only—fair promises, orthodoxy, etc.—valueless. Practical godliness. **house . . rock,** *etc.*[b] [i. 49].

*The wise and foolish builders.*—I. The characters described. Here three important features are pointed out, as pertaining to every true disciple: 1. He applies to Christ; 2. He listens to the words of Christ; 3. He yields obedience to the commands of Christ. II. The comparison employed—"He is like a man," etc.: 1. The edifice he erected; 2. The danger to which it was exposed; 3. The manner in which it stood the trial; 4. The cause of its stability. III. The contrast presented—"But he that heareth and doeth not," etc.: 1. The foolish course he pursued; 2. The terrible catastrophe which followed. Learn—Be not deceived: 1. By being satisfied with a fair exterior; 2. With the notion that the laborious and self-denying efforts in which the godly are engaged are unnecessary; 3. That the calm and sunshine which are now enjoyed will be permanent; 4. That matters will turn out in the end more favourably than some gloomy prognosticators anticipate.[c]

*Our only possessions.*—The only things in which we can be said to have any property are *our actions.* Our thoughts may be bad, yet produce no poison; they may be good, yet produce no fruit. Our riches may be taken away by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death. But our *actions* must follow us beyond the grave; with respect to them *alone*, we cannot say that we shall carry nothing with us when we die, neither that we shall go naked out of the world. Our actions must clothe us with an immortality loath

some or glorious; these are the only *title-deeds* of which we cannot be disinherited; they will have their full weight in the balance of eternity, when everything else is as nothing; and their value will be confirmed and established by those two sure and sateless destroyers of all *other* earthly things—Time and Death.[d]

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## CHAPTER THE SEVENTH.

**1–3. audience,** hearing.[a] **centurion's servant** [i. 52]. **dear,** on acc. of his obedience;[b] a disobedient servant is oft. *dear* in another sense. He may have had but one servant.[c] **sent,** in this way he came, or resorted (*Ma.*) to Jesus. **elders . . Jews,** whom he thought would surely as *elders*, and *Jews*, have more influence than a *Rom.* a *heathen*, and one of the conquering party.

*Healing of the centurion's servant.*—I. The case described: 1. The afflicted person was a servant; 2. This servant was greatly beloved by his master; 3. The serious nature of the malady from which he suffered (*see* Ma. viii. 6). II. The applications which were made to Jesus: 1. By Jewish elders—(1) The cause of his seeking their intervention; (2) The manner in which they exerted themselves on his behalf; (3) The reasons they adduce by way of enforcing their plea; 2. Personal friends—(1) His deep humility; (2) His strong faith. III. The success realised. This shows—1. That the cure was instantaneous; 2. It was complete.[d]

*An officer's kindness.*—"I remember," says Dr. Doddridge, in his *Life of Colonel Gardiner*, "I had once occasion to visit one of his dragoons in his last illness at Harborough, and I found the man upon the borders of eternity; a circumstance which, as he apprehended himself, must add some peculiar weight and credibility to his discourse. And he then told me, in his colonel's absence, that he questioned not but he should have everlasting reason to bless God on Colonel Gardiner's account; for he had been a father to him in all his interests, both temporal and spiritual. He added, that he had visited him almost every day during his illness, with religious advice and instruction, as well as taken care that he should want for nothing that might conduce to the recovery of his health. And he did not speak of this as the result of any particular attachment to him, but as the manner in which he was accustomed to treat those under his command."[e]

**healing the centurion's servant**

Ma. viii. 5—13
Lu. vii. 1—10.

**the centurion's request**

*a* "Our ears are like vessels *into wh.* Christ's doctrine is poured; it is poured into our hearts through them, and fills them, and our duty is to hold it."—*Wordsworth.*

*b Bengel.*

*c Jacobus.*

*d Anon.*

*e Whitecross.*

"Never forget the kindness which others do for you: never upbraid others with the courtesies which you do for them."—*Burkitt.*

**4–7. they,** the elders, who, being thus sent, are willing to ask a favour of Jesus whom they hated. **instantly,** earnestly. **worthy,** as indeed he was in a sense they perceived not. The worthiness of humble faith. **loveth . . nation,**[a] love of commiseration. This noble Rom. pitied the fallen fortunes of a great people. **built,** *etc.*, prob. the chief inducement to the elders. **not worthy,** comp. his view of himself with that of the elders of him. **say . . word,**[b] this enough for him; while others would *touch* Christ. Mighty faith!

*The first heathen who experiences the miraculous power of the Lord.*—Great faith is—1. Candid in requesting; 2. Humble in approaching; 3. Joyful in receiving benefits from the Lord. The intercession of Jews for a heathen, unusual, touching, and effectual. No greater love for Israel than care for their highest interests.

**the centurion's character**

*a* 1 K. v. 1; Ga. v. 6; 1 Jo. iii. 14; v. 1, 2.

*b* Ps. cvii. 20.

"On his deathbed George Herbert was reminded by a friend, of the re-edifying Layton church, and his

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many acts of mercy; to which he made answer, saying, "They be goodworksif they be sprinkled with the blood of Christ; but not otherwise."—*Life by Is. Walton.*

*e Lange.*

*d Wordsworth.*

*a* Ps. cvii. 20.

*b Class and Desk, N.T.* 54.

"There is nothing sooner overthrows a weak head than opinion of authority; like too strong a liquor for a frail glass."—*Sir Philip Sidney.*

"They that govern most make least noise. You see when they row in a barge, they that do drudgery-work, slash, and puff, and sweat, but he that governs sits quietly at the stern, and scarce is seen to stir."—*Selden.*

*c Anon.*

*d Spurgeon.*

Jesus ready to go wherever faith and want call Him. Earnest intercession the best service of friendship. *e*

*The history of the centurion.*—"St. Luke enlarges and dwells on this history as specially instructive and edifying to Gentile soldiers, who might be led thereby not to despise the conquered race of Israel, nor yet to confound Christ and His religion with the tenets and practices of many of the Jewish teachers, but to seek for Divine truth and cherish it when found (*see vv.* 5, 7), and to treat their slaves with brotherly love (*v.* 2), and to apply the lessons learnt in the discipline of the camp (*vv.* 8, 9) to their own spiritual improvement as soldiers of Christ." *d*

**8—10. man . . soldiers,** hence knowing the rules of obedience. **I say,** *a etc.*, the idea is, that Jesus and diseases stood in the same relation of master and servants as the centurion and his soldiers; and that hence Jesus had only to speak the word. **marvelled . . Israel,** *see* in *Ma.* important addition on adoption of Gentiles and rejection of Israel. **found . . whole,** healed in the same hour (*Ma.*). *b*

*The character of the centurion*—(*see* Ma. viii. 5—13).—I. The office he sustained. II. The peculiar feelings he manifested: 1. His humanity; 2. His humility; 3. His faith. III. The interesting aspect under which he is exhibited. *c*

*Saving faith.*—"A sea captain related at a prayer-meeting in Boston a short time ago a thrilling incident in his own experience. 'A few years ago,' said he, 'I was sailing by the island of Cuba, when the cry ran through the ship, "Man overboard!" It was impossible to put up the helm of the ship, but I instantly seized a rope and threw it over the ship's stern, crying out to the man to seize it as for his life. The sailor caught the rope just as the ship was passing. I immediately took another rope, and making a slip noose of it, attached it to the other, and slid it down to the struggling sailor, and directed him to pass it over his shoulders and under his arms, and he would be drawn on board. He was rescued; but he had grasped that rope with such firmness, with such a death-grip, that it took hours before his hold relaxed, and his hand could be separated from it. With such eagerness, indeed, had he clutched the object that was to save him, that the strands of the rope became imbedded in the flesh of his hands!'" *d*

**the widow of Nain**

*a Robinson* iii. 469; *Topics* ii. 105.

*b* 2 K. xxi. 18.

*c Anon.*

"All the succession of time, all the changes of nature, all the varieties of light and darkness, the thousand thousand accidents in the world, and every contingency to every man and every creature, doth preach our funeral sermon, and calls us to look how the old sex-

**11, 12. day after,** the zeal of Christ admits of no rest. **went,** ab. 15 ms. **Nain,** *a* so called to this day, fr. Heb. *naëh* or *naim*, fair. **many . . much,** numerous witnesses. **gate,** or entrance, not necessarily a walled city. **dead . . out,** Jews, Gks., Roms., buried their dead outside cities. David's case exceptional. *b* **only son,** a Heb. mother, hope also dead. **widow,** motherless and husbandless. No earthly protector or supporter. A double sorrow. **much . . her,** *she* was respected, *he* also. They had come to mourn with her, and could do no more.

*The raising of the widow's son.*—I. A case of deep distress. II. A compassionate interposition—1. A great degree of interest in the temporal affairs of others may consist with the most devoted piety; 2. Humanity is an essential part of genuine religion. III. An exertion of Divine power—1. As a public unequivocal proof of His Divine mission; 2. As a beneficent relief of severe sorrow. IV. The effects of Divine power compassionately exercised—1. The natural effect; 2. The moral effect. V. A suitable acknowledgment. *c*

*A remarkable conversion.*—It is recorded of the late Countess of

Huntingdon, who afterwards so warmly espoused the cause of God and His truth, in her early youth, when about nine years old, the sight of a corpse about her own age, carried to the grave, induced her to attend the funeral, and then the first impressions of deep seriousness respecting an eternal world laid hold of her conscience. With many tears, she cried earnestly on the spot to God, that whenever He was pleased to call her hence He would deliver her from all her fears, and give her a happy departure: she often afterwards visited the grave of this young person, and always preserved a lively sense of the affecting scene.

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13—15. **saw . . compassion,** His own mother, prob. a widow; and would soon lose *her* only son. **weep not,** how much of weeping has he since stayed in the world. **bier,** coffins used by Egyptians, etc., not by Jews, who carried the body stretched out on a long *bier*, a kind of hand-barrow, like one asleep on a bed, covered with shawls, leaving the head, hands, and feet bare.[a] **stood still,** prob. wondering at this strange interruption. **arise,** only a word; so in ea. case—"Maid!"—"Young man!"—"Lazarus!"[b] **sat up,** strength. **speak,** consciousness. **delivered . . mother,** so also restoration to spiritual life promotes family union. Christ the great restorer of broken ties.[c]

*The resurrection at Nain.*—I. Learn from His compassion for this widow the nature of His compassion for the world: 1. Its promptness; 2. Its tenderness; 3. Its practicality. II. Learn, from His power in raising the widow's son, the might of His power to save the soul, and the manner of its exhibition: 1. Observe the immediateness of the miracle; 2. Its simplicity; 3. Its completeness; 4. Its publicity; 5. It was unsolicited; 6. Its effects (*v.* 16). In conclusion—(1) A word to widows and all in distress; (2) A word to sons and daughters.[d]

*The preciousness of Christ.*—Christ is a Rare Jewel, but men know not His value; a Sun which ever shines, but men perceive not His brightness, nor walk in His light. He is a Garden full of sweets, a Hive full of honey, a Sun without a spot, a Star ever bright, a Fountain ever full, a Brook which ever flows, a Rose which ever blooms, a Foundation which never yields, a Guide who never errs, a Friend who never forsakes. No mind can fully grasp His glory; His beauty, His worth, His importance, no tongue can fully declare. He is the Source of all good, the Fountain of every excellency, the Mirror of perfection, the Light of heaven, the Wonder of earth, time's Masterpiece, and eternity's Glory; the Sun of bliss, the Way of life, and Life's fair way. "He is altogether lovely," says the saint; a Morning without clouds, a Day without night, a Rose without a thorn; His lips drop like the honeycomb, His eyes beam tenderness, His heart gushes love. The Christian is fed by His hands, carried in His heart, supported by His arm, nursed in His bosom, guided by His eye, instructed by His lips, warmed by His love; His wounds are his life, His smile the light of his path, the health of his soul, his rest and heaven below.[e]

16—18. **fear,** they were naturally awed by so stupendous a work. **prophet,** of the prophets, only the greatest—Elijah and Elisha—had raised the dead. **God . . people,** *i. e.*, that Jesus was indeed the Messiah. **rumour,** the acc. of what He



ton, Time, throws up the earth, and digs a grave, where we may lay our sins or our sorrows, and sow our bodies, till they rise again in a fair, or an intolerable eternity."—*Bp. Jeremy Taylor.*

[a] See *Burial*, in *Topics* ii. 34.

[b] Jo. v. 28.

[c] *Class and Desk, N. T.* 56.

[d] *Stems and Twigs.*

[e] *Balfern.*

"He who presumed not to ask, asks most eloquently; and He who gives unasked, doubles the gift."—*Maidonatus.*

"A forwardness to oblige is a great grace upon a kindness, and doubles the intrinsic worth; in these cases, that which is done with pleasure is always received so."—*Palmer.*

"Perhaps, by touching the bier, He would show us how little dread He had for death and the grave, which are the means of His restoring us to life."—*Calvin.*

"For the young man had ceased to belong to his mother."—*Bengle.*

[a] See *Homilist*, First Series, v. 361.

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§ *Anon.*

§ *Spurgeon.*

"The messengers drew nigh, and asked Him to decide the question of His Messiahship; forthwith they received His reply in a series of stupendous miracles. He spoke, and the deaf heard His voice; the blind opened their eyes on the blessed light of day. He put forth His hand, and the crimson fever fadeth at His touch; He looked on the dying, and they arose and were strong; He called to the frenzied demoniac, and madness itself fell down and worshipped Him. 'There,' said He, 'behold my reply! Go, and tell John what things ye have seen and heard, and abide by the right interpretation of them.'"—*Dr. J. Harris.*

had here done. **John**, who was then in prison. **shewed**, made known, explained.

*Christ, He that should come.*—I. The testimony of sacred prophecy concerning the Messiah: 1. The person; 2. The time; 3. The purposes; 4. The circumstances. II. The fulfilment of prophecy in the person of Christ. These prophecies—1. Must be fulfilled in some person; 2. Have been exactly fulfilled in Jesus Christ; 3. Fulfilled in no other. III. The conclusion we should draw from this accomplishment of prophecy in the person of our Lord: 1. That our Jesus is certainly the true Messiah; 2. We should look for no other Saviour; 3. We should see proofs of Christ's Divine authority; 4. Should engage Christians in the practice of holy duties.[a]—*God's visit to His people.*—I. The nature of this visit: 1. It was not an abrupt or unexpected visit, but a visit previously and variously intimated; 2. It was a visit long and ardently expected; 3. It was a visit personally and punctually paid; 4. It was a visit generally known, and widely and extensively spread; 5. It was a visit almost generally disregarded. II. The purposes for which this visit was paid: 1. To display the Divine glory; 2. To make an atonement for sin; 3. To reveal a comprehensive and complete system of religious truth; 4. To exhibit a perfect model of virtue. III. The returns we should make to God for favouring us with such a visit: 1. We should admire and adore the condescension of the visitant; 2. We should form our lives upon the model of His; 3. We should avail ourselves of all the advantages which God's visit to our world was designed to procure; 4. As God has visited us, let us visit Him in return.[b]

*Munificence of Christ illustrated.*—Sir Richard Whittington entertained King Henry V. at the Guildhall with unparalleled magnificence. The braziers in the hall were supplied with logs of rare, sweet-scented wood for fuel; but they burned with a far more delicious fragrance when the noble citizen, bringing forth the king's bonds for the repayment of the large sum of £60,000 (equal to £900,000 now), thrust them into the blazing fire, saying, that he was too happy thus to discharge the king's obligations. When the handwriting which was against us is put away, we receive a choice mercy indeed. That blessed fire of Christ's most fragrant sufferings hath consumed all His people's sins; this is royal bounty with an emphasis.[c]

**John sends a message to Jesus**

Ma. xi. 2—19.

*a* Zec. ix. 9.

*b* Is. xxxv. 5, 7.

*c* Is. viii. 14, 15; Ma. xi. 5; xiii. 57; Lu. ii. 34; Jo. vi. 66; 1 Co. i. 21—23.

*d Dr. Mason.*

"As a candle lighteth every man in the house; so likewise should the good

**19—23. John**, *etc.* [i. 74]. **sent**, as much for *their*, as for *his* information. **he . . come**, "the coming one."[a] **men . . said**, *etc.*, delivering the message verbally. **and . . cured**, *etc.*, thus *Lu.* explains *v.* 4 of *Ma.*'s narrative. **tell . . seen**, not simply what I say. He spoke by deeds, rather than by words. **heard**, fr. those who had seen similar miracles. **how . . blind**, *etc.*, as the prophet[b] foretold concerning the Messiah. **poor**, who were too commonly overlooked. **Gospel**, whose promises, etc., were needed esp. by the *poor*. **offended**[c] (*see Gk., 'scandalised'*), find a stumbling-block in my lowly origin, ignominious death, etc.

*Gospel for the poor.*—I. The fact is original. II. The reasons of its efficacy are peculiar. III. Application: 1. A criterion of Christian ministrations; 2. Learn from the Gospel lessons of active benevolence; 3. Let all classes of the unhappy repair to Christian truth.[d]—*The blessedness of those who are not offended in Christ.*—I. That when the Saviour says, "Blessed is he," etc., He intb

mates that there is occasion for offence or stumbling in Him, to those who disingenuously seek it as an excuse for their disobedience. II. That although such as seek occasion of stumbling in the Saviour may find it, yet there is nothing in Him to stumble or offend those who are teachable or well-disposed. III. That those who surmount the cause of stumbling which the disingenuous find in Christ, are blessed indeed—"And blessed is he," etc.: 1. Such are blessed in that they escape the reproach and misery consequent on being offended in Him; 2. Such as are not offended in Christ, are by their disposition brought near to the kingdom of God; 3. Such as are not offended in Christ will, by their disposition, be led to a perfect, correct, and saving knowledge of Christ (Jo. viii. 12).[e]

*The courage of Luther.*—As Luther drew near the door which was about to admit him into the presence of his judges (the Diet of Worms), he met a valiant knight, the celebrated George of Freundsberg, who four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the King of France. The old general, seeing Luther pass, tapped him on the shoulder, and shaking his head, blanched in many battles, said kindly, "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind.[f]

**24–29. departed,** to tell what they had seen and heard. **he began,** *etc.* [i. 75]. **gorgeously apparelled,** bright, splendid;[a] 'costly raiment.'[b] **kings' courts,**[c] *see Gk.* Court-houses of the royal judges were called *Basilicæ*.[d] **justified God,**[e] declared God to be just, holy, good. Having heard Christ's testimony, they pronounced it right. **being,**[f] *etc.*, they were discs. of John.

*The disciples of John sent to Jesus.*—I. The message which Jesus received: 1. The proofs previously given to him; 2. The testimony the Saviour bore concerning him; 3. The intelligence which had just been brought to him. II. The reply which Jesus gave: 1. It had reference to His miraculous works; 2. As actually wrought: "In the same hour," etc.; 3. They were diversified in their nature; 4. Their fulfilment of ancient prophecy. III. The truth which Jesus uttered—"And blessed is he, whosoever shall not be offended in me:" 1. Because of the meanness of His outward circumstances; 2. The peculiarity of His doctrines; 3. The nature of His requirements.—*Miracles before John's disciples.*—I. The tidings which John heard. We here find—1. The Baptist visited by his followers; 2. It was not merely to show him their regard, but to communicate important information. II. The message which John sent: 1. Its nature; 2. Its design. III. The reply which John received: 1. What they had seen; 2. What they had heard.—*Anon.*

**30–35. Pharisees,** *etc.*, not being discs. of John. **counsel**[a] **. . God,** testimony delivered by John. **against,** "towards,"[b] "within."[c] "They set aside His counsel of mercy, and turned

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behaviour, wise dealings, and upright conversation of Christians, shine bright before men, that God by them may be glorified."—*Cawdray.* The celebrated W. Jay, of Bath, used to say, that Christ's sheep were marked in the *ear* and the *foot*: "They *hear* my voice, and *follow* me."

*e Anon.*

*f D'Aubigné.*

"He doth neither affirm nor deny, but would rather have his works testify of Him, than that He would testify of Himself."—*Bede.*

"So far fr. being a *reed* shaken by the wind of popular opinion, John was a *rock*, wh. stood unmoved though beaten by storms of suffering."—*Wordsworth.*

*a Wakefield.*

*b Kuinoel.*

*c* 2 S. xix. 35; Es. i. 3, 11.

*d* Basilica, orig. a hall in wh. the *king* administered the laws; among the Roms. also a market-place, many of wh. were aft. converted into Christian churches. Gk. *basilikē*; *basileus*, a king.

*e* Ps. li. 4; Ro. iii. 4.

*f* Ma. iii. 5, 6; Ja. iii. 12.

*a* Ac. xx. 27.

*b Wordsworth.*

*c Marg. A. V.*

*d Major.*

*e Wordsworth.*

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"Like the sea anemone, which feels the first returning wave upon the rock, and throws out all its tendrils, so the tender nature of some individuals will give forth all its sympathies at the slightest intimations of woe."—*Rev. J. Everett.*

*f Anon.*

*g Stems and Twigs.* "Christ intentionally borrowed from children the materials of His reproof, in order to abase the pride of the Scribes; thus declaring that, however distinguished they were, nothing more was necessary to condemn them than the songs which children were wont to sing for their amusement."—*Calvin*

"A very severe *devil* surely, and one of the strictest order among them, that was so far from being 'cast out by fasting and prayer that these were his continual employment."—*Bishop Stillingfleet.*

**the woman that was a sinner**

*a* Ma. xxvi. 6; Mk. xiv. 3; Jo. xii. 3.
*b Van Doren.*
*c Wordsworth.*
*d Greswell.*
*e Robinson, Meyer.*
*f* "If the woman in this cap. had been M. Magdalene, and if it had been intended that she should be known to be so, some ref., it is prob., would have been made to this act in the

it against themselves."[d] **children** [i. 77], *ill.* dissatisfied people who will be always complaining. Censuring all that does not accord with their tastes or whims. **wisdom,** *i.e.* of God, whether in the baptism of John or the mission of Christ.[e] **justified, by** both John's discs. and Christ's.

*Children in the market-place* (*see* Ma. xi. 16—19).—I. **The** comparison employed: 1. The custom to which this passage refers; 2. The special charge it embodies. II. The confirmation adduced. We see here: 1. That God's messengers are marked by great personal diversities; 2. That in the exhibition of truth, prominence is given by some to its more winning, and by others to its more arousing aspects; 3. That Divine truth often fails to silence the cavils and subdue the stubbornness of men. III. The cheering assurance that is given—"But wisdom," etc.: 1. That it is an indication of the highest spiritual discernment to acquiesce in, and devoutly to commend and admire the Divine arrangements; 2. That the approbation of the wise and good is an ample compensation for the dissatisfaction of others.[f]—*Want of sympathy.*—I. The causes. Not owing to ignorance. But generally to—1. Lethargy of spirit; 2. Carelessness of mind; 3. Absorption in other matters. II. The proofs. Not personal estrangement, nor the absence of kindly words. The complaint is, "Ye have not danced." There is no practical evidence. III. The effects: 1. If we experience sorrow, it is increased; 2. If we experience joy, it is diminished; 3. The effect should be to drive us to God.[g]

*The power of sympathy.*—A devoted elder, burdened for souls, one morning called upon a sceptical blacksmith for whom he had been wrestling in prayer. With deep feeling, he said, "Mr. R., I am greatly concerned for your salvation,—greatly concerned for your salvation!" and burst into tears. He could say no more, and returned home. "Greatly concerned for my salvation!" It rung through the blacksmith's ears like a thunder-clap in a clear sky. "Greatly concerned I ought to be for my own salvation. What shall I do?" It was a new and unanswerable argument for religion. He went to his Christian wife, and asked her what to do. She advised him to follow the elder home. He did so, and, greeting him, said, "I am come to tell you that I am greatly concerned for my own salvation." They prayed together; and the man, whom no logic could reach, was converted,—a striking testimony to the power of sympathy.

**36—38. one,** *i.e.*, Simon (*v.* 40)—**not the leper.** This incident found in Lu. only; but similar in some particulars to others recorded by Ma., Mk., and Jo.[a] **desired . . eat,** prob. out of curiosity. **went,** "Jesus always ready, when a *sinner* invites Him."[b] **city,** "her *repentance* was as *public* as her *sin*."[c] This "city" some[d] think was Nain (the last city named), others[e] say Capernaum. A Rom. tradition places it at Magdala; this, fr. mistaken confounding of the woman with Mary of Magdala.[f] In the 12th cent. the memorable *Dies Iræ* endorsed the error. **alabaster** [i. 138]. **feet,** mentioned *thrice*, she did not venture to anoint His head.[g] **ointment,** of the kind she had used for herself, as a perfume, in her days of sin.—*Alford; Stier.*

*Acts of the penitent.*—I. Let us inquire how she came there: 1. Her knowledge of Christ led her to come; 2. Her necessities; 3. Her faith. II. Observe her acts now she has come. We may classify them thus: 1. The intentional; 2. The unintentional—

(1) She wept; (2) She kissed His feet; (3) She wiped His feet with her hair. III. Notice how she went away: 1. She had received the word of pardon; 2. She had honoured the Saviour.—*Stems, etc.*

*Kissing the feet.*—This was often practised as a mark of affection and reverence. Thus Xenophon mentions it as having been done to Cyrus:—"Then they affectionately kissed Cyrus's hands and feet, shedding many tears, and at the same time showing signs of joy."—*Another illustration.*—"During my travels I was in the custom of having a lancet always about me, in case of accidents; and when I took this out of my pocket-book, put it into his hands, and told him it was for himself, he looked at me, and at it, with his mouth open, as if he hardly comprehended the possibility of my parting with such a jewel. But when I repeated the words, 'It is yours,' he threw himself on the ground, kissed my knees and my feet, and wept with a joy that stifled his expression of thanks."—*Sir R. K. Porter.*

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next cap., where she is mentioned by name."—*Wordsworth.*

*g* "The penitent woman stood behind Him; perh. fr. a feeling of sorrow and shame she could not bear to confront His Divine eye, bef. she had received the declaration of forgiveness for wh. she came."—*Wordsworth.*

**39—42. spake . . himself,** shrewdly imagining that he had made a great discovery. **prophet,** whom the Jews believed to be discerners of spirits;[a] such also they believed the Messiah would be. **toucheth,** a Pharisee would not touch an unclean person. **sinner,**[b] a prostitute. **answering,** the thought of Simon's heart, thus proving Himself to be a discerner of thoughts. **creditor,** God, our Saviour. **two,**[c] *all.* to Simon and the woman. **one . . pence,** the woman. **fifty,** Simon. **they . . pay,**[d] Simon as helpless in the hands of mercy as the "woman that was a sinner." **forgave . . both,** put them both on an equality, as alike needing pardon.

**parable of the two debtors**

*a* 1 K. xiv. 6; 2 K. i. 3; v. 26.

*b* Lu. xv. 2.

*c* Ma. xviii. 23.

*d* Ps. xlix. 7, 8.

*e Anon.*

*The grateful convert.*—I. The incident which occasioned this parable: 1. The anointing thus recorded; 2. The woman thus mentioned; 3. The manner in which the Jews sat at meat; 4. The presumptions which led Simon to his surmisings respecting Christ. II. The parable itself, as here recorded: 1. That sins against God are justly denominated "debts;" 2. That all mankind are debtors to God, but in different degrees; 3. That no debtor to God is capable of paying the debt he owes; 4. That the forgiveness of our sins or debts is of the utmost importance to us; 5. That a consciousness of insolvency must precede forgiveness; 6. And that forgiveness may be confidently expected, when sought on God's terms. III. Our Lord's application of the parable. "And he turned," etc.: 1. Just reproof wisely given; 2. Seasonable consolation graciously administered; 3. Divine instruction kindly suggested.[e]

"Tears are the sweat of a soul labouring under sorrow."—*Hilary.*

"Tears carry up the soul as the flood carried up the ark."—*Greg. Nazianzen.*

"The hairs of her head, the devil's net, wherewith he ensnares souls."—*Augustine.*

"The debt therefore is not liquidated by any subsequent love or gratitude."—*Bengel.*

*An Eastern story.*—There is a story in the *Bustan* of the famous Persian poet, Saadi, which seems an echo of this evangelical history. Jesus, while on earth, was once entertained in the cell of a dervish, or monk, of eminent reputation for sanctity. In the same city dwelt a youth, sunk in every sin, "whose heart was so black that Satan himself shrank back from it in horror." This last presently appeared before the cell of the monk, and, as if smitten by the very presence of the Divine prophet, began to lament deeply the sin and misery of his life past, and shedding abundant tears, to implore pardon and grace. The monk indignantly interrupted him, demanding how he dared to appear in his presence, and in that of God's holy prophet; assured him that for him it was in vain to seek forgiveness; and, to prove how

"No man can truly prize the blessings of heaven, but he who acknowledges that he might justly have been denied them, nor can any be sufficiently thankful for them, except it be confessed that He owed mea

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nothing who be stowed them."—*Bp. Pearson.*

*f* *French.*

inexorably he considered his lot was fixed for hell, exclaimed, "My God, grant me but one thing; that I may stand far from this man in the judgment day." On this Jesus spoke: "It shall be even so; the prayer of both is granted. This sinner has sought mercy and grace, and has not sought them in vain—his sins are forgiven: his place shall be in Paradise at the last day. But this monk has prayed that he may never stand near this sinner—his prayer, too, is granted: hell shall be his place, for there this sinner shall never come."*f*

**43–46. suppose,** could he doubt it? He little thought he was condemning himself. **thou . . judged,**[a] He accepts and applies Simon's verdict. **turned,** to apply the parable. **thou . . feet,** this violation of common courtesy,[b] and of Pharisaic rule, constituted S. a 50-pence debtor. (It is with much tenderness that Jesus assumes his *moral* liabilities to be so small.) The water and the service would have cost S. very little. **but she,** *etc.*, has made great signs of love and contrition, and great sacrifices.

*The two debtors.*—I. The liabilities which the persons referred to had incurred: 1. They were both in debt; 2. The amount of what they owed differed considerably; 3. The one as well as the other was totally unable to meet the claims of justice. II. The unexpected manner in which they were treated: 1. The discharge was full; 2. Unconditional; 3. Cordial. III. The obligations under which they were laid in consequence of what was done for them: 1. An important principle involved; 2. The rule of proportion indicated.[c]

*Kissing and anointing the feet.*—See that poor woman whose husband has committed some crime, for which he is to be taken to the magistrates: she rushes to the injured individual, she casts herself down, and begins to kiss his feet; she touches them with her nose, her eyes, her ears, and forehead: her long hair is dishevelled, and she beseeches *the feet* of the offended man to forgive her husband. "Ah, my lord! the gods will then forgive you. My husband will in future be your slave, my children will love you, the people will praise you; forgive, forgive, my lord!"—*Another illustration:*—When a great priest is going on a pilgrimage to a distant country, or when he has returned, or when he is about to die, then either a man or a woman can perform the following ceremony: The individual who makes the offering, on coming near the holy man, prostrates himself at his feet; he then washes them with scented or holy water, strews flowers over them, and kisses them.[d]

**47–50. her . . many,** *ill.* by debt of 500 pence. **little,** Jesus did not say that Simon's assumed *little* was forgiven. **loveth little,** Simon had not shown even a *little* love **thy sins,** He who had spoken *about* her, now speaks *to* her. Christ says much *ab.* the forgiveness of sin, but the penitent is not content till He says, "*Thy* sins." **they,** others of the Pharisee class. **who,**[a] *etc.* [i. 59], too blind to perceive, too hardened to admit His divinity. **He,** regardless of all their cavils. **faith,**[b] not thy sorrows, or thy sacrifices, or thy love. **peace,** with God and thy conscience.

*Christ dealing with sinners.*—I. The position of Christ toward sinners. That of—1. A common brotherhood; 2. Of universal

*a* Ps. cxvi. 16–18; 1 Co. xv. 9; 2 Co. v. 14; 1 Ti. i. 12–16.

*b* G. xviii. 4; Ju. xix. 21.

Kissing Rabbi's feet, special favour, *Wetstein.* K. the hand, adoration. Job. xxxi. 27. K. princes, token of homage, 1 S. x. 1. K. the dust, bitter humiliation, Ps. lxxii. 9. K. among all nations, symbol of peace and affection. Ge. xxvii. 26; xxix. 13; Lu. xv. 20; Ac. xx. 37. K. of charity, or holy k., Ro. xvi. 16, still recognised by Gk. Church. K. the Pope's foot began with Adrian I. or Leo III., at close of 8th cent.

*c* *Anon.*

*d* *Roberts.*

"Application is the soul and life of a sermon."—*Gresley.*

"I ask not a legal pardon, but a father's pardon."—*Evans.*

"It would tire the hands of an angel to write down all the pardons God bestows upon true penitent believers."—*Bates.*

"Christ comes with a blessing in each hand,—forgiveness in

sympathy; 3. Of particular regard. II. His method of treatment—1. Not severe; 2. Not loose; 3. A high standard of right; 4. The contact of His life. III. The effect of His method. A sense—1. Of sin; 2. Of hope.—*W. W. Whythe.*

*Repentance of the unchaste woman.*—I. The conduct of the unchaste woman: 1. Her grief; 2. The Saviour to whom she applied; 3. Then the love that inflamed her; 4. The courage with which she was animated. II. The conduct of the Pharisee. "This man, if he were a prophet," &c. Quote his judgment as above, and consider the defects: 1. A criminal indolence; 2. An extravagant rashness; 3. An intolerable pride; 4. An anti-Christian cruelty. III. The conduct of Christ. Mark His parable.—*Stevens.*

*One of the worst made into one of the best.*—Mr. Romaine had been chosen to the Rectory of Blackfriars in 1764, but, by the opposition of some who were unfriendly to the Gospel, was kept out of the pulpit till early in the year 1766, when the Lord Chancellor, to the inexpressible joy of thousands, terminated the dispute in his favour. His election is said to have been principally owing to the influence of a publican. Mr. Romaine being informed of this circumstance, we are told, waited upon him to thank him for the zeal he had shown on that occasion. "Indeed, sir," he replied, "I am more indebted to you than you to me, for you have made my wife, who was one of the worst, the best woman in the world."—*Whitecross.*

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one, and holiness in the other; and never gives either to any who will not take both."—*Adam.*

*a* "It is not any creature, angel or man; but God. Ministers are said to remit sin declaratively, but not authoritatively; that is they preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy (1 Thes. ii. 4; Rev. xiii. 5, 6; Mark ii. 7).—*C. Buck.*

*b* Mk. v. 34; Ac. iii. 16; Ro. v. 1; He. ii. 4; Eph. ii. 8.

## *CHAPTER THE EIGHTH.*

**the second circuit in Galilee**

**1–3. went,** some[a] think this circuit lasted only a day or two; others[b] say much longer. **preaching,**[c] proclaiming. **showing,** explaining. Neither Jesus nor His Apostles *preached* as the word is now understood. They rather held conversations. **twelve . . Him,** as witnesses, learners, and teachers. **evil . . infirmities,** *Lu.* a physician, distinguishes betw. moral and physical maladies. **Magdalene,**[d] so called bec. prob. of Magdala [i. 110]. **Johanna**[e] **. . Chuza,** the latter prob. an Edomite. **steward,** domestic overseer. **Susanna** (*lily*), nothing more known of her; but is it not enough that she served the Lord?

*The glorious Gospel.*—I. The fact itself—Gospel preached to the poor. II. As the Christian fact is original, so the reasons of its efficacy are peculiar: 1. The Gospel proceeds upon the principle of immortality; 2. Future blessedness is by no means a matter of course; 3. Christianity provides relief against the plague of the heart; 4. It proceeds to put us in possession of adequate enjoyment; 5. The Gospel is as simple as it is glorious; 6. It has also the recommendation of truth; 7. It is perfected by the authority and energy which accompany it. Learn—(1) That it fixes a criterion of Christian ministrations; (2) We should learn from the Gospel lessons of active benevolence; (3) All classes of the unhappy should repair to the Christian truth and "draw water with joy out of its wells of salvation."[f]

*The tenderness of women.*—I have observed among all nations that the women ornament themselves more than the men; that, wherever found, they are the same kind, civil, obliging, humane, tender beings; that they are ever inclined to be gay and cheerful,

*a Ellicott.*

*b Andrews.*

*c See Gk.* The κηρυξ, or herald, answers to the Lat. *caduceator*, who held in his hand a *caduceus*, or white wand, wh. was orig. an olive branch: this, in time of war, was the emblem of peace, and the bearer was sacred. Fabius sent to the Carthaginians fr. Rome a herald with a *white staff* and a spear, offering them peace or war.

*d* Mk. xvi. 9.

*e* Lu. xxiv. 10.

"Women, so amiable in themselves, are never so amiable as

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when they are useful; and as for beauty, though men may fall in love with girls at play, there is nothing to make them stand to their love like seeing them at work."—*Cobbett.*

timorous and modest. They do not hesitate, like man, to perform an hospitable or generous action; not haughty nor arrogant, nor supercilious, but full of courtesy and fond of society; industrious, economical, ingenuous, more liable in general to err than man, but in general, also, more virtuous, and performing more good actions, than he. I never addressed myself in the language of decency and friendship to a woman, whether civilised or savage, without receiving a decent and friendly answer. With man it has often been otherwise. In wandering over the barren plains of inhospitable Denmark, through honest Sweden, frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, woman has ever been friendly to me, and uniformly so; and, to add to this virtue, so worthy of the appellation of benevolence, these actions have been performed in so free and so kind a manner, that if I was dry I drank the sweet draught, and if hungry, ate the coarse morsel, with a double relish.[g]

*f Dr. Mason.*

*g Layard.*

**parable of the sower**

Ma. xiii. 1—23; Mk. iv 1—25.

**4—7. much . . gathered,** by the sea-side [i. 88, 266]. **parable** (*see* notes in *Ma.* and *Mk.*) **trodden down,** stated by *Lu.* only. **rock,** *i.e.* rocky, stony soil.

*Christ a moral painter* (*see* also Ma. xiii. 3).—I. Some reasons for the use of moral painting in sermons: 1. It imitates the style of Christ's painting, and is a part of His Gospel; 2. It meets a want in our nature,—it appeals to man's perceptive faculties; 3 It adds point and force to the argument; 4. Urge the use of moral painting from the example of men, who have deeply moved the human heart. Poets have used it. Homer, Dante, Milton, still live. II. The kind of moral painting to be used.[a]

*A preoccupied mind.*—Jedediah Buxton, the famous peasant, who could multiply nine figures by nine in his head, was once taken to see Garrick act. When he went back to his own village, he was asked what he thought of the great actor and his doings. "Oh!" he said, "he did not know, he had only seen a little man strut about the stage, and repeat 7,956 words." Here was a want of the ability to appreciate what he saw, and the exercise of the reigning faculty to the exclusion of every other. Similarly our hearers, if destitute of the spiritual powers by which the Gospel is discerned, fix their thoughts on our words, tones, gestures, or countenance, and make remarks upon us which, from a spiritual point of view, are utterly absurd. How futile are our endeavours without the Holy Spirit!—*Spurgeon.*

"Parables were devised and used for a double purpose, and, which is more strange, even for an opposite purpose. For parables serve as a cloak and covering; and they moreover serve as a light and illustration."—*Bacon.*

"The Word is compared to seed with great propriety; for the Latin word *sermo*, discourse, is thought to be derived from *serendo*, sowing."—*Grotius.*

*a Anon.*

**8—10. and other,** *etc.* [i. 89, 267].

*The sower and the seed* (*see* Ma. xiii. 1—9).—I. The sower: 1. Sowing requires a considerable amount of skill; 2. It is a work attended with much anxiety; 3. It is an operation that is undertaken in the exercise of faith and hope; 4. The sower must wait a considerable time before the fruit appears. II. The seed: 1. In seed there exists a principle of vitality; 2. What the seed produces is of the same nature as itself; 3. Before the seed can germinate and grow, certain influences are indispensably necessary.[a]

*b Spurgeon.*

"Most Christians are perfect too soon, which is the reason that they are never perfect."—*Farindon.*

*Generosity in hearing the Gospel.*—The negro preachers are often marked by great shrewdness and mother wit; and will not only point the truth, but barb it, so that if once in it will stick fast. One of these was once descanting with much earnestness on different ways in which men lose their souls. Under one head of

"Religion sometimes runs into stalk and blade, into leaves and suckers, which should be concocted into pith

remark, he said that men often lose their souls through excessive generosity. "What!" he exclaimed, "you tell me you never heard of that before? You say, ministers often tell us we lose our souls for our stinginess, and for being covetous—but who ever heard of a man that hurt himself by going too far t'other way? I tell you how they do it. They sit down under the sermon, and when the preacher touch upon this sin or that sin, they no take it to themselves, but give this part of the sermon to one brother, and that part to another brother. And so they give away the whole sermon, and it do them no good. And that's the way they lose their souls by being too generous." [b]

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and fruit." —*Flavel.*

"Sown thoughts grow to things, and fill that field, the world."

**11–15. now . . parable** [i. 89, 267], *i.e.* the meaning, etc. [i. 203, see under "*Transubstantiation*"]. **cares** [a] **. . riches . . pleasures,** things of opposite nature, yet producing similar effect. **perfection,** [b] what fruit there is, is of poor quality and quantity. **patience,** [c] perseverance in duty in the midst of trials, etc.

*The hearers of the Word* (*see* Ma. xiii. 3–9).—Various classes of hearers: I. The inconsiderate: 1. Ignorance; 2. Inattention; 3. Obduracy. II. The unstable: 1. Cases of this description are far from being uncommon; 2. The contemplation of such cases is in many respects highly important and necessary. III. The worldly-minded: 1. The evils incidental to straitened circumstances; 2. The perils connected with the possession of wealth. IV. The fruitful: 1. They kept it in their hearts, and nourished it there by devout meditation; 2. They kept it by reducing it to practice, and regulating their lives by its directions; 3. They kept it as a precious treasure, which nothing could induce them to part with. [d]

*Gaining attention.*—It is said of Demosthenes, that speaking to the Athenians on a very serious subject, and finding them to be inattentive, he paused, and told them that he had something of special importance to relate, which he was anxious that they should all hear. Silence being thus obtained, and every eye fixed upon him, he said that two men, having bargained for the hire of an ass, were travelling from Athens to Megara on a very hot day, and both of them striving to enjoy the shadow of the ass. One of them said that he hired the ass and the shadow too; the other said that he hired the ass only, and not the shadow. Having made this statement, Demosthenes retired; when the people pressed him with great eagerness to return, and finish his tale. "O, ye Athenians!" said he, "will ye attend to me when speaking about the shadow of an ass; and will ye not attend to me when I address you on the most important affairs?"

**16–18. no man,** [a] *etc.* [i. 24, 272], nature of **truth** to *spread*, as of light to *shine*. "Apostles were not self-producing *lights*, but *light-bearers*." [b] **nothing . . secret,** [c] nothing of Christ's teachings, in part often obscured by parable. "*Secret*," *see Gk.*, whence *crypt*, secret chapel or cell in anc. churches. **hidden,** *see Gk.*, whence Apocrypha. [f] **seemeth . . have,** this explains Mk. *q.v.*

*Light of the world* (*see also* Ma. v. 14–16, and Lu. xi. 33–36). —I. The important truth here announced: "Ye are the light of the world"—1. The resemblance that exists between the Lord Jesus and all true followers; 2. That all true believers are blessed in order to be made a blessing. II. The familiar illustration

*a* **1 Ti. vi. 9, 10; 2 Ti. iv. 10; 1 Jo. ii. 15–17.**

*b* **Jo. xv. 6.**

*c* **He. x. 36; Ja. i. 4.**

"Patience is but lying to, and riding out the gale."—*Beecher.*

"Pray and stay are two blessed monosyllables."—*Donne.*

"Never think that God's delays are God's denials. Hold on; hold fast; hold out. Patience is genius."—*Buffon.*

"Patience is power. With time and patience the mulberry-leaf becomes satin."—*Eastern Proverb.*

"There is no such thing as preaching patience into people unless the sermon is so long that they have to practise it while they hear."—*H. W. Beecher.*

*d* *Anon.*

*a* **Ma. v. 15; Mk iv. 21; Lu. xi. 33.**

Candle, *something shining.* A. S. *candel*; F. *chandelle*; L. *candela*; fr. *candeo*, to shine.

Vessel, a *vase*, or utensil for holding something. It. *vasello*; L. *vasculum*; dim of *vas*, *vasis*, a vase.

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which is here given: 1. Publicity; 2. Responsibility. III. The seasonable exhortation which is here addressed: "Let your light," etc.—1. The light of your edifying conversation; 2. Of your faithful and zealous exertions; 3. Of your holy and consistent conduct.[e]

*Burning and shining lights.*—You have noticed the lighting of the streets or of a public building,—how, when the first lamp is lit, it is plainly seen, and disperses, in part, the surrounding darkness; but when the second, third, fourth, and all the lamps are lit, the light meets light, ray blends with ray, until the whole place is illuminated. Thus it is with the spread of Christian light. The light of life shining from one believer joins and blends with that of another; the light of one neighbourhood with an adjoining one; the light of nation with nation, until the whole world becomes filled with the light of the glorious Gospel of the blessed God.[f]

**the two relations of Jesus**

Ma xii. 46—50; Mk. iii. 31—35.

**19—21. press,** crowd pressing forward to hear Jesus [i. 87, 265]. **mother,**[a] *etc.*, thus he teaches the near relation in wh. true and obedient hearers stand to Him.

*The kindred of the Lord after the flesh, and His kindred according to the Spirit.*—The saying concerning His mother and brethren, an application of the fourth part of the parable of the sower.—The spiritual family of the Lord: I. The family likeness; II. The family ties; III. The family blessing.[b]

*Definition of a family.*—By family we mean, not a tribe or flock of kindred dwelling in many houses, as the word is taken oft in Scripture, but I mean a household. To a complete family must go four integral parts, *Pater-familias*, *Mater-familias*, *filius*, *servus*, a father, mother, son, and servants. But to the essence of a family it sufficeth if there be but *pars imperans* and *pars subdita*, or head or governor, either father, mother, master or mistress, and one or more governed under this head.[c]—*A patriotic family.*—The father of a small family, at the outbreak of the Rebellion, felt that he could not stay at home while his neighbours went to the war. The boys agreed to take care of the place, and help mother, while the father fought for the flag. Each did his part well. The boys' farming elicited the commendation of a passing gentleman, to whom one of them said, "Father's fighting, I'm digging, and mother's praying." "Fighting, digging, and praying!" cried the gentleman. "That's the patriotism that will bring the country out of her distress."—*Our nearest relation.*—I have read a story in Foxe's Martyrs and Monuments, of a woman who, when she came to be tried for her religion before the bishop, he threatened her that he would take away her husband; saith she, "Christ is my husband." "I will take away thy child." "Christ," saith she, "is better to me than ten sons." "I will strip thee," says he, "of all thy outward comforts." "Yea, but Christ is mine, and you cannot strip me of Him," saith she (Rom. viii. 35—39).[d]

**Christ stills the tempest**

Ma. viii. 18—27, Mk. iv. 35—41.

**22, 23. day** [i. 55, 276], *i.e.*, on wh. the par. of the sower was spoken. **let . . lake,** prob. to avoid the crowds. **launched,** might have gone by land.[g] "Loose the cable."[b] "It was prob. nr. sundown when they left."[c] **jeopardy,** storms and danger in the discharge of duty.

*The disciples' duty.*—They are bound—I. To follow Him in every path; II. To call upon Him in every danger; III. To

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*b Van Doren.*
*c* Ma. x. 27.
*d Topica* ii. 180, 283.
*e Anon.*
"If they would spare my life on condition that I should keep this truth to myself (the Unity of God), and not to teach it to others, I would not accept it."—*Socrates.*
*f Bate.*

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[a] "He foresaw that a corrupt and superstitious Church would at length worship his *mother* more than Himself, as the Papal Church now does."—*Jacobus.*
*b. Lange.*
[c] 'Mother and brethren to me are they who,'etc. They who hear the Word of God and keep it are called by this name, because in their daily words and actions, with reverence be it said, they bring Him forth in their hearts.'—*Wordsworth.*
*c Baxter.*
*d Chr. Love.*

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[g] "Many willing to go to heaven by *land*; but

honour him after every deliverance.—*Jesus asleep.*—I. Manifests the greatness of the Lord. II. Explains the perplexity of the disciples. III. Foretells the peace of the Christian.—*Why does the Lord so often sleep amid life's storms?*—I. To unfold our impotence. II. To rouse our faith in His power. III. To lead us to pray for His help. IV. To the praise of His name.[d]

*The performance of duty.*—How often hast thou found thyself at the entrance into a duty becalmed, as a ship which at first setting sail hath hardly wind to swell its sails, while under the shore and shadow of the trees, but meets a fresh gale of wind when got into the open sea? Yea, didst thou never launch out to duty as the Apostles to sea with the wind in thy face as if the Spirit of God, instead of helping thee on, meant to drive thee back, and yet hast found Christ walking to thee before the duty was done, and a prosperous voyage made of it at last? Abraham saw not the ram which God had provided for his sacrifice till he was in the mount. In the mount of prayer God is seen, even when the Christian does often go up the hill towards duty with a heavy heart, because he can as yet have no sight of Him. Turn not, therefore, back, but go on with courage—He may be nearer than thou thinkest. "In that same hour," saith Christ, "it shall be given unto you."—*Gurnall.*

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dread *unknown perils.*" — *Van Doren.*

*b Weistein.*

*c Andrews.* Jeopardy, *an even game*, or *chance*, hazard, danger. Fr. *jeu parti*; Low L. *jocus partitus*, divided or even game; L. *jocus*, a game, *partitus*, divided—*partior*, to divide.

*d Van Doren.* "Duties are ours, events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature." —*Cecil.*

**24, 25. awoke,**[a] their *prayer* did what the wild tumult of the elements could not do. **we perish,** both ourselves, and you, our Master. **arose,** tranquilly. **rebuked,**[b] "as though He addressed the arch-spirit of the storm." [c] A *word* now, as in other cases, enough. **calm,**[d] as striking as the tempest. **where . . faith,** trial should develop *faith*, not *fear*. **obey,**[e] more promptly and completely than men, who have reason to instruct them. Peace in obedience, ruin in resistance.[f]

*No storm too violent for Christ to quell.*—I. In the world. II. In the Church. III. In the house. IV. In the heart.[g]—*The stilling of the tempest* (*see* Ma. viii. 23, etc.; Mk. iv. 37, etc.).—I. An appalling scene to contemplate. It is one—1. Of imposing grandeur; 2. Of no ordinary peril and distress; 3. Highly instructive in its symbolical signification. II. The consternation which was felt. "And His disciples," etc.—1. To whom they applied; 2. The language in which they addressed Him, "Lord, save us; we perish!"—a prayer: (1) It is short; (2) Appropriate; (3) Fervent. III. The wonderful power and authority that was manifested—1. By what it was preceded; 2. The manner in which it was done; 3. The result that followed. IV. The arrangement which was produced—1. In their wonder there was considerable awe and terror; 2. Notwithstanding their excited emotions, they expressed themselves in language eminently befitting so memorable an occasion.[h]

*Where is your faith?*—A child of God may be sorely tossed in a troublesome sea; but that ship shall never be shipwrecked where Christ is the pilot, the Scripture the compass, the promises the tacklings, hope the anchor, faith the cable, the Holy Ghost the wind, and holy affections the sails, which are filled thus with the gales of the Spirit (Is. liv. 11).[i]

*a* Ps. xliv. 23, [illegible] li. 9, 10.

*b* Ps. xlvi. 3.

*c Van Doren.*

*d* Ps. xxix. 10.

*e* Ps. cvii. 24—31; Job xxxviii. 11; Ps. lxv. 7.

*f* Is. xlv. 9.

*g Van Doren.*

*h Anon.* "That small ship, *navicula illa*, is a figure of the Church, tossed in the sea, that is in the world, by the waves, that is by temptations and persecutions while the Lord is, as it were, asleep, until being aroused and raised up by the prayers of the saints at the very last, *in ultimis suscitatus.* He appeases the world, and restores a calm to His people." —*Tertullion.*

*i Chr. Love.*

**26—29. Gadarenes** [i. 57, 279], so called fr. Gadara.[a] **over against,** opposite to. **forth,** fr. the ship, and the storm on the lake. **met,** another storm in a human heart. **city,** or

**demoniacs of Gadara**

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Ma. viii. 28—34; Mk. v. 1—21.

[a] Gadara, on the Hieromax, 16 m. fr. Tiberias, E. of Jordan. Cap of Persæa. Ruins 2 m. in circum. Taken by Antiochus 218 B.C. Rebuilt by Pompey to please Demetrius. Taken by Vespasian, people killed, town destroyed.
[b] *Van Doren.*
[c] *Pritchard.*
[d] *Anon.*
"It was the opinion of the Fathers for the first three or four centuries, that the devils are not yet locally in hell—they are not tormented before their time; but have their mansions in the air."—*Pearce.*
"Personality of Satan is here manifest, as lunacy could not possibly have ever suggested such a thought."—*Olshausen.*

tombs (Mk.). **house,** destruction of attractions of home. **cried out,** evil spirits tortured by presence of a holy being. **loud voice,** "the unearthly shriek of an agonised soul."[b] **beseech,** adjure (*Mk.*). **torment,** willing to torment others, unwilling to be themselves tormented. Characteristic of evil men also. **chains,** for *hands.* **fetters,** for *feet.* **brake,** supernatural power of insane has been observed.[c] **wilderness,** sin *makes* a desert, if it does not *find* one.

*Deliverance of the Gadarene demoniac* (*see* Ma. viii. 28; Mk. v. 1—20).—I. The place at which our Lord landed—1. Its name; 2. Its situation; 3. The moral condition of its inhabitants. II. The wretched object which Jesus met on His arrival—1. A case of demoniacal possession; 2. A case of possession of a very aggravated description. III. The strange manner in which our Lord was greeted—1. It displayed a correct knowledge of the Saviour's character; 2. The spirit which prompted the appeal was one of terror and alarm; 3. The cause of this adjuration was the command which Jesus had previously uttered. IV. The favour which Jesus was solicited to grant. It was twofold—1. General; 2. Special. V. The diversified effects which followed—1. As regards the swineherds; 2. The multitude; 3. The restored demoniac: (1) His request; (2) The answer he received; (3) The obedience He rendered.[d]

*Unclothed maniacs.*—An Italian physician, in detailing a journey of his in the East, mentions a maniac whom he saw in a naked condition, having so constantly destroyed his clothes that all attempts to keep him clothed had been given up. Mr. Warburton also, an English traveller, writes: "On descending from these heights (Lebanon), I found myself in a cemetery. The silence of the night was broken by fierce yells and howlings, which I discovered proceeded from a naked maniac, who was fighting with some wild dogs for a bone. The moment he perceived me, he left his canine comrades, and, bounding along with rapid strides, seized my horse's bridle, and almost forced me backward over the cliff, by the grip he held of the powerful Manchester bit."

[e] "I am myself an embattled host, sworn to the cause, and serving under the same leader."—*Stier.*
[f] *Wordsworth; Alford.* "Thei proveden hym that he schulde not command hem that they schulden go into hell."—*Tyndale.*
[g] *Ludolphus.*
[h] *Sanderson.*
[i] *Maximus*

30—32. **asked,** in a judicial sense (*see Gk.*). **name,** that *others* might know. **legion**[a] [i. 280], an indefinite number. Sugg. of strength, organised effort. **deep,** the place into wh. the devil is cast by Christ *before* he is cast into the *Lake of Fire,* into wh. he will not be cast till the end of all earthly things.[b] **many,** ab. 2,000 (Mk.). **swine,** "Suited them bec. of their uncleanness, as serpents did bec. of their subtilty."[c] **suffer,** "The devil is not able, with all his might and malice, to hurt even *swine* without God's sufferance."[d] **suffered,** the *deep* is assigned to the devils bec. of their *pride.*[e]

*Christ and the demoniac.*—From this strange out suggestive Scripture we may learn—I. The immediate connection of the world of darkness with the evil heart. II. The great power of the inhabitants of darkness over the evil heart. III. The utter impotency of man to deliver the possessed from their power. IV. The weakness of the powers of darkness in conflict with Christ. Learn 1. To beware of tampering with evil. The "little sin" may open the door of the heart for the entrance of a whole legion of devils. 2. The wish of evil will ever be self-destructive; 3. If Jesus has

cured you, show it by causing joy and gladness where you have caused so much misery—in your home.*f*

*Demons.*—δαιμόνια, demons, from δαίω, distribute; they assigned destinies. Heathen writers give this appellation to all orders of spiritual existences:—1. To Providence; 2. To particular divinities; 3. To inferior divinities; 4. To a class between Gods and men, some benevolent, others malignant; 5. It denotes fortune. Also beings intercessory between God and men.—*Plato.* It included the souls of men or heroes deified; malignant demons.—*Plutarch.* By met. demons were the souls of lost men.—*Jews, Josephus, Justin Martyr, Athenagoras.* Fallen spirits; first propounded by Tertullian.—*Chrysostom.*

**33—36. herd,** *etc.*,[a] "Jesus' judgment on the *swine*, and not on their *owners*, shows His *mercy*."[b] **fed,** *swine* had keepers, *souls* were uncared for. **found,** not only loss of property, but, a stranger thing, a demoniac cured. **sitting,** as a scholar, confession of ignorance. **clothed,** when had he last worn clothes? sense of decency. **right mind,** comp. mind under control of Christ, with former state. **means,** "to *implicate* Jesus in the *prejudices* of the Gadarenes."[c] **healed,** they admit that he *was* healed.

*Sin and salvation.*—This singular and awful incident vividly illustrates certain aspects of sin and salvation. I. Some aspects of sin: 1. Its contagiousness; 2. Its anti-social tendency; 3. Its embrutalisation of character; 4. Its dread of righteousness. II. Some aspects of salvation: 1. It is begun in the expulsion (not repression) of evil principles and designs; 2. God accounts as nothing whatever material loss may be incurred in its effectuation. Souls are more to Him than swine; 3. Its moral and spiritual results have a counterpart and external evidence in improved material and social condition; 4. The surest proof of the reality of its accomplishment is renunciation of personal preferences in obedience to Christ's command.[d]

*Not in their right mind.*—When the Parisians set up a naked prostitute as the Goddess of Reason, they can hardly have been aware what an apt type she afforded of their reason, and indeed of all reason—if that Divine name be not forfeited by such a traitorous act—which turns away its face from heaven, and throws off its allegiance to the truth as it is in God. When Reason has done this, it is stark naked, and ready to prostitute itself to every capricious lust, whether of the flesh or of the spirit. One can never repeat too often, that Reason, as it exists in man, is only our intellectual eye, and that, like the eye, to see, it needs light; to see clearly and far, it needs the light of heaven.[e]

**37—40. then . . besought,** universal rejection of Christ by men who dared not reproach Him for their loss. **depart,** "they would rather lose their *Saviour*, than their *swine*."[a] A swinish multitude! To such the Lord will presently say "*Depart!*" **besought him,** gratitude,[b] fear of demons.[c] **return . . house,** where he had been so long a stranger, and a scourge. Thus among those who pray *Him* to depart, some are still blessed by the memorial He leaves behind, and wh. He might have taken with Him. **published,**[d] the Wonder-worker goes, but leaves a preacher of glad tidings behind Him. **received, welcomed, gave Him a reception** (*see Gk.*).

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*f* Wallace. "The power of the Lord Jesus is extended over the brute beasts, the evil spirits, and the depth of the sea; and this the demons acknowledged."—*Bengel.*

*a* Ps. l. 10. "It *ill.* the great power of evil spirits over matter and mind. The courage or fear of the rider is imparted to the horse, with electric celerity?"—*Trench.*

*b* Van Doren.

*c* Ibid.

"Reason is that faculty by which, from the use of the knowledge obtained by the other faculties, we are enabled to proceed to other and original knowledge."—*Wayland.*

"A teachable mind will hang about a wise man's neck, and thereby they come to cleave and cling as fast together as the soul of Jonathan did unto the soul of David."—*Bp. Patrick.*

*d* Analyst ii. 27.

*e* Hare.

*a* Van Doren.
*b* Alexander.
*c* Theophylact.
*d* Ps. lxvi. 16. "He refused him, lest, if he was admitted to be an immediate follower, the works of Christ should be ascribed to the devil, and also, that he should appear to seek

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his own glory in having such an attendant."—*Ludolphus.*

"He refused him, to exercise his faith, and teach him that, though personally absent, He would be with him in His divine power and love."—*Wordsworth.*

*e Dr. Vermi'ye.*

*f Nash.*

*g Spurgeon.*

"The senate of hell had no project to keep out religion like to this, to make religion thwart an interest. Rather no Christianity than lose an earthly satisfaction by it. Rather have the swine than Christ Himself."—*Dr. Allestry.*

*Religion in domestic relations.*—I. The first general reason is, that this is the proper place to commence all our efforts to do good. II. The importance of making this matter a subject of express injunction, will appear from another consideration—the common backwardness to perform this duty. III. The direction of the text demands our special attention because it contemplates a sphere where some peculiar difficulties exist, which are apt to interfere with the exemplification of high religious consistency.[e]

*An unanswered prayer.*—I. What induced the man to offer this prayer?—1. Possibly fear; 2. Doubtless gratitude for what Christ had done. II. What induced our Lord to refuse this prayer? It was better: 1. For the man; 2. For the man's friends; 3. For the land in which he lived.—*Anon.*

*The swinish multitude.*—Luther was told of a nobleman who, above all things, occupied himself with amassing money, and was so buried in darkness that he gave no heed to the Word of God, and even said to one who pleaded with him, "Sir, the Gospel pays no interest." "Have you no grains?" interposed Luther; and then he told this fable:—"A lion making a great feast, invited all the beasts, and with them some swine. When all manner of dainties were set before the guests, the swine asked, 'Have you no grains?' Even so," continued Luther, "even so it is, in these days, with carnal men; we preachers set before them the most dainty and costly dishes, such as everlasting salvation, the remission of sins, and God's grace; but they, like swine, turn up their snouts, and ask for money. Offer a cow a nutmeg, and she will reject it for old hay."[g]

### the daughter of Jairus

Ma. ix. 18—26; Mk. v. 22—43.

**41, 42. Jairus** [i. 62, 285], since the name was given, the truth might be easily tested. **came**, to the house of Ma.[a] **fell down**, reverential salutations not declined by our Lord.[b] **come**, thought His presence necessary; comp. with the centurion.[c] **daughter**, Gk. a Heb. form = dearly beloved.[d] **twelve**, and being an *only* child, her death would leave them not only childless, but prob. without hope of children. **thronged**, wonder, curiosity. "They felt sure a *miracle* was ab. to take place."[e]

*The raising of Jairus' daughter* (*see* Ma. ix. 18, etc.; Mk. v. 22—43).—I. The application which Jesus received: 1. By whom it was made; 2. The favour he employed; 3. The feeling which this ruler displayed: (1) His reverence; (2) Importunity; (3) His faith. II. The ready compliance of our Lord with the request made to Him. But as He went we are called upon: 1. To witness a strange interruption; 2. To listen to what seemed very discouraging information. III. The wonderful result with which His visit was attended: 1. What our Lord saw; 2. What He said; 3. What He did.—*Anon.*

*Death of a child.*—A little girl, four years old, grew ill. One day her father was sitting beside her little bed, and she turned to him with the question: "Papa, does the doctor think I shall die?" Her father, with a very sad heart, told his little girl the truth. Then her pale face grew very sad, and she mused awhile on the dark graves she had sometimes looked down into, where the people were buried. "Papa," she said tearfully, "the grave looks very dark. O it is very dark indeed! Papa, won't you go down with me into it?" That strong arm she had been accustomed to lean on seemed to her a safeguard in every hour of dread and danger. With a bursting heart, her father told her he

*a* Ma. ix. 10; Lu. v. 29.

*b* "A recognition of the Divine power in Christ, for outwardly Jairus was of a rank superior to Christ's."—*Bengel.*

*c* Ma viii. 8.

*d* Ps. xxxv. 17.

*e Bengel.*

"A lily of the field, when its root is cut away by the ploughshare, being no longer supported by the stalk, languishes upon the ground; and though it does not immediately lose all the lustre of its beauty, yet it is no more nourished by the earth, nor quickened by a vital principle; thus fell the son of

could not go with her till the Lord called him. "Papa, won't you let mamma go with me?" If she could nestle close in that loving bosom, and feel those loving arms around her, the grave would lose its gloom. The same answer almost broke the father's heart to give. She turned her face to the wall and wept. The dear lamb had been taught of Jesus, and she poured her heart out to him with a child's full faith. Soon she looked up with a joy-lighted face and said, "Papa, the grave is not dark now. Jesus will go with me."

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Idomeneus, cut down, like a flower by an untimely stroke, in the first bloom of his youth."—*Fénelon.*

**43—45. woman . . blood** [i. 63, 285], bec. of wh. she would be excluded fr. temple. **twelve,** so ineffectual had been all human remedies. **physicians,**[a] Lu. himself a physician.[b] **border,** fringe,[c] held to be *sacred,* most accessible. **issue,** scourge (*Mk.*). **stanched,** arrested. **touched,** did not declare His own mir.

**issue of blood cured**

Ma. ix. 20—22; Mk. v. 25—34.

*a* Lu. v. 31.

*b* Col. iv. 14.

*c* Nu. xv. 37—40.

Stanch, *to make stagnant.* Old Fr. *estancher;* Low L. *stancere,* to stanch; L. *stango, stagnare,* to be or make stagnant.

*Hidden faith must come to light.*—I. For the glory of the Lord. II. For its own confirmation. III. For the encouragement of others.[d]—*The woman with an issue of blood* (*see* Ma. ix. 20, etc.; Mk. v. 25—34).—I. The heavy affliction she suffered: 1. Her malady; 2. The long period during which she was afflicted; 3. The failure of all the means of relief to which she had resorted. II. The secret cure she received: 1. The singular way in which it was wrought; 2. The strong confidence she evinced; 3. The signal manner in which her faith was rewarded. III. The public discovery which ensued: 1. A strange inquiry; 2. A frank acknowledgment; 3. A gracious reply.[e]

*d* Von Doren.

*e* Anon.

*Secret disciples.*—There are stars set in the heavens by the hand of God, whose light has never yet reached the eye of man; gems lie concealed in the dark abysses of earth, that have never yet been discovered by the research of man; flowers which have grown in blushing beauty before the sun, that have never been seen by the florist: so there may be Christians, made such by God, who are hidden from the knowledge of this world.[f]

*f* Bate.

"In proportion to the size of the vessel of faith, brought by us to the Lord, is the measure we draw out of His overflowing grace."—*Cyprian.*

**46—48. somebody,** He looked around (*Mk.*). **virtue,** power. **woman,** by tradition said to be Veronica.[a] **daughter,** "this indicates her *adoption*—her new relation to God."[b]

*a* Oosterzee.

"She tries to secure blessings secretly, but the the Lord requires honour openly."—*Trench.*

*Tranquillity of Jesus contrasted:* I. With a pressing crowd. II. The contradiction of the disciples. III. The perplexity of the woman. IV. The anxiety of Jairus. *The woman's faith:* I. Secretly cherished; II. Courageously shown; III. Immediately discovered; IV. Humbly confessed; V. Happily rewarded. *Faith:* I. Praying faith heard; II. Longing faith tried; III. Fainting faith strengthened; IV. Steadfast faith rewarded; V. Thankful faith perfected by words of consolation and assurance.[c]

*b* Van Doren.

*c* Ibid.

*Faith must be trained.*—You must train the faith. Is that possible? Yes: I will give you an instance. Richard Cecil one day went into a room where his little girl was, bright-eyed and happy as she could be. Somebody had just given her a box of very beautiful beads. The little child ran to her papa immediately to show this little gift. "They are very beautiful, my child," he said; "but now, my dear, throw them behind the fire." The little girl looked for a moment. It was a great trial. "Now, I shall not compel you to do it; I leave it to you: but you never knew papa to ask you to do a thing that was not kind to you. I cannot tell you why; but, if you can trust me, do so." It cost a

"Even in a spark there is fire. Only try it, lay suitable fuel on it, and see whether it will not kindle the heap, and burst into a flame. Faith, though it may be weak, is nevertheless faith. Faith is not always a glowing torch; it is sometimes a glimmering taper. The taper

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gives light as well as the torch, but not so brightly." — *H. Müller.*

*f R. Coley.*

great effort: but the little child began in her own way to think, "Father has always been kind to me; I suppose it is right." And she took the box, and, with a great effort, threw it behind the fire. The father said no more for some time. The next day, however, he presented her with something far more beautiful, and which she had long desired. "Now," said he, "my child, I did this to teach you to trust in that greater Father in heaven. Many a time in your life, He will require you to give up and to avoid what you cannot see the reasons for avoiding; but, if you trust that Father as you have trusted me, you will always find it best." That was training the child's faith.[d]

[a] Ac. vii. 60; 1 Co. xv. 6.

[b] *Stier.*

[c] *Bengel.*

[d] "The author of faith is the Holy Spirit, whom the Son sends from the Father, as His advocate and substitute, who may manage His cause in the world and against it. The instrument is the Gospel, or word of faith, containing the meaning concerning God and Christ which the Spirit proposes to the understanding, and of which He there works a persuasion." — *Arminius.*

[e] *Anon.*

[f] *Spencer.*

**49—51. while . . spake,** to the woman. **dead,**[a] are in their opinion now too late for Christ to give relief. **Master,** teacher. **heard,** or perh. overheard. **fear not,** it is not too late. **whole,** "she shall survive the perils of death."[b] "She shall be saved."[c] **suffered,** permitted. **save,** *etc.*, as witnesses.

*The patient of many physicians.*—I. The case of this woman: 1. The nature and probable cause of her suffering; 2. Its continuance; 3. It had exhausted and defied all methods of cure. II. The expression of her faith: 1. Its truth; 2. Error and misconception; 3. Its humility; 4. The praise of her faith is that she promises herself a cure upon a bare touch, and that of the outmost hem. III. The consummation and recompense of her faith: 1. Wonder at the Saviour's question; 2. The Saviour's determination to bring her to view is not the result of His displeasure, but a desire to make the benefit complete: (1) To let her know that His power and will had procured the restoration to health; (2) To reprove and cure her false shame and distrust; (3) To assure her of her welcome to the blessing; (4) To give us an example of faith.[d]

*Weak faith.*—A man having many children, and one amongst the rest a small undergrowth, a very weakling—doth he cast off this child? doth he therefore cease to be a father? No: his bowels are the more enlarged; he provides for it, supports it, cherishes it, more than all the rest, till, in some measure, it be enabled to help itself. Thus God (if we be weak in faith, though we be but as younglings of Christ's flock, we must not therefore be discouraged)—He will take care of us, not cast us off.[e]

[a] "In Egypt, among a band of females on the Nile, one about nineteen, whose husband had been drowned, howled with frantic energy. She had her hair dishevelled, dust upon her head falling on her garments. She was beating her bosom, laid bare to her strokes. Her words were, 'Alas, my misery! Alas, the lord of my house!'"

[b] It was very com-

**52—56. bewailed,**[a] *Gk.* beat one's self. **weep not,** not necessary, help so near. **sleepeth,**[b] sleep an image of death. **scorn,** taking Him to speak literally and not fig. **meat,** wh. in their joy and wonder the parents might have forgotten. Tender thoughtfulness of Jesus.

*Sleep an image of death.*—I. Both, preceded by weariness. II. Both, present race. III. Both, followed by waking. *Three resurrections.*—I. Fr. death on the *bed.* II. Fr. death on the *bier.* III. Fr. death and corruption in the grave.—*Van Doren.*

*Mourning for the dead.*—A pale mourner stood bending over the tomb, and his tears fell fast and often. As he raised his humid eyes to heaven, he cried, "My brother! oh, my brother!" A sage passed that way, and said, "For whom dost thou mourn?" "One," replied he, "whom I did not sufficiently love while living, but whose inestimable worth I now feel." "What wouldst thou do if he were restored to thee?" The mourner replied that he would never offend him by an unkind word, but would take

every occasion to show his friendship, if he could but come back to his fond embrace. "Then waste not thy time in useless grief," said the sage, "but, if thou hast friends, go and cherish the living, remembering that they will one day be dead also." *On the loss of children.*—

"Weep not for those whom the veil of the tomb
In life's happy morning hath hid from our eyes,
Ere sin threw a blight o'er the spirit's young bloom,
Or earth had profaned what was born for the skies,
Death chill'd the fair fountain ere sorrow had stain'd it;
'Twas frozen in all the pure light of its course,
And but sleeps till the sunshine of heaven has unchain'd it,
To water that Eden where first was its source."—*Moore.*

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mon amongst the Jews to express the death of anyone by the word which properly signifies to sleep. The phrase, when he slept, occurs hundreds of times in the 'Talmudists, expressive of the time of death."—*Lightfoot.*

## CHAPTER THE NINTH.

**third circuit in Galilee**

**the Twelve sent forth**

Ma. ix. 35—38; Mk. vi. 6—13.

**1—3. authority** [i. 66, 289], gave them *ability*, and *right*. **devils . . diseases,** they are distinguished fr. ea. other. **preach,** *see Gk.*, to herald, proclaim. **heal,** in confirmation of their commission, and to *ill.* the kingdom they proclaimed. **nothing,**[a] "To show the *low estate* of that kingdom wh. they preached."[b]

*Apostolical authority.*—I. Its extent. II. Its foundation; III. Its aim; IV. Its limits—the messenger of the Gospel a physician of souls.—*The missionary journey of the Lord's witnesses.*—I. Their preparations; II. Their aim; III. Their fruit. He who seeks first the kingdom of God and His righteousness, may trust that he shall really want for nothing.[c]

*On the number twelve.*—The twelve Apostles were regarded by the ancient Church as typified by the twelve sons of Israel, the twelve wells at Elim, and by the twelve stones of the Urim and Thummim on the breastplate of the high-priest, who was a type of Christ; the twelve loaves of showbread; the twelve spies of the promised land, the type of heaven; the twelve stones taken from the Jordan. Joshua or Jesus, the son of Nun, begins his office at the banks of Jordan, where Christ is baptized. He chooseth these twelve men to carry twelve stones over with them, as our Jesus thence began to choose His twelve Apostles, those foundation-stones in the Church of God whose names are in the twelve foundations of the walls of the holy city, the New Jerusalem (Re. xxi. 14). They seem also to be represented by the twelve stars in the crown of the woman in the wilderness, who typifies the Church on earth (Re. xii. 1).[d]

a *Lightfoot.*

b "Our Lord gave this charge to His Apostles, to teach the Church the duty of maintaining the ministers of the Gospel—for the labourer is worthy of his hire; therefore maintenance is a debt due to the teachers from the taught; not to discharge this debt is dishonest and unjust, and rebellion against Christ." — *Chrysostom.*

c *Lange.*

d *Baur*, etc. quoted by *Wordsworth.*

**4—6. abide,** "until ye leave the place."[a] **receive,** not simply as strangers, but as heralds of the k. of God. **shake . . dust,**[b] soil of holy land held to be sacred; to shake it off, a solemn renunciation of those who were not worthy of it. **departed,** but His *arm* was with them. **preaching,** *etc.*, occupying time that has been variously estimated at fr. one day[c] to several months.[d]

*Freely ye have received, freely give.*—Testimony for the believing and against the unbelieving world—I. How the faithful servant cares for the honour of his Lord; II. How the Lord cares

a *Campbell.*

b "Naaman desired two mules' burden of the sacred soil with which to build an altar to Elisha's God in Damascus on His return (2 Kings v. 17). A similar superstition led Ubaldi in

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1188, when driven from Palestine, to bring fifty-three vessels laden with sacred soil. He thus formed the burial place of the Monks of Campo Santo, Pisa, surrounded with a splendid marble corridor, which is still a memorial of superstition."—*Van Doren.*

*e Wieseler, Tischendorf.*

*d Kraft.*

*e Lange.*

*f Spurgeon.*

*g Dr. Wayland.*

"As you tender your own souls, be diligent to come to sermons—for that is the ordinary place where men's hearts be moved and God's secrets be revealed. For, be the preacher never so weak, yet is the Word of God as mighty and as puissant as ever it was. If thou hear God's Word spoken by a weak man, an ignorant man, a sinner, as thou thyself art, and yet will believe it, and hear it with reverence, it is able to open thine eyes, and to reveal to thee the high mysteries of thy salvation."—*Bp. Jewel.*

for the wants of His faithful servant; III. The Gospel of the kingdom must be preached everywhere; IV. The preaching of the Gospel an act of faith and obedience.[e]

*The Gospel always needed.*—When Le Tourneau preached the Lent sermon at St. Benoit, at Paris, Louis XIV. inquired of Boileau "If he knew anything of a preacher called Le Tourneau, whom everybody was running after?" "Sire," replied the poet, "your Majesty knows that people always run after novelties; this man preaches the Gospel." Boileau's remark as to the novelty of preaching the Gospel in his time brings to mind the candid confession of a Flemish preacher, who, in a sermon delivered before an audience wholly of his own order, said, "We are worse than Judas; he sold and delivered his Master, we sell Him too, but deliver Him not."[f]—*The spreading of the Gospel.*—At the close of the last war with Great Britain, I was in the city of New York. It happened that, on a Saturday afternoon in February, a ship was discovered in the offing, which was supposed to be a cartel, bringing home our commissioners at Ghent from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel had reached the city. Expectation became painfully intense as the hours of darkness drew on. At length, a boat reached the wharf, announcing the fact that a treaty of peace had been signed, and was waiting for nothing but the action of our government to become a law. The men on whose ears these words first fell rushed in breathless haste into the city to repeat them to their friends, shouting as they ran through the streets, "Peace, peace, peace!" Everyone who heard the sound repeated it. From house to house, from street to street, the news spread with electric rapidity. The whole city was in commotion. Men bearing lighted torches were flying to and fro, shouting like madmen, "Peace, peace, peace!" When the rapture had partially subsided, one idea occupied every mind. But few men slept that night. In groups they were gathered in the streets and by the fireside, beguiling the hours of midnight by reminding each other that the agony of war was over, and that a worn-out and distracted country was about to enter again upon its wonted career of prosperity. Thus, every one becoming a herald, the news soon reached every man, woman, and child in the city; and in this sense the city was evangelised. All this, you see, was reasonable and proper; but when Jehovah has offered to our world a treaty of peace, when men doomed to hell may be raised to seats at the right hand of God, why is not a similar zeal displayed in proclaiming the good news? Why are men perishing all around us, and no one has ever personally offered to them salvation through a crucified Redeemer?[g]

**Herod's opinion of Christ**

Ma xiv 1—12; Mk. vi. 14—16; 21—29.

**7—9. Herod**[a] [i. 97]. **heard,** and suspected himself (*Ma. Mk.*). **some,** all agreed that Jesus was some great one. **Elias,** for whose return some looked.[b] **old,** those before Samuel. **beheaded,**[c] being a Sadducee, he did not believe that Jo. had *risen.* **to see him,** which he did at length.[d]

*The power and impotence of conscience.*—I. Its power: 1. It faithfully recalls past sin; 2. Justly condemns; 3. Severely punishes it. II. Its impotence: 1. It is incapable of cancelling the past; 2. Of making the present bearable; 3. Or the future hopeful.—*The influence of an awakened conscience on the concep-*

a Lu. iii. 1.

b Mal. iv. 5—6; Ma. xxvii. 49.

c "The language

*tions of the intellect.*—An unhallowed desire to see Jesus. (For the opposite to this, see Jo. xii. 20—22.)—*Lange.*

*Curiosity.*—As men having a report of the pleasure and abundance of any strange country are never quiet till they have seen it; but they have not been there a year till they are in greater dislike with it than they were with their native soil; for, though they change the air, they never alter their nature; their minds are as full of fancies as ever they were: so are such as are possessed of wandering cogitations, who must needs be of every trade, and change their opinions as often as they do their garments, having one foot in the court and another in the country; they no sooner undertake anything than they are weary of it, and no sooner give it over than they would forthwith take it up again.—*Cawdray.*

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of remorse." — *Meyer.*

*d* Lu. xxiii. 11.

"Curiosity is a kernel of the forbidden fruit, which still sticketh in the throat of a natural man, sometimes to the danger of his choking." — *T. Fuller.*

**10—12. Bethsaida** [i. 99, 293], not city of Peter and Andrew on W. side of Lake;[a] but the other, called Julias.[b] Ma. and Mk. mention their crossing back aft. the mir. to the W. Bethsaida.[c] **people,** many, on way to passov.[d] **kingdom,** He still keeps to His great theme. **day . . away,** a place to lodge in would soon be necessary, as well as food.

**the feeding of 5,000**

Ma. xiv. 13—21; Mk. vi. 30—44; Jo. vi. 1—14.

*a* Jo. i. 44.

*b* By Philip the Tetrarch, from Julia, the dau. of Augustus. See *Jos. Ant.* xviii. 2. The "desert pl." is a grassy level, not ploughed since time of Christ (A.D. 700, *Arculf*), nr. Butaiha.—*Thomson.*

*c Wordsworth.*

*d* Jo. vi. 4.

*e Anon.*

*f Spurgeon.*

*Miraculous feeding of five thousand* (*see* Ma. xiv. 15, etc.; Mk. vi. 30—44).—I. A striking view of the Saviour's compassion. In connection with—1. The disciples (v. 10); 2. The multitude: (1) The feeling with which they were regarded; (2) The cause of this feeling; (3) Its consequence. II. The display He gave of His almighty power: 1. There was no misgiving; 2. No confusion; 3. No parade; 4. No deficiency; 5. No waste.[e]

*The simple Gospel is best.*—During an illness, that illustrious scholar Bengel sent for a student in the Theological Institution, and requested him to impart a word of consolation. The youth replied, "Sir, I am but a pupil, a mere learner; I don't know what to say to a teacher like *you.*" "What!" said Bengel, "a divinity student, and not able to communicate a word of Scriptural comfort!" The student, abashed, contrived to utter the text, "The blood of Jesus Christ, the Son of God, cleanseth us from all sin." "That is the very word I want," said Bengel; "it is quite enough," and taking him affectionately by the hand dismissed him.[f]

**13—17. but he,** not less *tender* than *mighty.* **give . . eat,** the Church is the Lord's almoner. **loaves . . fishes,** "a slender bill of fare, comp. with num. of guests."[a] **except . . buy,** they could think of no other plan[b] **sit,** recline. **fifties,** messes,[c] companies.[d] **blessed,**[e] *Gk.* "speak well." **filled,** the supply limited only by num of consumers.

*a Van Doren.*

*b* "Our Saviour will not resort to a mir. unless compelled. When there is a *door,* we do not break through the windows."—*Stier.*

*c Alexander.*

*d Major.*

*e* Deut. viii. 10; Ac. xxvii. 34.

*Lessons by the way.*—I. All food comes of the blessing of God. II. Christ is able and willing to feed all *hungry* souls. III. None of God's blessings should be wasted.[f]—*The miraculous feeding of five thousand.*—This miracle gives encouragement to the practice of three domestic virtues—order, economy, and hospitality. I. Learn that order is Christ-like, is Divine. II. That economy is Divine. III. Learn to relieve the wants of others even when we have but little.[g]

*f Van Doren.*

"The three synoptical Evangelists agree in their acc. of this mir. Jo. differs

*Miracles of Christ not insulated.*—And when we thus say that the miracles which Christ wrought were these signs and tokens of a redemption, let us not pause here, nor contemplate them as in-

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sulated facts, once and once only having been, but rather as facts pregnant with ulterior consequences, as the earliest steps of a series, as firstfruits of a gracious power, which did not stop with them, but has ever since continued to unfold itself more and more. What Christ once, and in them, wrought in *intensive* power, He works evermore in *extensive*. Once or twice He multiplied the bread; but evermore in Christian lands famine is become a stranger; a more startling, because a more unusual thing—the culture of the earth proceeding with surer success and with a larger return. A few times He healed the sick; but in the reverence for man's body which His Gospel teaches, in the sympathy for all forms of suffering which flows out of it, in the sure advance of all worthier science which it implies and ensures, in and by aid of all this, these miraculous cures unfold themselves into the whole art of Christian medicine, into all the alleviations and removals of pain and disease, which are so rare in other, and so frequent in Christian lands. Once He quelled the storm; but in the clear dominion of man's spirit over the material universe which Christianity gives, in the calm courage which it inspires, a lordship over the winds and waves, and over all the blind uproar of nature, is secured, which only can again be lost with the loss of all the spiritual gifts with which He has endued His people. Who does not feel that Paul was, *de facto*, admiral in that great tempest upon the Adrian sea?[h]

**18—22. it . . pass,** at Cæsarea Philippi. **alone,** "by the way" (*Mk.*). **praying,** when with others, preaching and teaching. **whom . . am?** "Public opinion despised only by the rash, followed only by slaves."[a] **they . . said,** telling *precisely* what they had heard. **whom . . ye,** He would see if they imbibed common notions, or formed an independent judgment. **Peter . . Christ,** whatever others might say, His own discs. confess their unreserved faith in "His Messiahship." They knew Him in private, as well as in public. **tell . . man,** He would neither hasten, nor avoid His death.[b] **must,** to fulfil prophecy and promise.

*A time for silence.*—Why did He thus charge them? I. Because their proclaiming Him to be the Christ would only enrage the Jews, who, failing to be convinced by the works of Jesus, would not be convinced by the words of the Apostles. II. They did not themselves then know what they affirmed when they confessed Him to be the Christ. III. Because Jesus then appeared, even to the eye of the sensuous and to the reason of the earthly-minded, invested with a dignity compatible with His claims to the Messiahship; but they must yet witness a wide, strange contrast. They must yet see Him betrayed, mocked, yea, crucified. IV. Because He foresaw that the faith of some of them would falter on that day of solemn trial; and He therefore, with a tender consideration, wished to spare them the taunts and reproaches of their enemies, which would be directed the more malignantly against the fallen, the more boldly they had previously confessed Jesus to be the Christ.[c]

*Speaking of Jesus.*—"I was visiting at my brother's one time," says a lady, "when Richard, his little boy, stopped suddenly in his play, and looked steadily at me for a minute. 'What are you thinking about?' I asked. 'If you are a Christian, auntie: are you?' 'I hope so, dear.' 'But you never speak of Jesus. If

but *on every point of importance, the four are absolutely agreed.*"—*Alford.*

*g D. Longueill.*

*h Trench.*

"'Give,' etc.—He said not this, as ignorant of their answer, but wishing to lead them to tell Him how much bread they had; that so great a miracle might be manifested through their confession, when the quantity of bread was made known."—*Theophylact.*

*a Van Doren.*

*b* 1 Co. ii. 8.

"It was the wisdom of Sulpicius Severus, who, being deceived by the Pelagians, and acknowledging the fault of his loquacity, was careful of silence afterwards unto his death, and good reason too, says St. Jerome, that the sin wh. he had committed by overspeaking might be amended by holding his peace ever after."—*Spencer.*

"He who indulges in liberty of speech will hear things in return which he will not like."—*Terence.*

*c Homilist.*

"'Christ.'—In this one name there is an expression of His Divinity and Incarnation, and the belief of His Passion. He has,

you love Him *very much*, would you not talk about Him sometimes?' 'We may love a person without speaking of him,' I replied. 'May we? I did not know that. You love to talk of your brothers and sisters, and your papa and mamma, don't you, auntie?' 'Yes.' 'And then you speak of other people and things you like; but you speak *no word for Jesus*. Don't you love Him, auntie?' 'Yes.' 'Then I should think you could not help speaking of Him sometimes.'"

**23—25. take . . cross,**[a] willingly bear any burden imposed by love of God. **daily,** recorded by Lu. only. **save . . lose** [i. 73, 114]. **advantaged,** in the end, when the true existence of man is entered upon. **cast away,** into outer darkness, fr. the presence of the Lord, and fr. the glory of His power.

*Self-denial* includes: I. Ignoring of our own wisdom.[b] II. Renunciation of self-righteousness. III. Crucifixion of selfish desires.[c] IV. Sacrifice of earthly joys, etc.[d] V. Surrender of friends if they keep us fr. Christ.[e] *The demand of self-denial.*—I. Difficult. II. Necessary. III. Wholesome. IV. Practicable.[f] *Self-denial* (*see* Ma. xvi. 24—28).—I. An important duty urged. II. An important question proposed. III. An important prediction delivered: 1. The character under which He will come; 2. The manner of His coming; 3. The design of His coming; 4. The certainty of His coming.[g]

*Christians who die rich.*—A correspondent, writing from Bath, says:—"I must give you an idea advanced the other day by Mr. Jay; he was speaking to professed Christians, and reminded them that they were stewards, and said it was always a suspicious thing to see stewards grow very wealthy. He said it was a disgrace for Christians to die *very rich*, and he wished ministers, when they preached funeral sermons for men who died so ingloriously, would say how much money they left, that the world might see with how much *sincerity* they had been singing for years—

"'All that I am and all I have
Shall be for ever thine,
Whate'er my duty bids me give
My cheerful hands resign.'"

*A bad bargain.*—A Sabbath-school teacher, when making some remarks on the passage, "Buy the truth and sell it not," observed that he who buys the truth, at whatever cost, makes a good bargain. He then asked his youthful charge if any of them remembered an instance in the Scriptures of a bad bargain. "I do," said one, "Esau made a bad bargain when he sold his birthright for a mess of pottage." "I do," said a second; "Judas made a bad bargain when he sold Jesus Christ for thirty pieces of silver." "And I do," said a third; "our Saviour says that he makes a bad bargain who, to gain the whole world, loses his own soul." It was a child who said it, but the testimony is true. Of all bad speculations there never was one so ruinous as that of bartering our souls for the profits and pleasures of the world.

**26, 27. whosoever,**[a] whatever his position or circumstances. **ashamed,** through fear of man. **words,** doctrines, rules. **Son . . Man,** whose favour in the end will be the chief thing desired. **come,** to judge the world, and reign among the saints. **but, etc.,**[b] believed to ref. to destr. of Jerus., end of Mosaic dispensation, and setting up of Christ's kingdom.[c]

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therefore, comprehended everything, having expressed both the Nature and the Name, wherein is all virtue."—*Ambrose.*

*a* Ma. x. 38; xvi. 24; Mk. viii. 34; Lu. xiv. 27; Ro. viii. 13; Col. iii. 5.

*b* Pr. xxvi. 12; Ma. xi. 25.

*c* Ga. ii. 17.

*d* He. xi. 24.

*e* Ma. x. 36.

*f* *Van Doren.*

"Flesh is the anagram of *self*; and in Scripture 'tis all one to walk after the flesh and to seek one's self: if, then, men walk after the flesh, they shall die, for every man's perdition is of himself."—*Venning.*

*g* *Anon.*

"He does not say, whether you will or no, you must suffer this; but how? I force not; I compel not; but I make every one master of his own choice. 'He that uses compulsion often repels, but he that leaves the hearer to choose, attracts him the more. Gentle speech prevails more than peremptory.'"—*Chrysostom.*

*a* Ma. x. 33; Mk. viii. 38.

*b* Ma. xvi. 28; Mk. ix. 1.

*c* Jo. viii. 19.

"During the war, eleven men and

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A sergeant were wanted for special perilous service. The officer entered the soldiers' prayer-meeting, and took the number from the praying men occupying the front seat, saying that he must have "the best men in the regiment."

"When the passengers gallop by as if fear made them speedy, the cur follows them with an open mouth; let them walk by in confident neglect, and the dog will not stir at all; it is a weakness that every creature takes advantage of."—*J. Beaumont.*

*Ashamed of Jesus.*—How a professor of the Gospel may, at the present day, be ashamed of His Master: I. In heart; II. In word; III. In deed. *The Christian*—I. Needs not to be ashamed of his Lord; II. Must not; III. And will not, if he be a Christian indeed. Seeking honour from men, the way to gain shame before God. *The coming of the Lord.*—I. A bodily; II. A spiritual; III. And finally both a spiritual and bodily coming. No disciple of the Lord will die before he has, in a greater or less measure, seen the coming of the kingdom of God.—*Lange.*

*Fidelity to the Saviour.*—Felicitas was a noble and rich widow of Rome, in the time of Marcus Aurelius. She had seven sons, whom she instructed in the Christian faith; and her influence led many to adopt the Christian religion. She and her sons were cited before Publius, the prefect of the city, who tried entreaty and threats in vain to induce them to worship false gods and deny Christ. He appealed to the maternal feeling of Felicitas; but she replied, that her sons would know how to choose between everlasting life and everlasting death. One by one, they were required to abjure Christ; but the mother exhorted them to stand firm, and told them that a great reward awaited them in glory. She stood by, and saw her eldest scourged with loaded thongs till he died; the two next beaten to death with clubs; the fourth flung from a rock; the other three decapitated. Then, in the midst of her dead, she praised God that he had given her seven sons counted worthy to be saints in Paradise. At length, after prolonged and excruciating torture, she was beheaded.

**the transfiguration**

Ma. xvii. 1—13; Mk. ix. 2—13.

**28—31. and . . pass** [i. 117, 312]. **eight,** *i.e.* "aft. six days," with parts of two dys. included. **pray,** note Lu.'s frequent *all.* to prayers of Jesus. Prayer the way to glory. **fashion,**[a] appearance. **altered,** transfigured (*Mk.*). His inherent glory burst through the veil of His humanity. **talked,** a hint of communion of saints.[b] **decease,** how important that event in the judgment of heavenly intelligences!

*The Mount of Transfiguration related to Mount Calvary.*—I. The prophecy of His sufferings repeated. II. The necessity of His sufferings confirmed. III. The awful conflict alleviated. IV. The fruit of His sufferings foretold.—*Van Doren.*

*The need of prayer.*—"Since I began," said Dr. Payson when a student, "to beg God's blessing on my studies, I have done more in one week than in the whole year before." Luther, when most pressed with his gigantic toils, said, "I have so much to do, that I cannot get on without three hours a day of praying." Gen. Havelock rose at four, if the hour for marching was six, rather than lose the precious privilege of communion with God before setting out. Sir Matthew Hale says, "If I omit praying, and reading God's Word, in the morning, nothing goes well all day."

**32, 33. heavy,** as in Gethsemane.[a] **departed,** "while they were departing." **good,** "in every sense, right, happy, useful, agreeable."[b] **not knowing,** "love will *stammer*, rather than remain silent."—"He knew not what he *said*, but he knew what he *felt*." A martyr said, "I cannot *argue*, but I can *die* for my Saviour!"

*The transfiguration of Christ.*—I. What they saw when with Jesus on the mount: 1. The glorious majesty of our Lord; 2. Moses and Elijah in glory; 3. A cloud of glory. II. What

The priests of Buddha say "Think of Buddha, and you will be transformed into Buddha. If men pray to Buddha, and do not become Buddha, it is because the mouth prays, and not the mind." How much greater the power of prayer offered to the Christian's God!

[a] Lu. xxii. 45.
[b] *Van Doren.* "Better here than in Jerusalem."—*Chrysostom.* "Preferred earth to heaven in such company."—*Lange.*

At the great battle of Shiloh

they heard: 1. A voice from the excellent glory; 2. A conversation on the subject of Christ's decease. III. By what they experienced on this occasion: 1. They derived profit and pleasure from what they witnessed; 2. They felt fear at the presence of this glory; 3. They obtained support and relief from our Lord, Ma. xvii. 7. Learn—(1) That as the disciples knew Moses and Elijah in the mount, so the saints will certainly know each other in heaven; (2) If it was so good to be with Christ in the mount, it must be still better to be with Him in heaven.[e]

*An unseasonable sleep.*—In a town not far from Boston, as the clergyman was holding forth, one of the deacons fell into a doze. The preacher happening to use the words, "What is the price of all earthly pleasures?" the good deacon, who kept a small store, thinking the inquiry respecting some kind of merchandise, immediately answered, "Seven and sixpence a dozen."

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some artillerists were actually seen by an officer present to fall asleep quietly beside their guns, amid the fury and uproar of 200 cannon. Here swoon from terror."—*Olshausen.*

"Oppressed by the deep mountain solitude."—*Stier.*

*e Anon.*

**34—36. cloud,** the *Shechinah*, **excellent glory.**[a] **overshadowed,** "light so dazzling as to prevent the discs. fr. seeing those covered."[b] **hear him.** "The discs. doubtless desired to hear what Moses and Elijah said."[c] *Points to be noted:* 1. The Shechinah; 2. The Father's speaking; 3. Christ in His coronation robes; 4. Moses a saint praised; 5. Elijah a saint changed; 6. Three discs. still in the flesh.

*The mountain tops in the life of Jesus.*—I. Temptation. II. Transfiguration. III. Prayer. IV. Crucifixion. V. Ascension, on mountains. *The blessed glimpse of the heavenly world.*—"Master, it is good for us to be here." I. For *us* to be here. II. For us to be *here*. III. For us to be here with heaven and Thee.[d]

*The glory of God.*—The late Rev. Mr. More, minister of the Gospel, Selkirk, while preaching from these words of Moses, "I beseech Thee show me Thy glory," observing many of his hearers fast asleep, made a pause, on which they awoke. He then, in a very solemn manner, addressed them to the following effect:—"Do you think, my friends, had Moses been asleep while the glory of God passed by him, that he would have seen it? The glory of God, in the dispensation of the Gospel, has just been passing by you, and yet you were all asleep!" It need not be added, that during that day, at least, he had a more attentive audience.[e]

*a* 2 Pe. i. 17; Ex. xix. 9; xl. 34; 1 K. viii. 10.
*b Olshausen.*
*c Van Doren.*
*d Lange.*
*e Whitecross.*
"His transfiguration was a bright ray of glory; but then, also, He entered into a cloud, and was told a sad story, what He was to suffer at Jerusalem. For this Jesus was like the rainbow, which God set in the clouds, as a sacrament, to confirm a promise and establish a grace. He was half made of the glories of the light, and half of the moisture of a cloud."—*Bp. J. Taylor.*

**37—39. met him,** and were amazed[a] (*Mk.*): perh. at lingering traces of His glory;[b] "an undefined awe;"[c] "an agreeable surprise."[d] **my son,** a lunatic (*Ma.*). **only child,** another *only* child. **spirit,** dumb (*Mk.*). **crieth,** inarticulate sounds. **teareth,** as in convulsions. **foameth,** as in epilepsy. **hardly departeth,** dif. with wh. he recovered fr. one of these attacks.

*The lunatic child healed* (*see* Ma. xvii. 14—21; Mk. ix. 14—29).—I. The scene which our Lord beheld: 1. An excited crowd; 2. Christ's opportune appearance. Their feeling was that—(1) of wonder, (2) of joy. II. The application He received: 1. A heart-rending account; 2. A mortifying announcement. III. The manner in which it was treated by Him: 1. His reproof; 2. His command; 3. His inquiry; 4. His appeal. IV. The Divine authority which Jesus displayed: 1. The unfaltering tone in which the demon was addressed; 2. The cruel malignity which the spirit evinced while submitting to the Saviour's order; 3. This

*a* Mk. ix. 15.
*b* Ex. xxxiv. 30.
*c Euthymius.*
*d Wakefield.*
*e Anon.*
*f Cameron.*
"Peter, thou wast desiring to rest upon the mount, come down to labour in the earth, in the earth to serve, to be despised and crucified in the earth. The Life came down that

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He might be slain; the Bread came down, that He might hunger; the Way came down, that He might be wearied in the way; the Fountain came down, that He might thirst; and dost thou refuse to labour? Seek not thine own."—*Augustine.*

deliverance, so wonderful and complete, naturally led the disciples to inquire into the cause of their own failure.[e]

*The worth of children.*—"How much that little girl costs!" said a mother, as she and I passed a little child leaning against an iron railing, eagerly watching some boys playing at marbles. "Costs!" I said. "What, her shoes and socks, her plaid dress and gay ribbons, her hat and feathers, her —?" —"That is her least cost," replied the mother; "nor was I thinking of that, but what pain and suffering she costs, what fatigue and watching, how much of a mother's anxiety, how much of a father's toil, how many prayers, how many fears, how many yearnings, how much patience, how much responsibility, how much instruction, how much correction, how much love, how much sorrow, how many teachers, how many sermons, how many Sabbaths! She costs, too, a dying Redeemer!"[f]

**40—42. could not,** they had lost power; or the demon had greater might than some others.[a] **perverse,**[b] *see Gk.*, twisted. **how long,** anxious to be at the end of His trial. **suffer,** endure. Discs.' *weak* faith a great trial, as well as the world's *no* faith. **coming . . threw . . tare,** an impudent demon thus to test and dare the Almighty. Roused to fierce energy. **rebuked,** "I charge thee, etc." (*Mk.*). **healed,** instantaneously.

*Jesus the best resource for afflicted parents.*—The best disciples cannot fill the place of the Master. Unsuccessful conflict with the kingdom of darkness is: I. Possible; II. Explicable; III. Injurious. The contest between faith and unbelief in the heart of the afflicted father. Comp. Mk. ix. 24. Jesus: **I.** Knows; **II.** Lightens; **and III.** Ends the contest.—*Lange.*

*Victories of faith.*—The undertakings of Alexander, of Hannibal, of Cæsar, did not signify valour like to this; their achievements were but toys in comparison to these. Those famous gallants would have found it infinitely harder to conquer the world in this way: to have subdued the lusts, and mastered their passions, would have proved far more difficult than to get advantage in scuffles with armed men; to discomfort legions of devils would have been to them another kind of work than was the vanquishing squadrons of Persians, of Gauls, of Romans; to have set upon their own ambition and vanity, their intemperance, their revenge, to have quelled those inward enemies, to have sustained affronts, disgraces, afflictions, with a calm and contented mind,—would have more tried their courage than all which they attempted.—*Barrow.*

**43—45. amazed**[a] (*see Gk.*), a man (as it seemed) ruling evil spirits. **sink down,**[b] and dwell in heart, memory, understanding. **Son . . Man,** thus seen to be mightier than demons. **hands . . men,** who shall do to Him what they list. **but they,** etc.,[c] could not understand that the victor of the greater (*demons*) could become the prey of the less (*men*).

*The Lord's plainest words misunderstood.*—I. How this is shown. II. Whence it arises. III. How it may be avoided.[d]

*Intelligible preaching.*—"'The very essence of truth,' says Milton, 'is plainness and brightness: the darkness and crookedness are our own.' 'Better the grammarian should reprehend,' says Jenkyn, 'than the people not understand. Pithy plainness is the beauty of preaching. What good doth a golden key that

*a Lange.* Ac. xix. 13—16.
*b* Jo. xx. 27; He. iv. 2; De. xxxii. 5; Ps. lxxviii. 8.
"As melancholy in the body is the hardest humour to be purged, so is melancholy in the soul, the distrust of thy salvation, too. Flashes of presumption calamities will quench; but clouds of desperation calamities thicken upon us."—*Dr. Donne.*
"The devil fights not against the dead, but the living. Those who are down already he passes by; but when thou beginnest to breathe in the land of the living, then his fiery weapons fly about."—*Farindon.*

*a* Ps. cxxxix. 14; Zec. viii. 6.
*b* "Let them always sound in yr. ears."—*Kuinoel.*
*c* The stupidity of the Apostles unaccountable.—*Schleiermacher.*
*d* "Unable to reconcile the prophecies of a conquering with a dying Messiah, the Jews made two."—*Whitby.*

opens not?' An old lady once walked a great way to hear the celebrated Adam Clarke preach. She had heard he was 'such a scholar!' as indeed he was. But she was bitterly disappointed, 'because,' she said, 'I understood everything he said.'" [c]—*Heavy preaching.*—"*Lady:* Mr. —— is really a wretched preacher. *Husband:* My dear, Mr. —— is one of the most sound, orthodox preachers I know. *Lady:* He may be very orthodox, but he is very heavy. *Husband:* Gold is heavy. *Lady:* Yes, but gold is bright." [f]—*Flowery preaching.*—"To my ear, it should be anything but commendation, should it be said to me, 'You have given us a pretty sermon.' If I were put upon trial for my life, and my advocate should amuse the jury with tropes and figures, or bury his arguments beneath a profusion of flowers of his rhetoric, I would say to him, 'Tut, man! you care more for your vanity than for my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly.' I have no objections to a lady winding a sword with ribbons, and studding it with roses as she presents it to her hero-lover; but, in the day of battle, he will tear away the ornaments, and use the naked edge on the enemy." [g]—*The surprising discovery.*—An old ballad represents one of our English kings as losing his way in a wood, and becoming parted from his retinue. A countryman who met him began to pick up acquaintance with him in an easy, familiar style, not knowing his dignity. But when the nobles, having discovered their missing monarch, came riding up, with heads uncovered, and lowly homage, the countryman trembled at his mistake. So the laws and powers of nature did homage before Christ, attesting Him to be their sovereign, and authenticating the Apostles as His servants and messengers.

**46—48. reasoning,** calculation: *pros* and *cons.* **should be,** or *was.*[a] **greatest,** "while the Master was on His way to the cross, they are dividing crowns." [b] **perceiving,** Divine omniscience.[c] **took** [i. 121, 319], "called" (*Ma.*). **child,** of tender years, "in His arms" (*Mk.*). **in . . name,** not bec. of the child's beauty and artlessness, but bec. he who receives him acknowledges Me. **least,** makes himself so in *comparison* with the rest.[d]

*True humility involves:*—I. A childlike understanding, free from vain imaginations. II. A childlike heart, free from ignoble jealousies. III. A childlike will, free from insubordination. IV. A childlike life, free from dominion of sin. *Humility taught by actions, emblems, and words.*—I. Among animals; He chose not the lion, but the lamb. II. Among birds; He chose not the eagle, but the dove. III. Among trees; He chose not the cedar, but the vine. IV. Among the elements; He chose not the thunder, but the "still, small voice." [e]

*The dignity of the Christian.*—Julius Cæsar, the great Roman emperor, when sad because of some disaster in his dominions, was wont to say, "*Cogita te esse Cæsarem*," "Think what thou art, Cæsar!" which would put him in a more joyous temper. Jonadab said to Amnon, "Why art thou lean from day to day, being the king's son?" intimating that, being the king's son and heir-apparent to the crown, he could have no such griefs as were common to others. Thus it may be said of every true-hearted Christian, that, having an eye upon the reward, they should not be daunted at any outward thing whatsoever, but think upon their

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"Because they had preconceived notions of a temporal and triumphant Messiah." —*Wordsworth.*

*d Lange.*

*e Dr. Hoge.*

*f Stamp.*

*g Rev. R. Hall.*

"When I compose a sermon, I imagine myself consulted upon some doubtful piece of business. I give my whole application to determine the person who has recourse to me to act the good and proper part. I exhort him, I urge him, *and I quit him not till he has yielded to my persuasions.*"—*Massillon.*

*a* Jo. xiii. 24.

*b Van Doren.*

*c* Ps. cxxxix. 2; 1 Ch. xxviii. 9; xciv. 11; *cf.* Ma. ix. 4; xii. 25; Lu. v. 22; vi. 8; xi. 17; Mk. vii. 21.

*d Wordsworth.*

*e Van Doren.*

"Humility, with classic nations, was meanness. Modern sceptics coincide with them — pride is self-valuation; humility, pusillanimity."—*Hume.*

"In the parallels of Ma., etc., He teaches by the child that, to advance and become something, one must turn round, go backwards, and become a little child. *Puero debetur reverentia.*"—*Stier.*

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crown and glory; not to have their hearts troubled, and to walk dumpishly in the ways of God; for they are the King of heaven's sons, heirs of God, co-heirs with Christ, the children of the bride-chamber, and therefore to rejoice and go on with a holy and heavenly cheerfulness in all the ways of God.*f*

*f Spencer.*

**49, 50. John,** *etc.* [i. 320], he thought too highly of the peculiar and exclusive honours of office. **saw . . name,**[a] perh. he had *succeeded*, where they had *failed.* **forbade,**[b] bigotry cropping up even among the twelve. **us,** *i.e.* along with us.[c] **forbid . . not,** "Our Lord regards casting out devils in *His name*, as homage, involuntarily paid to Himself.[d]

*The tolerance and intolerance of Christ's true disciples.*—Narrow-mindedness: I. Not uncommon even among the most distinguished disciples; II. Directly opposed to the precept and example of the Master.—*Lange.*

*Intolerance not to be tolerated.*—Tell me, dost thou forbid one who in Christ's name casts out devils? Has the sting of envy wounded thee? Was it not rather thy duty to reflect that the man was not the worker of these wonders, but the grace of God that was in him wrought them by the power of Christ? Dost thou then forbid one who conquers Satan by Christ? Yes—for "he followeth not us." O blind speech! What if he be not mentioned with the Holy Apostles, yet being crowned with grace, he is equally with thee adorned with Apostolic power. See 1 Cor. xii. 8. Forbid not therefore him who, in Christ's name, is crushing Satan; for he is not against you. All who love Christ, and act to His glory, and in His name and in obedience to His Word, and who are crowned by His grace, are for us; they are on our side. This is the law of the Churches. We honour all such who act thus; for we know that it is Christ who works in them and by them; and by loving them we honour Him.—*Cyril.*

a Nu. ix. 27—29.
b "A noble soul is at first intolerant."—*Neimeger.*
c "He may have invoked the Saviour's name, but he was not of Jo.'s party."—*Stier.*
d *Van Doren.* "He who is not against God is on His part; and He who does not gather with God, he is with the evil one."—*Theophylact.* "John is here taught that no person should be discouraged from the good which he has attained in part; but that he should rather be stimulated to the further pursuit of the good that remains yet to be attained."—*Bede.*

**feast of tabernacles**

**final departure from Galilee**

**51—53. came . . pass,** *last* journey of our Lord fr. Galilee to Jerusalem. **time . . come,** the time was approaching of wh. He knew. "The hour for which He came into the world." **received up,** into heaven, His work being finished. **steadfastly set,**[a] a determination of mind.[b] **messengers,** said to have been Ja. and Jo., for wh. assertion there is no reason.[c] **did . . him,** prob. they considered this a reproach to themselves, who did not go up.—*Wordsworth.*

*Jesus steadfastly set His face to Jerusalem.*—Illustrate the case of one who, leaving home and friends, resolves to find his way to the heavenly Jerusalem. "One told Socrates that he would fain go to Olympus, but he distrusted his sufficiency to go the length of the journey. Socrates said, "Thou walkest every day little or much; continue this walk, forward thy way, and a few days shall bring thee to Olympus." Every day every man takes some pains. Let him bestow the measure of pains in travelling to heaven; and the further he goes, the more heart he gets, till at last he enters through the gates into the city."—*Adams.*

Jo. vii. 2—10.

a Is. l. 7.
b *Grotius.* "Entire ministry, a journey to death."—*Bengel.* Steadfast, *fast in place.* Stead, lit. *a standing place.* A.-S. *stede;* Dan. *stad;* Ger. *statt;* Goth. *staths;* Ice. *stada*, a standing, *stedja*, to place.
c *Alford.*

54—56. **James . . John,** *etc.*,[a] "sons of thunder," how not Peter! **saw . . said,** forgetful of much that Jesus had said ab. persecution and treatment of injuries. **manner . . spirit,** going to the root of the evil, the temper of their minds. **destroy,**[b] "The fire of zeal is to be sustained by the oil of mercy."[c] **save,**

a 2 K. i. 10—12.
b Jo. iii. 17.
c *Aquinas.*
d Lu. xix. 10.
e *Van Doren.*

the great end of His coming.[d] went . . another, "His turning fr. that village, a terrible judgment."[e]

*The cry for vengeance rebuked.*—I. The cry for vengeance: 1. A perversion of the innate sentiment of justice; 2. It implies an utter ignorance of our own character; 3. It implies a forgetfulness of the retributive government of God; 4. It implies ignorance of the ethics of Christianity. II. The rebuke of Christ: 1. Men ought to understand the spirit that actuates them; 2. Men are often deceived in the spirit that actuates them; 3. That whatever spirit seeks the destruction of life is not of Christ.—*Homilist.*

*Intolerance.*—"Seeing a tree growing somewhat irregular, in a very neat orchard," says Mr. Flavel, "I told the owner it was a pity that tree should stand there; and that, if it were mine, I would root it up, and thereby reduce the orchard to an exact uniformity. He replied, 'that he rather regarded the fruit than the form; and that this light inconveniency was abundantly preponderated by a more considerable advantage. This tree,' said he, 'which you would root up, hath yielded me more fruit than any of those trees which have nothing else to commend them but their regular situation.' I could not but yield to the reason of this answer; and could wish it had been spoken so loud, that all our uniformity men had heard it, who would not stick to root up many hundreds of the best bearers in the Lord's orchard, because they stand not in exact order with other more conformable, but less beneficial, trees, who do destroy the fruits to preserve the form."—*Whitecross.*

**57, 58. man** [i. 55], **a scribe** (*Mk.*), **a Saul** among the prophets. **whithersoever,** seems to imply a presentiment of trial and danger. **foxes . . holes,** places of concealment. **birds . . nests,** places of safety. **lay . . head,** "where He should sleep that night."[a]

*Temperamental discipleship.*—I. The hasty and enthusiastic disciple: 1. He formed his determination more under the influence of excited feelings than of an enlightened understanding; 2. He depended too much upon his own strength; 3. He was presumptuous as to future difficulties; 4. He was for following Christ from an unworthy motive.[b]

*The poverty of Jesus.*—A little boy, between four and five years old, was one day reading to his mother in the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head," his eyes filled with tears, his tender breast heaved, and at last he sobbed aloud. His mother inquired what was the matter, but for some time he could not answer her. At length, as well as his sobs would let him, he said, "I am sure, mamma, if I had been there, I would have given Him my pillow."

*A pious family.*—"As a poor pious man was sitting by his little fire, one cold evening, with his wife and children, he said to them, 'I have been thinking a great deal to-day about that part of Scripture, "The Son of Man hath not where to lay His head." How wonderful it is that we, who are so sinful, unworthy, and helpless, should be more favoured than he was!' 'It is wonderful, indeed, father,' said the eldest girl; 'for though our house is mean, and our food scanty, compared with the houses and way of living of great folks, yet it seems that Jesus Christ was not so well provided for as we are.' 'I am right glad to hear you speak in

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"They mistook Satan's prompting for the zeal of the Holy Spirit. There is a mixture of daring faith and simple presumption. In reality their own rejection. They have rejected us, was the sting. Their supposed zeal for Christ, concealed a wounded pride."—*Van Doren.*

"It is interesting to remember that this same John came down to Samaria with Peter to confer the gift of the Holy Spirit on the Samaritan believers; see Acts viii. 14, 17."—*Alford.*

'Hell is paved with good intentions."—*Luther.*

"Some seek high places—*nests*—in prosperity, others seek places of concealment—*caves*—in adversity."—*Van Doren.*

*a Herder, cf.* 2 Co. viii. 9

*b H. E Thomas.*

"If rich, it is easy enough to conceal our wealth, but if poor, it is not quite so easy to conceal our poverty. We shall find that it is less difficult to hide a thousand guineas than one hole in our coat."—*C. Colton.*

"That man is to be accounted poor, of whatever rank he be, and suffers the pains of poverty, whose expenses exceed his resources; and no man is, properly speaking, poor but he."—*Paley.*

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"We should often blush for our best actions, if the world did but see all the motives on which they are grounded."—*Palmer.*

that way, Sarah,' said the wife. 'How happy we all are in our little dwelling this cold night, and, as soon as we wish, we have beds to rest ourselves upon: there, sharp and piercing as the frost is, and bleak and stormy as the wind blows, we shall be comfortable and warm; and yet the Son of Man, as your father has just told us, "had not where to lay His head." Oh, that this thought may make us thankful for our many mercies!' 'Tommy,' said the father, 'reach that hymn which our dear minister gave you last Sabbath at the Sunday-school; and as our hearts are in a good frame, let us try to keep them so by singing it.' The whole company, father, mother, and children, then, with a glow of sacred ardour and pleasure, sung the hymn entitled, 'The Son of Man had not where to lay his head.'"

**59, 60. said, to bring out the reason. another, who did** not offer to follow Him. **bury,**[a] deterred by *duty*. "The scribe too *hasty*, this one too slow." **father,** aft. the funeral, the entering upon the patrimonial inheritance. **Jesus said,** *etc.*, not that He disregarded fam. ties and duties, but, besides that He saw disinclination, He was now pressed for time, and could not wait any man's convenience. His Father called Him to finish His work. **dead,**[b] let the spiritually dead bury those who are physically dead.

[a] "He must wait till his aged father dies."—*Hase.*

"His father was dead, and he ceremonially unclean."—*Oosterzee, Lange.*

"Greeks could utter no deeper malediction than, 'May you never be buried.'"—*Freidleib.*

[b] "First, spiritually dead;—its double meaning adds beauty to the passage."—*Oosterzee.*

"Gentiles, the blind, the leprous, the poor, and the children, accounted *dead*."—*Lightfoot.*

"Sceptics insinuate Christ's demand to be disrespectful to parents."—*Baur.*

*Temperamental discipleship.*—II. The cool and dilatory disciple. As if he had said, "Allow me to live with my father till he die; he has been a kind parent to me, in all probability he has not long to live, and I should not like to disturb his peace in his latter days by breaking up his household. After he is dead, I shall be obliged to go somewhere else to live, and I think I should prefer following thee to any other mode of living. But, however, I shall reflect further upon the subject and make up my mind when that has happened." Oh! how cool and indifferent. III. The irresolute and pensive disciple. He is not over hasty like the first, nor long delaying like the second. He wished for one last look at his home, and to have an opportunity of bidding adieu to his kind relations, and to obtain their approval.[c]

*Simple preaching.*—The late Rev. Caleb Evans of Bristol having once occasion to travel from home, wrote to a poor congregation to say that he should spend a night in their village, and that, if it were agreeable to them, he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them, "knowing you were a very learned man, and that you were a teacher of young ministers, we were much afraid we should not understand you; but you have been quite as plain as any minister we ever had." "Ay, ay," he replied, "you entirely misunderstand the nature of learning, my friend; its design is to make things so plain that they cannot be misunderstood."[d]

[c] *H. E. Thomas.*

[d] *Whitecross.*

"The fixed purpose sways and bends all circumstances to its uses, as the wind bends the reeds and rushes beneath it."

**61, 62. another,** who was not invited. **first . . house,**[a] the feeling shows that home ties were pre-eminent: the act of returning would have exposed him to tempting solicitations.

[a] 2 Ti. iv. 10; Jo. vi. 37; Lu. xvii. 32; He x. 38.

*Perseverance in Christ's service.*—I. The service of Christ demands to be undertaken by us. II. Properly pursued, it is emi

nently productive. III. It has difficulties. Our own inaptness—need of self-denial—opposition.—temptation. IV. The cost should be counted. V. Certain qualifications indispensable. Unreserved consecration — unremitting diligence — enduring perseverance.[b] *Keep the end in view.*—I. What the Christian life implies: 1. Entire consecration to Christ's service; 2. That special difficulties are incident to His service; 3. That compensating grace is promised in His service. II. What looking back implies: 1. A reflection upon Christ; 2. A preference of the secular to the spiritual.[c]

*Danger of procrastination.*—**Archias**, a Grecian chief-magistrate, was so unpopular, that his people conspired against his life. The day arrived for the execution of the plot. Archias was crazed with wine, when a courier arrived from Athens, and hastened to put into his hands what afterwards proved to be a circumstantial account of the whole conspiracy, saying, "My lord, the person who writes you these letters conjures you to read them immediately: they contain serious affairs." Archias replied, "Serious affairs to-morrow;" and continued his revel. That night, in the midst of his mirth, the conspirators rushed into his palace, and murdered him and his associates.

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"A farmer who should delay preparing his land and sowing his seed until July, and then expect a fine crop of grain in August, would act as consistent as the man who puts off his preparation for eternity until the close of life, and after death looks for the reward of heaven." — *John Bate.*

*b Anon.*

*c W. W. Whyte.*

## *CHAPTER THE TENTH.*

**1, 2. other seventy,** as Lu. alone records this, **he** was prob. one of the Seventy: *others* also, who were *seventy* in num. **two . . two,** social principle sanctified to highest use. "Mutual aid, friendly counsel, brotherly affection, conjoint prayer, helpful sympathy, testimony to miracles."[a] (Moses and Aaron, Caleb and Joshua.) **before . . face,** in advance, under His eye. **Himself . . come,** to inspect and confirm their work. **harvest,** of souls, of fruit resulting fr. my work. **labourers,** true and earnest ones. **pray . . send,** only He can send. Let none go till he be thus sent.

*God is the Lord of the harvest.*—He—I. Determines the time of harvest; II. Appoints the labourers; III. Watches over its growth; IV. Alone deserves the harvest-thanksgiving. The prayer to the Lord of the harvest—I. Its matter; II. Its motive; III. Its blessing.—*Lange.*

*Omniscience of Christ.*—A Highland chief of the noble house of McGregor fell, wounded by two balls, at the battle of Preston Pans. Seeing their chief fall, the clan wavered, and gave the enemy an advantage. The old chieftain, beholding the effects of his disaster, raised himself up on his elbow, while the blood gushed in streams from his wounds, and cried aloud, "I am not dead, my children; I am looking at you to see you do your duty." These words revived the sinking courage of the brave Highlanders, and roused them to put forth their mightiest energies; and they did all that human strength could do to turn and stem the dreadful tide of battle. Christ looks upon all his followers to see that they do their duty.

**3—7. lambs,** *valuable,* but simple, helpless, ignorant. **wolves,**[a] *worthless,* but vicious, crafty, strong. Men who love darkness like wolves who prey at night.[b] **scrip,** wallet. In E.

**the Seventy instructed and sent**

*a Van Doren.* "Rather a net of love wh. the Lord cast over Israel." —*Kiggenbach.* "A final offer of the Messiah."—*Meyer.* "'Seventy,' a round number, answering to that of the Sanhedrim."—*Oosterzee.* "Foreshadowing the number of cardinals."—*Sepp.* "Why the Vulgate has seventy-two, the translators themselves could not tell."—*Lightfoot.* "Such as the seventy selected by Moses. The seventy palm trees in the desert. Ex. xv. 27. Seventy members of the Jewish Sanhedrim. Seventy translators of the Sept."—*Wetstein.* "The seventy Gentile nations."—*Neander, Lange.*

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at this day hearts of men more easily won by those who throw themselves on their hospitality. **shoes,** sandals[c] [i. 15]. **salute,**[d] waste no time in empty ceremonies. **peace,**[e] as bearers of heaven's truce to rebels. **turn,** "Peace, like the dove fr. the ark, finds a resting-place or returns."[f] **remain,** ceremonious visits waste time. **such things,** humble or dainty fare. **labourer,** *etc.*, "The hire is worthy of a *labourer*, not of a *laggard*."[g] **go . . house,** be content with your host, and his table.

*The call of the messengers of the Gospel considered on its dark and bright sides.*—I. Christ Himself sends them forth; but—II. He sends them as lambs among wolves.—*The labourer is worthy of his hire.*—I. However imperfect he may be, he certainly deserves it. II. However late it may be, he always receives it.[h]

*Oriental salutations.*—The object of this injunction was evidently to prevent hindrance to their work, through the loss of time which salutations in the Eastern countries occasion. A traveller tells us:—"If two Arabs of equal rank meet, they extend to each other the right hand, and, having clasped, they elevate them as if to kiss them. Each one then draws back his hand, and kisses it instead of his friend's, and then places it on his forehead. The parties then continue the salutation by kissing each other's beard. They give thanks to God that they are once more permitted to see their friend, and pray to the Almighty in his behalf. Sometimes they repeat not less than ten times the ceremony of grasping hands and kissing."—*Proclamation of Peace.*—A pious minister, conceiving that all his labours among the people of his charge were wholly in vain, was so extremely grieved and dejected, that he determined to leave his flock, and to preach his farewell sermon; but he was suddenly struck with the words, Luke x. 6, "And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again." He felt as if his Lord and Master had addressed him thus: "Ungrateful servant, art thou not satisfied with My promise, that My despised peace shall return to you again? Go on then to proclaim peace." Which accordingly he did, with renewed vigour and zeal.[i]

**8—11. eat . . you,** and let your moderation be known unto all men.[a] **heal . . sick,** so shall your entertainers be rewarded, and your authority be confirmed. **say,** *etc.*, do not omit to preach, whether men hear or forbear. **dust** [i. 69, 290]. **notwithstanding,** in wrath remember mercy; and while shaking off the dust, etc., announce the love of God, and return blessing for cursing.

*The danger of rejecting the Gospel.*—I. How awful is their obduracy! II. How heinous their guilt! III. How great their folly! IV. How pitiable their condition! Advice—1. Let all who hear the Gospel consider their responsibility; 2. Let them improve their privileges.[b]

*The Gospel needs attuned ears.*—Alphonse Karr heard a gardener ask his master permission to sleep for the future in the stable; "for," said he, "there is no possibility of sleeping in the chamber behind the greenhouse, sir; there are nightingales there which do nothing but guggle, and keep up a noise all the night." The sweetest sounds are but an annoyance to those who have no musical ear; doubtless the music of heaven would have no

[a] Ge. xlix 27; *cf.* Is. lxv. 25.

[b] Je. v. 8.

[c] Song, vii. 1; Eph vi. 15; Ru. iv. 7; Ma iii. 11.

[d] 2 S. xiv. 2; Mk. xii. 38; 2 K. iv. 29.

[e] Ps. cxxii. 6.

[f] "The Messengers of God should pray for men's salvation bef. beginning to reprove them."—*Bengel.*

[g] *Van Doren.*

[h] *Bengel.*

"Now we labour and our lamps fluctuate among the gusts and temptations of the present world; but only let us give heed that our flame burn in such strength that the winds of temptation may rather fan the flame than extinguish it."—*Augustine.*

[i] *Lange.*

[a] Phil. iv. 5; 1 Co. x. 25; 2 Co. xii. 14.

"We return the dust back to you, i.e., we renounce all intercourse. A Mussulman, saluting a Christian by mistake, insists on revoking it."—*Q. Hennike*

[b] *Rees. C. Simeon.*

[c] *Spurgeon.*

"When minds and hearts are not in unison, the words of love itself are but the jarring of the chain that tells the victim it is bound."

charms to carnal minds, certainly the joyful sound of the Gospel is unappreciated so long as men's ears remain uncircumcised.[c]

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12, 13. **I . . you,** though you are not to say it to them. But bec. it will be so, be therefore the more tenderly earnest with them. **tolerable,** guilt aggravated by great mercy. **Sodom,** who had not in Lot such "a preacher of righteousness" as the servant of Christ who makes known that "righteousness wh. is by faith." **woe,** *etc.* [i. 76].

*Guilt of rejecting the evidence of miracles* (*see* Ma. xi. 20—24).—I. The privileges which these cities enjoyed: 1. The places specified; 2. The signal manner in which they were distinguished. II. Their misimprovement of the advantages with which they had been favoured: 1. That the special design of religious privileges is to bring men to repentance; 2. That it is no unusual thing for that design to be unanswered, even where the privileges are most abundant. III. The awful doom with which their impenitence would be visited: 1. An important principle laid down; 2. A solemn truth stated.[a]

*Opposition to the truth.*—As Whitefield was one day preaching in Plymouth, a shipbuilder named Henry Tanner, who was working at a distance, heard his voice, and resolved, with some of his companions, to go and drive him from the place where he stood. For this purpose, they filled their pockets with stones. When, however, he heard Mr. Whitefield earnestly inviting sinners to Christ, he was filled with astonishment; his resolution failed him; and he went home with his mind deeply impressed. On the following evening, he again attended, and heard Mr. Whitefield on the sin of those who crucified the Redeemer. After he had forcibly illustrated their guilt, he appeared to look earnestly at Mr. Tanner, as he exclaimed with great energy, "Thou art the man!" These words powerfully impressed him, and, in the agony of his soul, he cried, "God be merciful to me a sinner!" The preacher then proceeded to proclaim the free and abundant grace of the Lord Jesus. A gleam of hope entered the heart of the penitent; and he surrendered himself to Christ. Mr. Tanner afterwards became a minister of the Gospel, and laboured with great success for many years at Exeter.

"If more warnings would have saved the lost Sidonians, it is not for the infidel to ask, Why were they not given? Every act of Jehovah, towards saving sinners, is one of pure mercy! The proportion is ruled by a holy, just, Sovereign, who willeth not the death of the sinner; but whose ways are past finding out. It is enough for us to know, that all are inexcusable, Ro. i. ii. Our feelings should be profound gratitude for Gospel light and redeeming grace."—*Alford.*

*a Anon.*

"Justice consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate."—*C. Buck.*

14—16. **Tyre . . Sidon,** *etc.* [i. 76]. **you . . me,** "Honours and insults to ambassadors, reflected on the King sending."[a]

*What the ruined cities of antiquity preach to unbelieving posterity.—Capernaum, an image of unbelieving Christendom.*—I. The darkness resting on Capernaum. II. The light arising upon Capernaum. III. The enmity prevailing in Capernaum. IV. The sentence pronounced against Capernaum.—*Lange.*

*The waking-up of conscience.*—Have you ever noticed the great clock of St. Paul's? At mid-day, in the roar of business, how few hear it but those who are close to it! But when the work of the day is over, and silence reigns in London, then it may be heard for miles around. That is just like the conscience of an impenitent man. While in health and strength, he will not hear it; but the day will come when he must retire from the world, and look death in the face; and then the clock of conscience—the solemn clock—will sound in his ears, and, if he has not repented, will bring wretchedness and misery to his soul.[b]

"Then I saw that there was a way to hell even from the gates of heaven, as well as from the City of Destruction."—*Bunyan.*

"God is a most severe avenger of the ministers of the Gospel."—*Q. Eliz. Bible.*

*a Van Doren.*

"Thou shalt love as the apple of thine eye every one that speaketh to thee the Word of God."—*Barnabas.*

*b Rev. J. C. Ryle.*

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**the return of the Seventy**

17—20. **returned**, aft. brief absence: prob. not many days.[a] **joy**, at their own success, and triumph of Christ. **devils**, greatest enemies of man. **subject**, cast down under us. **name**, they acknowledge the source of their power. **beheld**, be not surprised, when I sent you forth, I was contemplating, *etc.*[b] **lightning**, sudden, swift, bright.[c] **fall**,[d] may ref. to *original* apostacy: *present* victorious: or *future* final overthrow. **heaven**, loss of pre-eminence and power.[e] **power** [i. 237]. **serpents**,[f] dangerous, wily foes. **scorpions**, lesser, but active and injurious enemies. **all . . power**, evil combinations. **enemy**, the devil. **rejoice not**, with highest joy. **names . . heaven**, personal salvation the chief subject for Christian rejoicing.

*Mission of the Seventy.*—I. The mission of the Seventy disciples is here implied: 1. The purpose for which they were sent; 2. The manner in which they were to conduct themselves. II. Their success is here declared: 1. Exceedingly novel; 2. Pre-eminently strange; 3. It was not by any skill or energy of their own that these demons were ejected. III. The feeling with which they regarded their success is here shown: 1. They rejoiced because success attended them; 2. That beings so hateful and dangerous were overcome; 3. In the happiness they had been instrumental in diffusing; 4. In the success of the great cause with which they were identified. IV. A consideration is urged with the view of moderating their joy, and directing it into a higher channel: 1. What is meant by having our names written in heaven; 2. How the fact may be ascertained; 3. Those may well rejoice who have satisfactory grounds for concluding that this privilege is theirs.[g] —*The fall of Satan.*—I. Purposed by Jesus. II. Effected by Jesus. III. Celebrated by Jesus.—*The fall of Satan compared to that of lightning.*—I. In the duration of both. II. In the rapidity of both. III. In the depth of both.[h]

*Lucifer.*—There is no name we know so abused and misapplied as this truly beautiful name. Lucifer, the light-bringer, is the Latin equivalent of the Greek Phosphorus, which is used as a title of our blessed Lord (2 Pe. i. 19), to which corresponds the phrase, "Bright and Morning Star" (Re. xxii. 16). Applied to Him, the epithet is most expressive; for He is the true light who enlightens every man who cometh into the world, and who has shed a flood of light upon life and immortality. But unfortunately, the name has been given, almost appropriated, in the first place, to Satan, the "prince of darkness," who is the enemy and destroyer of light in the souls of men. This misapplication and degradation of a noble name arose, in the first instance, from a mistranslation and misinterpretation of Is. xiv. 12. Our translators have used the word Lucifer here; and expositors, later ones slavishly following the earlier, such as Tertullian, have referred the whole passage, which is a highly poetical and beautiful description of the King of Babylon, to the devil; and so, in common speech, the Evil One, who has no light in him, has been named Lucifer. And now, by as widespread an abuse of the word in these countries, it has been degraded as the designation of the common match, two or four boxes of which may be purchased for one halfpenny! The match is more a lucifer, and bears the name more righteously than the ruler of the kingdom of darkness —yet how tiny a light-bringer it is! What a come-down one feels to be in such an application of the word![i]

*a Alford.*

*b Grotius; Lightfoot.* "He accompanied them in spirit, and witnessed Satan's overthrow. No isolated vision—the spiritual intuition of the God-Man, to whom the secrets of the spirit world are naked."—*Oosterzee.*

*c* Zech. ix. 14.

*d* Jo. xii. 31; Ep. ii. 2; vi. 12; 1 Jo. iii. 8; He. ii. 14; Re. xii. 7—9; xx. 10.

*e Van Doren.* "Lucifer a *light-bearer* no longer, but a bringer-in of darkness."—*Bernard.*

"Now cast down, he transforms himself into an angel of light."—*Bede.*

"By the coming of the Lord, he is cast down, and trodden under foot by those who worship Christ."—*Cyril.*

"At Christ's resurrection all the gods of the heathen expired."—*Hammond.*

"Cicero, speaking of Pompey's ruin, says, 'cecidisse ex astris."—*Ep. Att.*

"Satan retains something of the rapidity of lightning, and deceptive outward splendour."—*Elsley.*

*f* Act. xxviii. 3—5.

*g Anon.*

*h Van Doren.*

*i Moody.*

**21—24. spirit,** *see Gk.*, the Holy Spirit[a] [i. 77]. **all things,**[b] in plan, purpose, execution. **knoweth,**[c] or should be too curious. **but . . Father,** who alone knows Him perfectly. **reveal,** as mediator. Christ reveals moral nature of God to human intelligence and conscience. **blessed,** such knowledge the beginning of eternal felicity. **many . . desired,**[d] the Messiah was the object of their hopes, etc.

*Christ rejoicing in spirit.*—I. Proof of the joy tasted by our Lord on earth. II. An image of the joy He has now in heaven. III. A foretaste of the happiness He will hereafter enjoy.—*Van Doren.*

*The desire of all nations.*—Socrates uttered the longing of all thoughtful heathen. "We must wait," said he, "till One shall come and teach us our duty to God." The Cumæan Sibyl taught that a Great Ruler should be born, of heavenly extraction, whose reign would be universal. "To give a universal peace, and exercise His Father's virtues. To abolish all violence, and restore original simplicity. To kill the serpent and purge all vegetables of poison. The blessings would extend to the brute creation." Thus unconsciously did the heathen world prophecy of, and long for, the Redeemer. Augustine desired to see Christ in the flesh, Solomon in his glory, and Paul in the pulpit.—*Van Doren.*

**25—29. lawyer,**[a] versed in letter of law [i. 131—133, 163]. **do,**[b] what great thing, etc., hoping to *merit* heaven. **written . . law,** *suited* to, and *testing* the *lawyer*. **how,** *etc.*, a common Rabbinical formula for eliciting a text of Scripture.[c] **love . . God**[d] [i. 163]. **neighbour**[e] [i. 133]. **right,** he knew the *words*, but not their *sense*. **willing,**[f] anxious. **who . . neighbour** (Mk. xii. 33), he covers his defeat by starting another question.

*Love to our neighbour.*—Assumes divers forms:—I. In a family it is tenderness and care. II. In a neighbourhood, courtesy. III. In friendship, sympathy. IV. In business, integrity. V. In distress, mercy. VI. To our country, patriotism. VII. To the world, benevolence. VIII. To the Church, brotherly kindness.[g]

*Love to God.*—If love to God prevail, there would be no—1. Idolatry; 2. Superstition; 3. Profanation; 4. Opposition to truth; 5. Corruption of truth; 6. Perjury; 7. Despising the good; 8. Ingratitude; 9. Pride; 10. Discontent; 11. Suicide; 12. Violent deaths; 13. Duels; 14. Wars; 15. Rivalry; 16. Breach of contracts, national or individual; 17. Envy; 18. Wrongs; 19. Slanders; 20. Intrigues; 21. Deceit; 22. Fraud; 23. False statements; 24. Oppression; 25. Injury to person, property or character; 26. Cruelty; 27. Indifference; 28. Disobedience; 29. Unkindness; 30. Resentments; 31. Haunts of wickedness; 32. Social evils; 33. Complaining in our streets.—*Ibid.*

**30—32. answering,** *see Gk.*, taking him up. **man,** a Jew. **went down,** Jerus., 2,400 ft. above Mediterranean, and 1,500 above Jericho. **Jericho,** "City of Palms,"[a] ab. 19 m. E. of Jerus., nr. the Jordan; 9 m. N. of Dead Sea.[b] **stripped,**[c] of all that he had. **chance,** coincidence. **priest,** it is said that 12,000 lived at Jericho in time of Christ, a countryman of the wounded man, a teacher of religion.[d] **passed by,** right over against him.[e] **Levite,**[f] whose duties brought him in contact with the offices of religion. **came,** prompted by curiosity, not humanity.

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*a Alford*; Ma. xi. 25—27; xiii. 11; xvi. 16, 17; 2 Co. iv. 3, 4; 1 Co. i. 21—26.

*b* Ma. xxviii. 18; Jo. iii. 35; v. 26, 27; xvii. 1, 2; i. 18; vi. 44—46; Phi. ii. 9; Ep. i. 21, 22; He. ii. 8; 1 Co. xv. 24—27.

*c* 1 Ti. iii. 16.

*d* Jo. viii. 56; 1 Pe. i. 11; Hag. ii. 7.

"How can man understand God, since he does not yet understand his own mind, with which he endeavours to understand Him?"—*Augustine.*

**a lawyer instructed**

*a* Ma. xix. 16—19; xxii. 35—40.

*b* Ac. xvi. 30.

*c Alford.*

*d* De. vi. 5.

*e* Le. xix. 18; De. x. 12; xxx. 6; Ro. xiii. 9; Ga. v. 13, 14; Ja. ii. 8.

*f* Lu. xvi. 15; Ro. x. 3.

"One skilled in the law, and obeying the letter while ignorant of its spirit."—*Ambrose.*

"No Sadducee, asking ironically the way to Utopia, but prompted by curiosity."—*Olshausen.*

"Wanted a talk, as many go to hear a sermon."—*Stier.*

*g Van Doren.*

**parable of the good Samaritan**

*a* De. xxxiv. 3.

*b Topics* i. 84; ii. 108, 276.

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*The good Samaritan, or genuine philanthropy.*—Genuine philanthropy—I. Is sure to meet with suitable objects for its sympathy and succour. II. Is restricted in its action by no adventitious circumstances, as—1. Ecclesiasticism; 2. Nationality. III. Has respect to the material, as well as to the spiritual, interests of mankind. IV. Is most manifestly unselfish. There are three circumstances connected with this case that would have prevented a selfish man from doing like the Samaritan: 1. The want of observers; 2. Exposure to peril; 3. Liability to accusation. V. Is ever personally practical in its character. VI. Its exercise is the duty of all.[g]

*Shunning the sight of misery.*—In the parable of the compassionate Samaritan the disposition to shun the sight of misery, which one is resolved not to redress, is finely touched in the conduct of the priest and the Levite, who, when they espied a person naked, wounded, and almost expiring on the road, are said to have "passed by on the other side." Indeed, in the account given of the Levite in our version, there is something which, to me, has a contradictory appearance. He "came and looked on him, and passed by on the other side." There is not a vestige of this inconsistency in the original, which says simply, "travelling that way, and seeing one in this wretched plight, he kept on the other side of the road, and passed on." In such a case a man who is not quite obdurate, would avoid the cutting reflection that he knows anything of the matter. And though he must be conscious that he knew a little, and might have known more if he would, he is glad to gloss over his inhumanity, even to himself, with some pretext of hurry or thoughtlessness, or anything that may conceal the naked truth: a truth which he is as averse to discover in himself, as he is to see in another the misery which he is determined not to relieve.[h]

**33, 34. Samaritan,**[a] of a nation treated with contempt by Jews. **journeyed,** on business, in greater haste therefore, himself exposed to same band of robbers. **saw,** and did not hurry off for his own safety. **compassion,** practical pity. **bound,** *see Gk.*, a surgical term.[b] **oil . . wine,** the former a *lenitive*, to soothe; the latter an *abstersive*, to cleanse the wound.[c] **inn,** khan, or caravansery. **care,** moved by humanity; having no reward but conscience.

*True love's glory.*—I. It asks no questions. II. Does not hesitate. III. Fears no harm. IV. Does not delay. V. Makes willing sacrifices. VI. Leaves nothing unfinished.

**35—37. morrow,** when duty urged his departure. **two pence,** two days' wages.[a] **host,** innkeeper. **repay,** the host had confidence. **three,** the professionally religious Jews, and the trading Samaritan. **neighbour,** in the true sense of the word, *near-dweller*. **said,** he could say no less. **go . . do,** the practical lesson of the par. for every reader.

*The good Samaritan.*—I. The occasion which called forth this parable: 1. The lawyer's inquiry; 2. The source to which he was directed for information; 3. The intimate acquaintance with the Scriptures which he evinced; 4. The approbation which our Saviour expressed; 5. The self-righteous spirit which this lawyer displayed. II. The leading incidents it embraces: 1. An unfortunate traveller; 2. The unfeeling conduct of those by whom he

g "The road was infested with robbers." — *Jos. Ant.* xv. 7. Travellers still pay *armed* guards to protect them.

g Ex. xxiii. 5.
e *Grotius*, 1 Jo. iii. 17.
f Nu. viii. 5—22. "The Assyrians regarded it unlawful to pass by, in *silence*, any one in distress, without first inquiring the cause.' —*Herodotus*, i.
g *Homilist*, first ser. iii. 256. "We do not want precepts so much as examples."—*Pliny*.
"It is only by laying aside sectarian or national prejudices that men can find ready access to free and full grace."—*Bengel*.
h *Campbell*.

a Lu. ix. 53. A type of Christ.—*Luther; Melancthon; Stier*.

b *Bloomfield*.

c *Wordsworth; Pliny* xxix. 9; *cf.* Is. i. 6. A well-known method of cure in the E.; recommended by Gk. and Lat. physicians.

a Ma. xx. 2.

Host or hostler (of wh. we have the form *ostler*), *one who kept a house for strangers*. Old Fr. *hoste, hostelier, hostel*. L. *hospes*. [Hotel, fr. old Fr. hostel. L. *hospitalia*, guest-chamber; hence also hospitable, hospital, *etc.* Hospitallers, order of monks

was first discovered; 3. The true friend he found in one from whom sympathy and succour were hardly to be expected; (1) The individual who assisted him; (2) The manner in which his kindness was shown. III. The lessons it was intended to inculcate and enforce: 1. Extensive knowledge and orthodox sentiments are unavailing unless they lead to practical results; 2. The relief of those who are in distress, while it is a dictate of our common humanity, is especially enjoined and recommended by the religion of Christ; 3. That we should regard all as neighbours, however separated by various adventitious circumstances, to whom we have an opportunity of doing good; 4. That in seeking to benefit our fellow-creatures, we should be prepared to make personal sacrifices; 5. That whatever we can do for others is infinitely less than what has been done for us."[b]

*Habitual compassion.*—Kosciusko once wished to send some bottles of good wine to a clergyman of Solothum; and as he hesitated to send them by his servant, lest he should smuggle a part, he gave the commission to a young man of the name of Zeltner, and desired him to take the horse which he himself usually rode. On his return, young Zeltner said that he would never ride his horse again, unless he gave his purse at the same time. Kosciusko asking what he meant, he answered, "As soon as a poor man on the road takes off his hat and asks for charity, the horse immediately stands still, and will not stir till something is given to the petitioner; and, as I had no money about me, I was obliged to make believe to give something to satisfy the horse."

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whose duty it was to relieve the *stranger;* order of knights who built a hospital for pilgrims at Jerus. in 1042. Hospice, an Alpine convent, on the Gt. St. Bernard, where travellers are treated as guests.]

"The claims of eternal justice bind man in equal and impartial benevolence over the face of the whole earth, and render the wandering Arab, who is in need of aid or instruction from any one, as truly my brother as the one my mother gave me."—*Feltham.*

*b Anon.*

**38–40. village,** Bethany[a] [i. 150]. **Martha,** prob. the elder, and perh. a widow; type of active, zealous Christian. **received,** *see Gk.*, involves idea of entertaining. **Mary,** type of docile, meditative, humble Christian. **sat . . feet,** aft. manner of scholar; implies submission and obedience. **word,** He as willing to teach as she to learn. **cumbered,** *see Gk.*, distracted by thought-scattering anxieties. **dost . . care,** went with her troubles to right source, but in wrong temper. **alone,** with her too much *care,* she chides His lack of care. **bid . . me,** *so* "bid," Mary would have joyfully helped; each *loved* and *served* Jesus in her own way.

**Martha and Mary**

*a* Ma. xxi. 17; xxvi. 6; Mk. xi. 1, 11; xiv. 3; Lu. xix. 29; xxiv. 50; Jo. xi. 1, 18; xii. 1; *see Porter's Hndbk. for Syria* i. 178. *Stanley Sin. and Pal.* 189; *Robinson Bib. Res.* ii. 100. *Thomson L. and B.* 696; *Bonar L. of Promise,* 131, 139, *etc.*

"Martha desires to *bestow* much, many to receive much.' — *Van Doren.*

"If she had imitated Mary, Jesus would have had no refreshment; and no scholar, if Mary had imitated Martha."—*Class and Desk, N. T.* 103.

*b Lange.*

*Five Marys:*—1. Mother of Jesus; 2. Magdalene; 3. Wife of Cleopas;

*Jesus, the best family friend.*—I. He enhances the pleasures; II. Lightens the cares; III. Hallows the duties; IV. Strengthens the union; V. And promotes the highest ends of domestic life. *The right reception of the Lord.*—The true service of the Lord consists in letting oneself be served by Him. Mary and Martha, types of two different phases of Christian life. Great variety of character combined with unity of principle and effort. *Non multa sed multum,*—much is not enough, but enough is much. How sad it is when Christians complain of each other, instead of being helpers in each other's joy.[b]

*The sisters of Bethany.*—Commend us to our good brethren of the clergy for anecdotes of pith and delicacy. At the house of the late Dr. Archer, in London, there was a gathering of friends, and among them Dr. Harris, author of "Mammon," and Dr. Philip, of Maberley Chapel, author of "The Marthas," "The Marys," etc. In the course of conversation the question was mooted, which was the most amiable of the two sisters of Bethany, Mary or Martha? Dr. Archer replied: "I prefer Martha for the un-

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4. Sister of Lazarus; 5. The mother of Mark.

*g Harper's Mag.*

selfishness of her character, in being more ready to provide for the comfort of her Lord than gratify herself." "Pray," rejoined Dr. Harris, addressing Dr. Philip, "what is your view? Which of the two do you think would have made the best wife?" "Well, really," replied the good man, "I'm at a loss; though I dare say, were I making the choice myself, I should prefer Mary." Dr. Archer, turning to Dr. Harris, said, smartly, "Pray, Dr. Harris, which of the two should you prefer?" The author of "Mammon" was only for a moment disconcerted, and replied, in a style that set the table in a roar, "Oh, I think I should choose Martha *before* dinner, and Mary *after* it."[g]

"While *busy* ab. Him, we cannot *rest* in Him."—*Van Doren.*

*a* Ma. xvi. 26; vi. 33.

*b W. W. Whythe.*

*c Lange.*

Those who are always looking after faults in others, have neither time nor opportunity to see their own. It is better to find out *one* of our own faults than *ten* of our neighbours'.

*d Hiss, Outline of S. S. Address.*

Before you scold, be sure that you are right yourself. He that attempts to cleanse a blot with blotted fingers, makes a greater blur.

The eclipsing of another's sun will not make ours shine the brighter.

*e J. Pulsford.*

"The legend says, that an obstinate heretic, who went to hear St. Ambrose preach only to confute and mock him, beheld an angel visible at his side, and prompting the words he uttered; on seeing which, the scoffer was of course converted."—*Mrs. Jameson.*

**41, 42. answered, she** expecting Christ would take sides with her. **Martha,** calls her by name; the reproof lay in the tone. **careful,** *see Gk.*, cutting nature of painful cares. **troubled,** *see Gk.*, fretting anxiety. **many things,** manifold cares of household. The *temper* rather than the *things* censured by Christ. **one,**[a] in opp. to *many*. (Perh. as applied to Martha's *care*, our Lord meant "one dish" will suffice.) **chosen,** out of *many* cares and attractions. **good part,** portion. **not . . away,** Martha's services would die with her: Mary's portion, spiritual, eternal.

*The one thing needful.*—**I. There** is only "one thing needful" to salvation. II. That **simple** condition is Christ's righteousness. III. This we should **choose, as** Mary did. IV. If we do choose it, we may obtain **it. V. If we** choose to retain it, neither earth nor hell can rob **us of it.**[b]—*The complaints of believers.*—How the Lord—I. Patiently **listens to** the complaints of His people; II. Seriously answers **them; III.** Makes use of them for their improvement.—*One thing is needful.*—I. In order rightly to use the time of life; II. Rightly to taste the joys of life; III. Rightly to bear the burdens of life. IV. Rightly to expect the end of life.—*The good part.*—I. Cannot; II. Must not; III. Shall not, be taken away. Jesus the defender of His friends when they are misunderstood.[c]—*The good part, i.e.* personal religion.—I. *Its necessity:* needful to *all*—children, youth, manhood, age, rich, poor. II. *Its excellence:* "the good part;" none knew better than Jesus how good, He had tasted Himself of the love of God; it is good, and it makes good. III. *Its reception:* a matter of choice, preference,—"hath chosen;" hence thought, selection, approval. IV. *Its security:* "not taken away;" other good things will be lost presently; not this; religion a personal and immortal principle. *Learn:*—Seek at once the one thing needful, the good part that Jesus commends.[d]

*Simplicity in preaching.*—In June 1790, the Rev. J. Wesley preached at Lincoln: his text was Luke x. 42; "One thing is needful." When the congregation were retiring from the chapel, a lady exclaimed, in a tone of great surprise, "Is this the great Mr. Wesley, of whom we hear so much in the present day? Why, the poorest might have understood him." The gentleman, to whom this remark was made, replied, "In this, madam, he displays his greatness; that, while the poorest can understand him, the most learned are edified, and cannot be offended."—*Popular preaching.*—There are preachers so sonorous and fluent in mere wordiness, that the hearers are quite satisfied to hear the fluent high-sounding wordiness, though there be within it great barrenness of thought, and no spiritual refreshment. The shallow

people who have been accustomed to this sounding-brass and tinkling-cymbal preaching, cannot endure the ever fresh flow of living thought. For, being long accustomed to a sound-and-ear ministry, under the former they are in their element, but under the latter they are like fish out of water. In a spiritual element a carnal people cannot breathe with freedom. To be popular, it is not enough that a man be a good talker, he must also be a shallow thinker. Abide in the low plain of thought, and the multitudes will throng you; but ascend to the high mountain height of purer thought, and your multitudes will be reduced to a few disciples.[g]

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Contentment:—The philosophy of life, and the principal ingredient in the cup of happiness; a commodity that is undervalued in consequence of the very low price at which it can be obtained.

## CHAPTER THE ELEVENTH.

**the disciples are taught how to pray**

**the Lord's Prayer**

Ma. v. 9—13.

**1—4.** **praying,**[a] [i. 101], another instance of Lu.'s noticing the devotions of Christ. **teach . . pray,** in no duty do we need more careful instruction, or Divine aid.[b] **said,** *etc.* [i. 36—39], **father,** a *Father, heavenly, our.* **will . . heaven,** constantly, perfectly, cheerfully, immediately. **give . . bread,** *give,* lesson of dependence: *bread,*[c] of contentment:[d] *our,* of industry: *to-day,* against care: *daily,* of trust: *us,* of love. **sins,** of wh. the guilt is measured by the character of God: by the punishment provided: by the atonement needed. **for . . also,**[e] *etc.,* as a token of humility, love, sincerity. **temptation,**[f] *see Gk.,* trial, test. **evil,** esp. of *sin,* the greatest, and cause of other evils.

*Prayer.*—Prayer should be: I. Founded on knowledge; II. Prompted by desire; III. Bounded by promise.[g]

*The influence of the Lord's Prayer.*—An Eastern traveller says, "I remember, on one occasion, travelling in Arabia with a companion who possessed some knowledge of medicine. We arrived at a spot near which we were about to pitch our tent: when a crowd of Arabs surrounded us, cursing and swearing at the rebellers against God. My friend, who spoke a little Arabic, turning to an elderly person whose garb bespoke him a priest, said, 'Who taught you that we were disbelievers? Hear my daily prayer, and judge for yourselves.' He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed, 'May God curse me if ever I curse again those who hold such a belief! Nay, more, that prayer shall be my prayer till my hour be come. I pray thee, O Nazarene! to repeat that prayer, that it may be remembered and written among us in letters of gold.' "—*The Spirit of the Lord's Prayer.*—The spirit of the Lord's Prayer is beautiful. The form of petition breathes a filial spirit,—"Father;" a catholic spirit,—"Our Father;" a reverential spirit,—"Hallowed be Thy Name;" a missionary spirit,—"Thy kingdom come;" an obedient spirit,—"Thy will be done on earth;" a dependent spirit,—"Give us this day our daily bread;" a forgiving spirit,—"And forgive us our trespasses as we forgive them that trespass against us;" a cautious spirit,—"Lead us not into temptation, but deliver us from evil;" a confidential and adoring spirit,—"For thine is the kingdom, and the power and the glory, for ever and ever. Amen."—*The fulness of the Lord's Prayer.*—I used to think the Lord's Prayer was a short prayer; but as I live longer, and see more of life, I begin to believe there is no such thing as getting through it. If a man, in

*a* Lu. vi. 12; Ma. xiv. 23.

*b* Ro. viii. 26; Ecc. v. 2.

*c* Jo. vi. 48—51.

*d* 1 Ti. vi. 8; Ge. xxviii. 20.

*e* 2 S. xix. 23.

*f* Ja. i. 13; Ge. xxi. 1; 2 Pe. ii. 9; Job xxiii. 10; 1 Co. x. 13.

*g* *W. W. Whythe.*

"The honouring of God in the Father, the testimony of faith in the Name, the offering of obedience in the will, the remembrance of hope in the kingdom, the petition for life in a twofold sense in the bread, the confession of debts in the prayer for forgiveness, the anxious care about temptations in the call for defence."—*Tertullian.*

"The prayer recorded by Luke was delivered by our Lord at

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praying that prayer, were to be stopped by every word until he had thoroughly prayed it, it would take him a lifetime. "Our Father,"—there would be a wall a hundred feet high in just those two words to most men. If they might say, "Our Tyrant," or "Our Monarch," or even "Our Creator," they could get along with it; but "Our *Father*,"—why, a man is almost a saint who can pray that. You read, "Thy will be done;" and you say to yourself, "Oh! I can pray that;" and all the time your mind goes round and round in immense circuits and far-off distances: but God is continually bringing the circuits nearer to you, till He says, "How is it about your temper and your pride?—how is it about your business and your daily life?" This is a revolutionary petition. It would make many a man's shop and store tumble to the ground to utter it. Who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words, "Thy will be done," crashing down through it? I think it is the most fearful prayer to pray in the world.[h]

**5–7. said,** still further **to** teach some essential of prayer. **midnight,** on acc. of heat, a time oft. preferred in E. for travelling. **loaves,**[a] bread in E. like small cakes; size of plate ½ in. thick; weight ab. 6 oz. **trouble,** untimely hour, disturb family.

*The Prayer of Faith.*—What are the attributes of that prayer to which this glorious promise is made?—1. Earnest desire; 2. Submission; 3. Dependence; 4. An earnest and diligent use of means; 5. Deep humility; 6. Faith; 7. Perseverance; 8. An absorbing regard for the glory of God.[b]

*Eastern hospitality.*—"On two occasions we arrived at a camp late at night, and, halting before a tent, found the owner, with his wife and children, having arranged their carpets, &c., for the night, had just retired to rest; when it was astonishing to see the good humour with which they all arose again, and kindled a fire, the wife commencing to knead the dough, and prepare our supper, our Arabs making no apology, but taking all as a matter of course, though the nights were bitterly cold."[c]

**8–10. friend,** on score of friendship men will often make sacrifices. **importunity,**[a] this, the point of the parable. *See Gk.* "shamelessness." **many . . needeth,** *friendship* asked for three, *importunity* wins many. **say,** *etc.* [i. 46]. **ask,** with a beggar's humility. **seek,** with servant's carefulness. **knock,** with friend's confidence. **everyone,**[b] friend or otherwise—importunity gains what friendship might deny.

*Importunity in prayer.*—I. A case supposed. II. An exhortation addressed. We have here—1. The true nature of prayer; 2. The proper spirit of prayer; 3. Its certain success. III. A touching argument employed.—*Asking, seeking, knocking.*—Notice—I. What Christ here enjoins: He enjoins His disciples to ask, to seek, and to knock. These terms are doubtless intended to convey very different, though connected thoughts. The last injunction implies: 1. A well-founded right; 2. Frequency of application; 3. Great ardour of desire. II. The Saviour's promise—"It shall be," *etc.*—*Parsons.*

*Knocking.*—Where are we to knock? "I am the door," says the Saviour; "no man cometh unto the Father but by Me." When are we to knock? "Evening and morning, and at noon,"

a time, and under circumstances, differing from those to which Matthew refers. The one was spoken in Galilee, the other in Judæa. The one unasked for, the other at the request of a disciple. The one as He was preaching, the other after He had been praying."—*Van Doren.*

[h] *Beecher.*

**Importunity in prayer**

[a] 1 S. xxv. 18; 1 K. xiv. 3; 2 K. iv. 42; *Topics* ii. 22, 24; *Paxton's Man. and Cust.* i. 373.

[b] *Dr. Griffin.*

[c] *Irby and Mangles.*

"Hospitality breaking through the chills of ceremony and selfishness, and thawing every heart into a flow."—*Washington Irving.*

Jer. xxix. 13; Lu. xviii. 1—8.

[a] Mk. x. 47; 1 Thess. v. 17. Importune, to urge with *troublesome* application. Fr. *importuner.*

[b] *Successful prayer:* Ge. xxiv. 12; xxxii. 24; Ex. xiv. 15; xvii. 11; Jos. vii. 7; 1 S. i. 10; 2 S. xv. 31; 2 Ch. xiv. 11; Is. xxxvii. 36; xxxviii. 2; Da. ii. 17; vi. 10; ix. 21; Ez. viii. 21—23; Ne. ii. 6; 1 K. xvii. 1; xviii. 42; 2 K. ii. 14; 1 K. xvii. 21; 2 K. iv. 33;

says King David, "will I pray, and cry aloud;" and David knew the benefit of this. For what are we to knock? "Seek ye *first* the kingdom of God, and His righteousness." Heaven in the soul—that is what we want; for Heaven must first come to us before we can go to Heaven. How must we knock? We must knock in *earnest*. We cannot knock too loud. Jacob said, "I will not let Thee go except Thou bless me;" and he got a blessing. We must knock *perseveringly* too. The answer does not always come immediately. "I waited patiently for the Lord," says David; "and He inclined unto me, and heard my cry."

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Ac. ii. 1; xii. 12.—*Campbell.*

*c Anon.*

"Friendship might have urged him to give; continued importunity in knocking obliges him to the effort of rising."—*Bengel.*

**11—13. son,** more than a friend, but not the less importunate. **ask,** though a *son*, he must ask. **stone,** wh. bread in size, colour, etc., may resemble. **serpent,** wh. is like some fish. **scorpion,**[a] wh., when rolled up, resembles an egg. **evil,** ignorant, selfish. **good,** what you think is good, and in your power to give. **children,** bec. of their relationship. **how . . more,** none can tell *how much*. **Father,** wise and good. **give,** the best of all gifts. **them . . ask,** only those who *ask*.

*The gift of the Holy Spirit.*—I. These words exhibit our privilege: 1. What is meant by the Holy Spirit; 2. That the Holy Ghost is enjoyed by all real Christians; 3. For what purpose He is received by them. II. Prescribe our duty: 1. Ask sincerely, in truth; 2. Ask evangelically; 3. Ask importunately; 4. Ask believingly. III. Encourage our hope, "If ye then," etc.: 1. Mankind are naturally evil; 2. Yet they know how to give good gifts unto their children; 3. But God is certainly your Father, if you ask the Holy Spirit as He requires; 4. And God being your Father, you cannot fail of obtaining the gift of His Holy Spirit. Application: 1. Recollect your privilege with suitable acts of piety, such as self-examination; 2. Recollect your duty, with perseverance in it, Col. iv. 2; 3. Recollect your encouragement, with steadfast hope of receiving the Holy Spirit in all His influences.[b]

*The gift of the Holy Ghost.*—What must be the value of that gift which would supply the place of the orb of day, and make us cease to deplore its extinction? Of infinitely surpassing value must be the gift which could indemnify the Church for the personal departure of the Lord. Yet such a gift is the Holy Spirit—the soul of the Church and the life of the world; for so much of the Spirit as there is in the world, precisely so much, and no more, is there of life.[c]—*The gift of the Spirit, and of other "good things," compared.*—It is worth remarking that while one Evangelist makes express mention of the Spirit, another (Ma. vii. 11) speaks only of good things, intimating that the communications of the Spirit comprehend whatever is good. Other things may, or may not, be ultimately beneficial: they are either of a doubtful nature in themselves, or are rendered so by the propensity our corruption gives to abuse them. But the influence of the Spirit, by its efficacy in subduing that corruption, must be invariably beneficial; it is such an immediate emanation from God, the Fountain of blessedness, that it can never fail of being intrinsically, essentially, and eternally good.[d]

*a Topics* i. 72; *see cut. Dun's Bib. Nat. Sci.* ii. 172, 577; *Burder's Ori. Cust.* 269.

"There is no imaginable likeness between an egg and the ordinary black scorpion of this country, neither in colour nor size, nor when the tail is extended, in shape; but old writers speak of a *white* scorpion, and such an one, with the tail folded up, as in specimens of fossil trilobites, would not look unlike a small egg. Perhaps, however, the contrast refers only to the different properties of the egg and the scorpion, which is sufficiently emphatic."—*Thomson L. and B.*, 246.

*b Anon.*

Spiritual things satisfy: the more of heaven there is in the soul, the less will earth content. The joys of God's Spirit are heart-filling and heart-cheering.

*c Dr. J. Harris.*

*d R. Hall.*

**14—16. and,** *etc.* [i. 82, 263]. **dumb,** and blind also (*Ma.*). Satanic power over human speech and sight. **some,** whom the people had challenged (*Ma.*). **sign . . heaven,** in the casting

a demoniac healed

Ma. xii. 22—37.

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Mk. iii. 22–30.

"The Scriptures, no doubt, were indited by the Holy Ghost; for good men would not impose such things on the world, and there is too much in them against the bad to believe them to be the authors of it."—*Palmer.*

"The Jewish authority, down to the third cent., goes upon the same foundation, imputing Christ's mirs., wh. they do not deny, to magic and secret arts, wh. He had learned in Egypt."—*Paley.*

out of the devil they might have seen a sign—Satan falling fr. the heavens of his power, etc.

*The blind and dumb demoniac* (*see* Ma. xii. 22, *etc.*; Mk. iii. 19).—I. The wonderful cure which is here recorded:—1. A miserable object; He was—(1) blind, (2) dumb, (3) a demoniac; 2. The deliverance he experienced. II. The inference deduced from this astonishing spectacle, "Is not this the son of David?"—1. This conclusion was fully justified; 2. It was the conviction of a considerable number; 3. It was publicly acknowledged. III. The contrast presented by the feelings of the multitude and the daring impiety of the Jewish rulers:—1. A blasphemous charge; 2. A triumphant vindication.—*Anon.*

*French statistics of insanity.*—A Government inquiry into the statistics of insane persons throughout France (1869) yields the following results:—Out of 84,321 persons suffering from insanity, in 358 cases it was due to overwrought brain; 2,549, to domestic troubles; 951, loss of fortunes; 803, loss of a dear relative or friend; 620, disappointed ambition; 120, remorse; 223, anger; 31, joy; 836, love; 477, jealousy; 368, pride; 123, political events; 82, sudden change from an active to an inactive life; 115, solitude; 139, solitary confinement; 78, home sickness; 1,095, religion; and 1,628 miscellaneous unstated causes. Of the above number of insane, 53,000 were in private houses. The expense to the state of those in public establishments was a little over eight million francs.

**the kingdom of Satan and the kingdom of God**

*a* Ex. viii. 19; xxxi. 18; Ps. viii. 3.

*b Anon.*

"So great was the evidence of the Spirit of God in the act of jurisdiction over the devil, that our Saviour charges them with unpardonable guilt in their wilfully denying it."—*Bates.*

**17—20. knowing,** *etc.* [i. 83, 263]. **finger,**[a] denoting power and *skill* (Mā. says "Spirit").

*The kingdom divided against itself* (*see* Ma. xii. 24—30).—These words (v. 15) contain—I. A blasphemous accusation: 1. The circumstances that led to it; 2. The acknowledgment it involved; 3. The spirit of daring impiety it manifested. II. A triumphant vindication. Their theory, so vile and monstrous, is opposed on the ground: 1. Of its gross absurdity; 2. Its palpable inconsistency. III. An important declaration (v. 23): 1. What is here implied; 2. What is here expressed; 3. What may be thence inferred.[b]

*The fable of Cadmus and the dragon.*—The brave Cadmus slew a fierce dragon with his javelin, and was directed to take his teeth, and sow them in the earth. Hardly had he done so when the clods began to move, and the points of spears to appear above the surface; next came up helmets with their nodding plumes; next the shoulders and breasts and limbs of men, with weapons; and, at length, a harvest of armed warriors. They commenced a war among themselves, and fought till nearly all were slain. Five only that sprang from the dragon's teeth escaped destruction.

*a* Lu. xii. 19; Je. vi. 14; Le. xxix. 19.
*b* Is. liii. 12; Col. ii. 15; Mk. i. 7. *See Gk.*

**21—23. man** [i. 83, 264], *all.* to the devil. **armed,** with craft, habits, excuses, "fiery darts." **palace,** even the sinful soul—a "palace," but in ruins. **goods,** human powers, talents, reason, etc. **peace,** a ruinous peace.[a] **stronger,** *all.* to Christ.[b] **armour,** *see Gk.*, panoply. **spoils,** as the result of conquest.[c] **with me,** in heart, mind, soul, strength. **gathereth . . scattereth,** as a man who walks through the harvest field without working—*gathering*, must hinder workers, etc.

Armour, defensive *arms.* Arms, L. *arma*; Gael. *arm*, a weapon, prob. fr. the human *arm.*

*The strong man armed.*—I. A striking representation of sinners in their natural condition. 1. The citadel; 2. Its defence; 3.

The supposed security realised. II. A view of the wonderful deliverance experienced when men become the subjects of saving grace: 1. The character of the deliverer; 2. The assault he makes upon the enemy; 3. The conquest obtained is not only decisive, but complete.[d]

*Gathering and scattering.*—Yet, in a former chapter (ix. 50), it is said, "He that is not against us is for us." These two statements seem inconsistent with one another, though not absolutely contradictory. Their reconciliation is to be found by attending to the purpose and design of each. One gives the rule which is to regulate our judgment of others. We are to hope the best; and though "they follow not with us," yet, if so be that they are casting out devils in the Master's name, instead of forbidding them, we are to wish them God-speed. They may be in error, and so need instruction or even correction; yet, if they are not against Christ, let us hope and believe that they are for Him. The other passage gives the rule for self-judgment. We are surrounded by those who ignorantly or malignantly are blaspheming Christ. Neutrality, therefore, would not only be sinful and dangerous, but fatal. We are "to come out and be separate." We must not attempt to satisfy ourselves by not taking part with His enemies; "He that is not with Me is against Me." As a general principle, hope the best concerning others, suspect the worst concerning yourself.

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*c* 2 Co. x. 4.

Spoil, *that wh. is stripped off.* L. *spolium*; akin to Gk. *skulon*, arms stripped off an enemy, fr. *skullō*, to skin, flay.

"Spoils; with these, *i.e.* their capacities, he is clothed, armed, wh. he brightens for use."—*Trench.*

"Homeric goods made of spoils. Satan's arts are turned against himself, as captured weapons against the enemy."—*Reynolds.*

*d Anon.*

**24—26. when,** *etc.* [i. 87], **gone out, victim** *reformed,* demon *expelled,*[a] mere *appearance.*[b] **dry places,** spiritual desolation of heathenism.[c] **my house,** the demoniac temporally abandoned.[d] **swept,** cleansed. **garnished,**[e] beautified, furnished, equipped. Partial reformation. **goeth . . enter,** devil out and Christ not in. **worse . . first,** "a relapse oft. worse than orig. malady."—*Van Doren.*

*The house swept and garnished* (*see* also Ma. xii. 43—45).—I. A miserable condition indicated: 1. This influence is powerful; 2. Defiling. II. An agreeable deliverance experienced: 1. In the Word of God this truth is often exhibited; 2. It is confirmed by many instances; 3. This subject demands serious thought and rigorous self-examination. III. A fearful relapse described: 1. When the evil spirit returned, he found the house unoccupied; it was empty, swept, and garnished; 2. The return of the spirit under these circumstances was easily effected; 3. The consequences attending this re-possession were awful.—*Anon.*

*Schemes for regenerating humanity.*—Coleridge one day, when some one was enlarging on the tendency of some good scheme to regenerate the world, threw a little thistle-down into the air, which he happened to see by the road-side, and said, "The tendency of this thistle-down is towards China! but I know, with assured certainty, it will never get there; nay, it is more than probable, that, after sundry eddyings and gyrations up and down, backwards and forwards, it will be found somewhere near the place where it grew. Such is the history of the grand schemes for ameliorating mankind apart from Divine power!"

**the unrestful spirit**

*a Stier.*
*b Neander.*
*c Whitby.*
*d Alexander.*
*e* 2 Ch. iii. 6; Job xxvi. 13; Ma. xii. 44; xxiii. 29; Re. xxi. 19.

Garnish, orig. *to warn* (so now used in Eng. law); *to furnish,* to adorn. Fr. *garnir;* old Fr. *garer, garnier,* to make aware, to warn; Ger. *warnen;* old Ger. *warnôn;* A.S. *varnian.*

"Bycause as he sayth that there is so moche golde nowe bestowed aboute the *garnysshynge* of the pecys of the crosse, that there is none lefte for pore folke."—*Sir T. More, Dial.*

**27, 28. woman,** her deed of more consequence than her name.[a] **blessed,** the mother of such a teacher to be envied.[b] **yea rather,** *etc.*[c] hearers and doers of the Word more blessed

**A woman praises Him**

*a* "Tradition

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calls her *Marcella*; a servant of Martha and Mary."—*Oosterzee.*

b "My chief pleasure is, that my *parents* will hear of my victory."—*Epaminondas.*

c "They who bear Christ in their hearts, as His mother had borne Him in her womb."—*Augustine.*

"The speaker was assured her blessedness might equal or surpass Mary's if she excelled Mary's obedience."—*Stier.*

d *Lange. See also Homilist* ii. 123, first series.

**the sign of the prophet Jonas**

Ma. xii. 38—45.

e Jo. iv 48; 1 Co i. 22; Lu. iv. 9, 10; *cf.* Jo. x. 25, 37.

f "Attributing our Lord's works to *magic*, they desired a sign fr. heaven."—*De Wette.*

"Evidence is that perception of truth which arises either from the testimony of the senses, or from an induction of reason."—*C. Buck.*

g *G Crabb.*

"When we go into the region of reason with the great reasoner, *the father of lies*, we meet him on his own platform: no wonder he overcomes us. But when we meet him in the simplicity of

than parents of the preacher. Hence the Virgin more blessed as a follower of Christ than as His mother.

*The woman mentioned, a type of superficial religious feeling.*—I. The nature of this feeling. 1. It is easily excited; 2. Quickly manifested; 3. Soon disappears. II. Its value: 1. The Lord does not wholly disapprove it; 2. Still less does He unconditionally approve it; 3. He desires that it should be exchanged for something better—for hearing and keeping His Word. "Blessed are they that hear the Word of God, and keep it." Their blessedness—I. Is of a higher character; II. Has a firmer foundation; and, III. A longer endurance than any other.[d]

*Feeling and doing.*—A thoughtful man once heard another much praised for good feelings. "What has he done?" asked the old man again and again. The company owned they could not name anything in particular. "Yes," answered the cynic; "you say that he is a man that has good feelings. Now, gentlemen, let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action they ever performed in their lives; but they can look and talk most benevolently. I know a man in this town that you all would call a surly, rough, and unamiable man, and yet he has done more acts of kindness in this county than all of you put together. You may judge people's actions by their feelings; but I judge people's feelings by their actions."

**29, 30. gathered** [i. 86], *see Gk.*, crowded towards. **say,** sighing deeply (*Mk.*) **evil,** intensely wicked. **seek,** *see Gk.*, demand. **sign,**[e] "captious scepticism."[f]

*Jonah's history a foreshadowing in the O.T. of the Resurrection.*—1. Jonah was cast into the sea, to save many lives—Christ crucified for the salvation of believers; 2. Jonah received in the body of a great fish he calls "the belly of hell"—Christ lay in the dark sepulchre; 3. Jonah comforted himself with the hope of deliverance—Christ, "Thou wilt not leave my soul in hell," Ps. xvi. 10; 4. In due time Jonah was set free—Christ was loosed from the pains of death; 5. Jonah was confined until the third day—so was our Lord; 6. After Jonah's resurrection, he preached to the "Ninevites"—for forty days Christ "spake of the things pertaining to the kingdom."

*Evidence and proof.*—*Evidence* is applied to that which is moral or intellectual; *proof* is employed mostly for facts or physical objects. All that our Saviour did and said were *evidences* of His Divine character, which might have produced faith in the minds of many, even if they had not such numerous and miraculous *proofs* of His power. *Evidence* may be internal, or lie in the thing itself; *proof* is always external. The internal *evidences* of the truth of Divine Revelation are even more numerous than those which are external: our Saviour's reappearance among His disciples did not satisfy the unbelieving Thomas of His identity until he had the farther *proofs* of feeling the holes in His hands and His side.[g]—*The great fish.*—Upon the question as to what was the fish that swallowed Jonah, Dr. Raleigh remarks:—"The Bible does not say that a whale was the prophet's jailer. The infidel has said that, and then has enjoyed the easy triumph of proving the natural impossibility of it. Jonah says 'a great fish' swallowed him. Our Lord uses a phrase exactly similar. He uses a generic term, which *includes* the whale, but is never applied to

the whale particularly. The dolphin, the seal, the whale, the shark, are all included in the term that is used; and there is strong probability in the supposition that the white shark is the creature designated as the 'great fish.' Sharks abounded in the Mediterranean at that time. They have been found there ever since, and are found there still. In length some of them have attained to thirty feet and upwards, of capacity in other ways sufficient to incarcerate Samson of Zorah, or Goliath of Gath, *as well* as the probably attenuated prophet of Gath-hepher."[d]

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faith, 'I believe it because *God says it*,' his fiery darts are quenched in a moment."—*Evans.*

*d Story of Jonah*, 108.

**31, 32. Queen . . south**[a] [i. 86], Sheba. **Nineve**, cap. of Assyria. **condemn**, ea. renewed person condemns his unconverted neighbour. **Jonas**, of like passions with us. **greater**, in every essential particular.

*Degrees of condemnation.*—I. Repentant heathens stand above unbelieving Jews. II. Jews seeking salvation, above nominal Christians.[b]

*Moral responsibility.*—To be morally responsible, a man must be a free, rational, moral agent:—1. He must be in present possession of his reason, to distinguish truth from falsehood. 2. He must also have in exercise a moral sense, to distinguish right from wrong. 3. His will, in its volitions or executive acts, must be self-decided, *i.e.* determined by its own spontaneous affections and desires. If any of these are wanting, the man is insane, and neither free nor responsible.[c]—*Individual responsibility.*—Daniel Webster was once asked, "What is the most important thought you ever entertained?" He replied, after a moment's reflection, "The most important thought I ever had, was my individual responsibility to God."

**the queen of the south**

*a* 1 K. x. 1. Traditions made her name Maqueda. —*Lange.*

Nineveh, on the the R. Tigris, oblong sqr. ab. 60 m. in circuit, walls 100 ft. high, broad enough for 3 chariots abreast, flanked with 1500 towers, ea. 200 ft. high. —*Diodorus.*

*b Lange.*

*c A. A. Hodge.*

**33—36. no man**[a] [i. 25, 272], having something to show. **light . . eye**[b] [i. 41]. **heed . . light**,[c] what thou regardest as the light: thought, reasoning, conscience. **bright shining**, *see Gk.*, as a candle lighteneth thee with its brightness. "If the soul have no part darkened by prejudice or selfish lusts, it shall be wholly illuminated by the doctrine of Christ."[d]

*The greater our privileges, the heavier our responsibility.*—The clearest light is lost when it is either: I. Placed under a bushel; or—II. Beheld with a diseased eye. As light is adapted to the eye, and the eye to the light, so are man and Christ suited to one another. *The hopeless condition of the man in whom the inner light is wholly obscured.*—It is dark: I. Within him; II. Around him; III. Before him.[e]

*Power of units.*—The greatest works that have been done have been done by the ones. The hundreds do not often do much, the companies never do: it is the units, just the single individuals, that, after all, are the power and the might. Take any Church,—there are multitudes in it; but it is some two or three that do the work. Look on the Reformation!—there might be many reformers, but there was but one Luther: there might be many teachers, but there was but one Calvin. Look ye upon the preachers of the last age, the mighty preachers who stirred up the Churches!—there were many coadjutors with them; but, after all, it was not Whitefield's friends, nor Wesley's friends; but the men themselves, that did it. Individual effort is, after all, the grand thing. A man alone can do more than a man with fifty men at his heels to fetter him. Look back through all history.

**on the use of light**

*a* Ma. v. 14, 15; Mk. iv. 21.

*b* Ma. vi. 22, 23; Ep. i. 17, 18; Is. viii. 20; 2 Co. ii. 14.

*c* Pr. xvi. 25; xxvi. 12; Is. v. 20, 21.

*d Van Doren.*

*e Lange.*

*Influence of little things.*—Chemists tell us, that a single grain of the substance called iodine will impart colour to seven thousand times its weight of water. It is so in higher things: one companion, one book, one habit, may affect the whole of life and character.

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*f Spurgeon.*

Who delivered Israel from the Philistines?—it was solitary Samson. Who was it gathered the people together to rout the Midianites?—it was one Gideon, who cried, "The sword of the Lord and of Gideon!" "Who was he who smote the enemy?—it was Shamgar, with his ox-goad; or it was an Ehud, who, with his dagger, put an end to his country's tyrant. Separate men—Davids with their slings and stones—have done more than armies could accomplish.*f*

**woes against the Pharisees**

**37—40. Pharisee,** here is the key-note of this passage. **dine,**[a] *see Gk.*, luncheon. **sat,** reclined. **saw** [i. 172, 297], that He did not first wash. **marvelled,** bec. Christ usually complied with harmless customs. **outside . . platter,**[b] ill. of ceremonial, external purifications. The vessels ill. persons. **inward part,** heart, moral nature. **fools,**[c] foolish men. **without . . within,** does not He therefore *see*, and *know*, both.

*The sad contrast between appearance and reality among professors of religion.*—I. The appearance a laborious copy of reality; II. The reality a sad contrast to the appearance.*d*

*Lord Chesterfield's confession.*—The Earl of Chesterfield was a nobleman for whom nature had done much, and birth and education more. He was in his day universally allowed to be the most elegant and accomplished man in Europe; and he was no less conspicuous in the political than in the fashionable world. No man ever possessed greater advantages for the attainment of and the enjoyment of worldly pleasures; and no man ever drank deeper of the sweet, but poisonous draught. Let us hear him at a time when disease and age hung heavy upon him, and rendered him incapable of further enjoyment. "I have seen," says he, "the silly rounds of business and of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and do not regret their loss. I appraise them at their real value, which is, in truth, very low; whereas those that have not experienced, always overrate them. They only see the gay outside, and are dazzled at the glare. But I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminated the whole decoration, to the astonishment of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry of bustle and pleasure of the world had any reality; but I look upon all that is past as one of those romantic dreams, which opium commonly occasions; and I do by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it. I bear it, because I must bear it, whether I will or no! I think of nothing but killing time the best way I can, now that he has become my enemy. It is my resolution to *sleep* in the carriage during the remainder of my journey."

**41—44. give,** do not covet. **alms,** charitable donations. **things,** *see Gk.*, those things which are within.[a] **tithe,**[b] pay tithe (*Ma.*). **rue,**[c] (*Ruta graveolens* of nat. ord. *Rutaceæ*), a strong scented plant, abounding in oil, grows wild in S. Europe;

*a* ἀριστήση—Lat. *prandium*, take breakfast, "the morning meal, not dine." —*Meyer; Alford.* "Morning meal, between breakfast and dinner. The legal hour on the Sabbath was noon." —*Josephus.* "With the Greeks it was a lunch. Breakfast at sunrise (as in Homer's time), dinner at 11, and supper (their principal meal) at 5. The Romans ordinarily bathed at 2 and dined at 3. Peter's hour in Palestine was about 12 (the 6th hour, Acts x. 9); Plutarch's at noon. Aristophanes places the ἄριστον after attending court." —*Lightfoot.*

*b* Ma. xxii. 25, *ff.*; Mk. viii. 1, *ff.*

*c* "Ye thoughtless creatures." —*Doddridge.*

*d Lange.*

*a* "What is within your vessels; and what is within *yourselves*,—yr. own souls." —*Wordsworth.*

it is cultivated as a pot-herb. **these . . done,** little duties not to be despised. **not . . undone,** sins of omission. **love . . seats** [i. 167], rooms (*Ma.*), pre-eminence, ambition.[d] **graves,**[e] *etc.*, hollow, deceitful, foul within; walking over them, men would be *defiled*, "and incur pollution unawares."[f]

*Fidelity in great and small matters.*—I. Some practise neither one nor the other. II. Some are scrupulous in little things but not in great. III. Some, on the contrary, are conscientious in great things but negligent in little ones. IV. Some unite both. The Lord himself, a glorious example of fidelity in the highest and the smallest duties of His calling.[g]

*God regards the heart.*—When a wealthy merchant bragged to Lycon, a wise philosopher, of the multitude of his ships, and his extensive trade, he answered, "I esteem not that to be felicity which hangs upon ropes and cables." When a man is at the last cast, it is true piety, and not prosperity, that shall stand a man in stead. The smoke of a great man's sacrifice smells never the sweeter before God because he is clothed with silk, or, like the bird of paradise, adorned with plumes and feathers. No; it is the inside that God regards.—*Sins of omission and commission.*—A minister explaining the distinction between sins of omission and commission, made use of the following simile by way of illustration:—"Behold yonder fire which lately burned with so much brightness; it is now dull; let it alone, and it will soon go out; but if you pour water on it, you will put it out. The first is an act of omission, the second of commission."

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b Ma. xxiii. 23.

c "In old times a flavour was given to wine by 'Rue, sour herb-of-grace.' Anciently called herb-of-grace; we have the word *rue* with the meaning of repentance, needful to obtain God's grace."—*Topics* i. 99.

d *Shakespeare Hen. VIII.* iii. 2.

e Ps. v. 9.

f *Wordsworth.* "Give according to your ability."—*Euthymius; Coccenes; Hammond.* "Give as freely as you have acted rapaciously."—*Brown.* "Give your heart first."—*Ryle.*

g *Lange.*

**45—48. lawyers,** who exp. the *traditions*; as scribes, the *text* of the law. **reproach est,**[a] *see Gk.*, insultest. **burdens,**[b] answering to penances, fastings, flagellations, etc., of Rome of present day. **touch . . fingers,** not making the least effort to obey the traditions they enforced. **build,** *etc.* [i. 173].

*Burdens imposed by superstition.*—When Chief Justice Whiteside of England visited Italy, some years ago, he was struck, he tells us, with the multitude of priests, and asked a Roman Catholic friend what they could possibly find to do. "Find to do!" answered his friend: "they have more to do than they can possibly get through."—"How can that be?" was the natural rejoinder. "What have they to do?"—"They have to say masses for the dead," was the reply. "You see no man in good circumstances likes to die without leaving money, perhaps a hundred crowns, or even five hundred, for masses for his soul,—masses to get him out of purgatory. Or, if he loses his wife or his child, he goes to the priest to order a hundred masses for the benefit of the soul of the departed. Now, for all Italy, this makes such an enormous demand, that the priests are always some tens of thousands of masses in arrear; that is, they were paid last year, or the year before, for masses which they have not yet been able to say."—"But what happens then?" said Mr. Whiteside, "if, as you say, they are always getting into arrear?"—"Oh! then they send a petition to the Pope; and he sets it all straight."—"How does he do that?" asked Mr. Whiteside.—"Oh! he issues a decree once in every two or three years, that so many thousand masses which have not been said shall be entered in the chancery of heaven as if they had been said; and that, you know, makes all right."

**woes against the lawyers**

a "The kindest reproofs felt as reproaches by unhumbled hearts."—*Van Doren.*

b Is. x. 1; Mk. vii. 7, 8; Ga. vi. 13; Ac. xv. 10.

"Men who neither approach nor wish to approach strictness of life, although sternly requiring it from others."—*Gregory.*

"As the carcase of a dead man that weareth a living man's garment is not a living man, though he look never so like him; even so the Church of Rome now is, of a spouse of Christ, become an harlot."—*Cawdray.*

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49—51. **wisdom . . God**, Christ Himself.[a] **I . . send**, *etc.* [i. 174]. **required**, *etc.*, "a generation sanctioning the sins of the past, pays the accumulated debt in its own punishment."[b] **Zacharias . . temple** [i. 174].

*The blood-guiltiness of Israel.*—I. An old debt. II. An accumulated debt. III. A justly visited debt.[c]

*The land of the Jew.*—Palestine itself, at this moment, seems almost overspread by the curse. Its cities are the cities of the dead; its every acre is covered with the tombs of departed ages; it has a soil fit to grow corn that would positively crowd and overflow all the granaries of the world; but it cannot provide corn enough to feed its miserable, its starved and wretched peasantry. At this very moment, there is no Mount Nebo, or Mount Pisgah, from which a successor of Moses can see a goodly land overflowing with milk and honey. On every part of that land, the iron hoof of the Arab steed, and the naked foot of the Papal monk, have trod in succession, and warred for supremacy. In rapid succession, the Roman, the Persian, the Arab, the Turk, the robber, have taken possession of Palestine; and the poor Jew—the fig-tree blasted—has a home anywhere and everywhere, but least a home in his own land; has possessions everywhere, but none in that land which is held by title-deeds more lasting than those of the aristocracy of England. His title-deeds are in Ezekiel, in Jeremiah, in Isaiah, in the Psalms, and must last and live for ever and ever. You have, then, in the Jew, wherever you find him, a blasted fig-tree, a miracle-stricken nation; a people scathed by a curse which cleaves to them and consumes them; the people of the weary foot; the exiles of the earth; in it, and not of it, as if their very existence was a symbol of what God's people should be,—in the world, and not of the world.[d]

52—54. **taken . . key**,[a] by falsifying the sense [i. 168], Mk. xii. 40. **provoke**, *see Gk.*, "question with the view of ensnaring" Him. **catch**, *see Gk.*, "To start some unguarded word."[b]

*The key of knowledge.*—A few years ago, a pilot in Quebec, a Roman Catholic, who cared nothing at all about religion, picked up an old Bible which had been cast ashore from a wreck. He read it through; and it opened his eyes so much, that he could not forbear disputing with his priest upon certain points of religion. The priest was much surprised to find him so knowing, and inquired how he had received his information: upon which the pilot showed him his Bible. The priest declared it was not a fit book for him to read, and desired he would give it into his charge. This the pilot refused, and the priest threatened to write to the bishop, and have him excommunicated as a heretic. But finding that neither threats nor entreaties had any effect, he requested he would just keep it to himself, and let none of his neighbours know he had such a book. The old pilot declared that he considered the finding of that book the happiest event of his life, in consequence of the comfort which he received from perusing it.—*The Bible a mine.*—Some look upon the Bible as a garden of spices, in which you may walk, and at your leisure pluck the flowers and gather the fruits of the Eden of God. I have found it more like a mine, in which you must dig and labour, the wealth of which is not be obtained without labour—a mine rich in gold and precious things, but it must be wrought day and night in order to produce them.[c]

[a] Ma. xxiii. 34; 1 Co. i. 24. The wisdom of God in Christ, *Ambrose*, and all the Fathers.

[b] *Van Doren.*

"The Jews themselves regarded it as an act of proverbial cruelty. Legend runs, this blood bubbled up, and could not be stayed for 252 years, until the Temple was burned, and until Nebuzaraden had carried off 745 captives."—*Van Doren.*

[c] *Lange.*

"Persecution is the infliction of pain, punishment, or death upon others, unjustly, more especially for adhering to a religious creed or mode of worship."—*Maunder.*

[d] *Dr. Cumming.*

[a] Ma. xxiii. 13; Mk. vii. 13; Mal. ii. 7, 8; Mk. xii. 13; Ps. lvi. 5; 2 Pe. iii. 16.

[b] *Doddridge.*

"A key was handed a steward on assuming office. One was given a Rabbi, when authorised to expound the law. On the death of Rabbi Samuel, a key was hung on his tomb. The early fastenings were made of chains, but later, keys were made of iron, wood, bronze, and gold."—*Van Doren.*

[c] *D. J Todd.*

Learning is wealth to the poor, and ornament to the rich.

## CHAPTER THE TWELFTH.

**1–3. meantime,** *etc.* [i. 111, 306.] **multitude,** *see Gk.*, "the myriads being collected." **leaven** [i. 93] **hypocrisy,**[a] their principal vice. **covered,** as leaven, or hypocrisy. **revealed,**[b] hypocrisy will show itself as certainly as leaven. **hid,** as doctrine, *etc.* **ye . . spoken,** the doctrine ye preach will manifest itself. **ear . . housetops,** time will come when the truth, now spoken privately by you to one or two hearers, shall be proclaimed boldly to multitudes [i. 71].

*The revealing process.*—I. There are revealing processes going on in the world around us, and under circumstances which make it extremely probable that, in the world to come, they will continue to go on with accelerated and overwhelming power. II. That all the hindrances which prevented a perfect revelation of the character in this world will in the next be removed. III. Much of the Bible is written, and all probation arranged, with reference to a judgment in the midst of minute and amazing revelations. IV. If there were no books with man's deeds recorded in them, no conscience in the soul to urge them forth, no witnesses to testify, and no formal sentence to be pronounced and vindicated, still the future condition of the soul will itself point back to specific acts of sin or unrighteousness on earth, as the ground of its peculiar destiny.[c]

*Near and distant views.*—"A very capital painter, in London, exhibited a piece representing a friar habited in his canonicals. View the painting at a distance, and you would think the friar to be in a praying attitude. His hands are clasped together, and held horizontally to his breast; his eyes meekly demissed, like those of the publican in the Gospel; and the good man appears to be quite absorbed in humble adoration and devout recollection. But take a nearer survey, and the deception vanishes. The book which seemed to be before him is discovered to be a punchbowl, into which the wretch is all the while, in reality, only squeezing a lemon. How lively a representation of a hypocrite!"[d]

**4, 5. friends,**[a] "He speaks as a general—'Brothers in arms, fear not.'"[b] **afraid . . body** [i. 71]. **after . . do,** power of the persecutor limited to this life and the body. **forewarn,** and thus "forearm," against slavish fear. **Him,** God. **power,**[c] over body and soul, in time and eternity. **hell,** *see Gk.*, Gehenna.

*God to be feared, but not man.*—I. The fear of man is a very powerful and prevailing evil. II. To be governed by this principle is both impious and absurd. III. God is the more proper object of fear. IV. There is very abundant reason why we should fear Him: 1. He can destroy the body as well as man; 2. His power also extends to the future world. Learn—(1) That the minor sorts of persecution are unworthy the regard of a rational man; (2) To submit to your trials with meekness and patience, and you may defy the confederate hosts of earth and hell.[d]

**6, 7. sparrows**[a] [i. 71]. **forgotten . . God,**[b] though men so lightly esteem them. **hairs . . numbered,** accurate knowledge, minute care.[c]

*The consolation wh. a look at the sparrows or at the hairs of the*

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**disciples warned against Phar risaism**

*a* "Satan was the first that practised falsehood under saintly show."—*Milton.*

*b* 1 S. xv. 14; 2 K. v. 26; Ma. xxvi. 50; Ac. v. 3; viii. 20, 21.

"ζύμης, the putrefaction of any substance destitute of nitrogen. The carbonic acid gas escaping is arrested by the dough, and forms numerous cells and renders bread light or spongy." — *Van Doren.*

*c Rev. A. Neill.*

*d Bowes.*

"Every branch of knowledge which a good man possesses he may apply to some good purpose."—*C. Buchanan.*

**providence**

*a* Jo. xv. 14.

*b Van Doren.*

*c* Is. li. 7—13; Ma. x. 28.

"Immortality of the soul is not philosophically taught by our Lord, any more than the existence of God. He assumes, however, these truths, and the resurrection of the body."—*Stier.*

*d Rev. C. Simeon.*

*a Topics* i. 49. *Tristram, Land of Israel*, 274, 570, 619; *Thomson, L. and B.* 43.

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*head may bring to the Lord's disciples.*—How much higher we stand: I. As reasonable creatures; II. As immortal beings; III. As redeemed by the blood of the Son of God; IV. As called to likeness to God. Hence it is impossible that He who counts the sparrows shall be forgetful of men and Christians.[d]

*A lesson from the sparrows :—*

"A sparrow lighted chirping on a spray
Close to my window, as I knelt in prayer,
Bowed by a heavy load of anxious care.
The moon was bitter, but the bird was gay,
And seemed by cheery look and chirp to say—
What though the snow conceal my wonted fare,
Nor I have barn or storehouse anywhere,
Yet I trust Heaven, e'en on a winter's day.
That little bird came like a winged text
Fluttering from out God's Word to soothe my breast:
What though my life with wintry cares be vext,
On a kind Father's watchful love I rest;
He meets *this moment's need*, I leave the *rest*,
And always trusting, shall be always blest!"

b Ps. lxxxiv. 3; *cf.* Ps. xlv. 16; xxiv. 10; cxlvii. 9.

c *Cyril.*

d *Lange.*

"Numbering of our hairs, implies His accurate knowledge; it manifests the minuteness of His care."—*Cyril.* "Said to be numbered, because those things we wish to preserve we number."—*Ambrose.* "If the mere excrescences of the body are thus preserved, how great the security of the soul!"—*Augustine.*

**confessing Christ**

**8—12. confess,** assert and defend the doctrines and person of Christ [i. 72]. **before . . angels,**[a] his denial or confession, as the case may be, shall be public, and admitted righteous by the highest intelligences. **blasphemeth**[b] [i. 59]. **not . . forgiven**[c] [i. 84, 264]. **and when,** *etc.* [i. 70]. **synagogues,** inferior ecclesiastical courts. **magistrates,** as rulers, etc. **powers,** as Herod, Felix, etc. **thought . . teach,**[d] special help of Spirit to be expected upon emergencies: not to be expected to help lazy preachers or whimsical fanatics. He is to be *trusted*, not *tempted.*

*The holy calling of the Christian to acknowledge his Lord.*—I. The wide extent; II. The undoubted justice; III. The incomparable importance of this calling. By what we are before the Lord here, we may already judge what we shall one day have to expect from Him.[e]

*The acknowledgment of Christ.*—David Straiton, one of the Scottish martyrs, was brought to the knowledge of the truth through the instrumentality of John Erskine, of Dun. One day, having retired with the young Laird of Laurieston to a quiet and solitary place in the fields, to have the New Testament read to him, it so happened that, in the course of reading, these words of our Saviour occurred, "He that denieth Me before men, in the midst of this wicked generation, him will I deny in the presence of My Father and His angels." On hearing them, he became of a sudden as one enraptured or inspired. He threw himself on his knees, extended his hands, and after looking for some time earnestly towards heaven, he burst forth in these words, "O Lord, I have been wicked, and justly mayest thou withdraw thy grace from me; but, Lord, for thy mercy's sake, let me never deny thee nor thy truth, for fear of death and corporal pains." The issue proved that his prayer was not in vain. For at his trial and death, he displayed much firmness and constancy in the defence of the truth, and gave great encouragement to another gentleman, Norman Gourlay, who suffered along with him.

a Lu. ix. 26; Re. iii. 8, 10, 12; Ma. x. 32; Ps. cxix. 46.

b Ma. ix. 3.

c Ma. xii. 31, 32; Mk. ii. 29; Is. lxiii. 10; He. x. 26—29.

d Ac. vi. 10, 26.

"Life is sweet and death is bitter," said Hooper at the stake; "but eternal life is more sweet, eternal death more bitter."—*Van Doren.*

"If we must give an account of every 'idle word,' take care, lest you have to answer for an idle silence."—*Ambrose.*

"The Lord is not content with an inward faith, but requires an outward confession."—*Chrysostom.*

e *Lange.*

**13–15. one . . said,** prob. not a disc. He was interested in what Christ had said ab. *providence*. **brother,**[a] who may have been unjust. **divide,** by appealing to Christ, he hoped to avoid delays and misadventures of litigation. **judge,** *see Gk.*, public officer. **divider,** private arbitrator. **covetousness,**[b] in the midst of heavenly teachings, this man thought of worldly affairs. A hint to hearers. **life,** and that wh. sustains his *whole* life. **abundance,**[c] true enjoyment and use of life not to be measured by material wealth.

*The inadequacy of worldly good to satisfy the soul.*—I. A crime—covetousness or inordinate desire. This renders a man: 1. Dissatisfied with what he has; 2. Eager and rapacious in attempting to enlarge his possessions; 3. Disposed to pursue unlawful means, by which he may increase his worldly store; 4. Tenacious in keeping what he has obtained; 5. There is a covetousness, which consists of a high esteem of riches as the chief good. II. A caution. "Take heed," etc. III. A reason assigned: 1. A man's life, that is, the length and happiness of his life; 2. Abundance of worldly things is attended with numerous temptations, and exposes a man to many sins; 3. It cannot remove those things that chiefly render a man miserable; 4. The insatiable desire of more still remains; 5. The greatest happiness of which this life is capable, may be, has been, and is enjoyed, without abundance of riches.[d]

*Good brought out of evil.*—It was from this untimely and intensely earthly interruption that the parable (of the rich fool) springs. A fissure has been made in the mountain by some pent-up internal fire that forced its way out, and rent the rock in its out-going; in that rent a tree may now be seen blooming and bearing fruit, while all the rest of the mountain-side is bare. The word of Jesus, that liveth and abideth for ever, is a green and fruitful tree to-day, but it was the outbursting of a scathing, scorching covetousness that formed the cavity and supplied the soil in which the tree might grow.[e]

**16–18. parable,** to *ill.* the nature and fruit of covetousness. **rich man,**[a] the less excuse for what he did. **plentifully,**[b] his wealth enabled him to till and crop effectually. **thought,** anxiously. Complaints of farmers proverbial. **what . . do?** being rich, might have given away; being covetous, would not sell bec. the quantity reduced the price. Abuse of God's gifts. **this . . do,** *etc.*, keep my corn till a scanty harvest shall send the price up. **and there,** not on the poor. He thought not of God who gave, nor of man who needed, but of himself only.

*Unsanctified riches.*—I. The occasion of this parable. A man's life does not consist in wealth as regards: 1. Its excellence—the chief favourites of heaven have generally possessed but a small portion of earthly treasures; 2. Its happiness; 3. Its duration; 4. Its true interest. II. The incidents it describes: 1. The circumstances in which the person was placed; 2. The anxieties of which he was the subject; 3. The projects on which he resolved; 4. The spirit by which he was actuated: (1) His ungodliness; (2) His earthliness; (3) His selfishness; (4) His presumption; (5) The fearful doom which awaited him. III. The lesson it inculcates: 1. Heavenly riches are durable; 2. Their possession is unattended with danger; 3. They are accessible to all; 4. They should be sought earnestly and without delay.[c]—*The rich fool.*—

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**covetousness**

*a* Ro. i. 31; Pr. xviii. 19.

*b* "The highest kind of revolt against the Creator."—*Bengel.*

*c* Ps. xxxvii. 16; Ja. v. 3; Pr. xxiii. 5; Ecc. v. 10; *see* also Abp Trench, *Synonyms* on πλεονεξία, φιλαργυρία:—"The first seeks rather to grasp what it has not, and in this way *to have more;* the second, to retain, and, by accumulating, to multiply that wh. it already has."

*d Anon.*

*e W. Arnot.*

"As the dog in Æsop's fable lost the real flesh for the shadow of it, so the covetous man casts away the true riches for the love of the shadowy."—*Adams.*

*a* Ps. lxii. 10; Pr. i. 32.

*b* De. xxx. 9; Ro. ii. 4.

"Suppose a friend come to thee, and finds thy goods stored near the ground, and ready to spoil; and kindly bids thee remove them higher; thou wouldst listen. But Christ bids thee raise them to heaven, and they will be safe there for ever."—*Augustine.*

*c Anon.*

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*d Tincker.*

*e Simeon.*

*f Cowley, Es. ii. Avarice.*

"The lust of avarice has so totally seized upon mankind, that their wealth seems rather to possess them, than they possess their wealth."—*Pliny.*

"Avarice reigns most in those who have but few qualities to recommend them. This is a weed that will grow in a barren soil."—*Hughes.*

"Refrain from covetousness and thy estate shall prosper."—*Plato.*

"The wealth of covetous persons is like the sun after he is set, delights none."—*Socrates.*

*Poverty of avarice.*—"Avarice is always poor, but poor by her own consent."—*Johnson.*

"Riches do not exhilarate us so much with their possession as they torment us with their loss."—*Gregory.*

"A great fortune is a great slavery."—*Seneca.*

g "'Edo, bibe, lude; post mortem nulla voluptas:' an inscription found to this hour on the tombstone of a Roman epicurean in the Vatican."

*h* Ps. xlix. 17.

"There is a correspondence be

His ground brought forth plentifully. Now, mark the effect: I. It increased his covetousness; II. He was anxious; III. He was selfish; IV. He was atheistical; V. He was sensual; VI. He was a dying man; VII. He was a foolish man.[d]—*The character and end of a sensualist.*—I. The folly of the person mentioned in the text: 1. His making the things of this life his chief good; 2. His supposing that worldly goods could satisfy his soul; 3. Presuming on continued or long life; 4. One species of folly or wickedness leads to another. II. The manner in which God treated the subject of this folly: 1. This man was called away suddenly; 2. Unexpectedly; 3. Amidst a profusion of worldly goods; 4. By language which strongly expressed the Divine displeasure.[e]

*The foolish farmer.*—The Rev. John Cooke once fell in with a rich farmer who was very unwilling to listen to any serious remarks which he was disposed to make, and at length said, with a sneer, "I don't like religion; and I told you so." "You are not a singular farmer, sir," replied Mr. Cooke. "I have read of one whom you greatly resemble. The farmer to whom I allude, finding his ground very productive, and his barns too small, resolved on building larger barns, and filling them; and said to his soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool! this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?' Now, sir, I think you must see yourself in this picture. Here is a farmer, very rich, living to himself in health, ease, and pleasure, 'without God in the world.' No doubt his neighbours envied and flattered him; but no one dared to reprove so rich a man. And if no one reproved his sins, and many flattered them as virtues, he never heard the truth. This accounts for our Lord's words, 'How hardly shall they that have riches enter into the kingdom of God!' But although he thought himself wise, and others wished to be like him, God addresses him differently: 'Thou fool!' Why, sir, do you suppose the only wise God called him a fool?" He was silent "But, candidly, do you think he was a fool?" "I shall not say, sir." "Well, sir, if you will allow me to hazard an opinion, he appears a fool—1. Because he preferred his body to his soul; 2. Because he preferred the world to God:—'Eat, drink, and be merry,' was the extent of his aim; 3. Because he preferred time to eternity:—'Thou hast goods laid up for many years;' 4. Because he lived as if he should never die; and, whilst presuming on many years, exposed his soul to all the horrors of sudden death, without repentance, without forgiveness, without holiness, and without hope."[f]

**19—21. say . . soul,** on the evidence of perishing things he built his hope of happiness.

"The spider's most attenuated thread is cord, is cable
To man's slender tie on human bliss."

**take,**[a] *etc., see Gk.*, rest, eat, drink, feast. **God,** upon whom he did not bestow a thought. **said,** and He could do what He said. **fool,** the verdict of infallible wisdom. **this night,** as opp. to "many days." **soul . . required,** to give acc. of thy stewardship. **whose?** no longer thine,[b] save in their consequences to thy moral character. **so, in: 1. His painful discontent; 2. In-**

creasing care; 3. Deceitful hope; 4. Irreparable loss. treasure . . himself, unrighteously, and atheistically.

*Worldly-mindedness.*—I. The evil of this rich man's conduct: 1. The deliberate choice of the world as his portion; 2. He forgot God as the giver of all that he enjoyed; 3. He had no sense of dependence on God for the future; 4. He overlooks the authority of God as his rule, and the glory of God as his end; 5. He forgets the account which he had to render. II. The folly of his conduct: 1. Seeking his happiness from unworthy and inadequate sources; 2. Depending on the greatest uncertainties; 3. Minding time and forgetting eternity. III. General lessons enforced by the parable: 1. Every man of this character is, in God's account, a fool (v. 21); 2. The gratification of all desires is not happiness (v. 15); 3. Ungodliness is a sin which practical kindness will not compensate for; 4. The spirit of worldliness is not confined to the rich.[c]—*The rich fool.*—I. Why our Lord calls him a fool: 1. He was rich in this world, not rich in grace; 2. He was perplexed without reason; 3. He determined to pull down his barns, not to break off his sins; 4. He resolved to build greater barns, but forgot to build on the Rock of Ages; 5. He said he was rich, when he was poor; 6. He promised himself long life. II. The sudden, unexpected separation,—"This night shall thy soul, &c." III. The circumstances of his death: "This night." This implies: 1. Darkness and horror; 2. Drowsiness and carnal security; 3. Sadness; 4. Sin. IV. Remark upon the value and excellence of the soul. V. Who should require his soul? VI. Remark upon the last words of the text, "Thy soul shall be required of thee."[d]

*The punishment of presumption.*—A minister who was visiting met on his walk three young men with axes on their shoulders. He stopped and conversed with them. Two appeared somewhat serious; the third, a gay, frank young man, replied, "You see, sir, that splendid white house on that farm yonder?" "Yes." "Well, sir, that estate has been left to me by my uncle, and we are now going to do chopping in the woodland that belongs to it. There are some heavy debts on the estate, which I must settle before the farm can be fully mine, and as soon as I have cleared it of these I mean to become a Christian." "Ah, young man," said the pastor, "beware! you may never see that day; while you are gaining the world you may lose your soul!" "I'll run the risk," said he, and they parted. The three young men went into the woods, and this daring procrastinator and another commenced felling a tree. A dry, heavy limb hung loosely in the top, and as the tree was jarred by the successive strokes of the axe, it quitted its hold, and fell crashing through the branches on the head of the young heir, and stretched him on the ground a lifeless corpse!

**22, 23. and . . said,**[a] *etc.* [i. 42].

*Earthly care.*—I. Unworthy of us. II. Highly dangerous. III. Extremely foolish. IV. Utterly foolish.[b]

*Avarice and covetousness.*—There are two sorts of avarice; the one is but of a bastard kind, and that is the rapacious appetite for gain not for its own sake, but for the pleasure of refunding it immediately through all the channels of pride and luxury; the other is the true kind and properly so called, which is a restless and insatiable desire of riches, not for any farther end or use,

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tween night and the darkness of his soul."—*Gregory.*

"Jewish doctors taught that angels kissed away the souls of the righteous. Among the Catacombs of Rome we read the epitaph, 'In osculi Domini obdormivit.'"—*Van Doren.*

"A bag of gold stolen from a Western steamer was found bound to the neck of the robber, his treasure having sunk him."—*Ibid.*

*c R. W. Hamilton.*

*d Fletcher of Madeley.*

"Avarice is insatiable, and is always pushing on for more."—*L'Estrange.*

"The avarice of the miser may be termed the grand sepulchre of all his other passions, as they successively decay. But, unlike other tombs, it is enlarged by repletion, and strengthened by age."—*Colton.*

"Great abundance of riches cannot of any man be both gathered and kept without sin."—*Erasmus.*

against anxious forethought

*a* Ma. vi. 25.

"The argument is from the ordinary course of Providence.

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Neither honours, pleasures, nor outward blessing, mark out the favourites of heaven."—*Stier.*

but only to hoard and preserve, and perpetually increase them. The covetous man of the first kind is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and, in effect, it makes a shift to digest and excern it. The second is like the foolish chough which loves to steal money only to hide it.[c]—*Living on the promises.*—Mr. Laurence, who lived in the days of persecution, if he had consulted with flesh and blood, as was said of one of the martyrs, had "eleven good arguments against suffering,"—namely, a wife and ten children. But his principles enabled him to say with humble confidence, on being once asked how he meant to maintain them, "They must all live on Matt. vi. 34: 'Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.'"

[b] *Van Doren.*

[c] *Cowley, Es.* iii. *Avarice.*

**consider the ravens**

[a] Ma. vi. 26.

[b] Ge. viii. 7 (see *Class and Desk, O.T.* 16); Le. xi. 15; De. xiv. 14; 1 K. xvii. 4–6 (see *Class and Desk, O.T.* 228); Job xxxviii. 41; Ps cxlvii. 9; Pr. xxx. 17; Song v. 11; Is. xxxiv. 11; see also *Topics* i. 36.

[c] Ro. viii. 32.

[d] Ps. l. 11; civ. 12; Job xxxv. 11; Je. viii. 7.

[e] Ge. i. 26, 28; ix. 2; Ps. viii. 6–8.

"Egypt an priests clothed in black, uttering oracles, called Ravens. With Scandinavians emblem of slaughter, with Danes a banner.'—*Van Doren.*

[f] *Stems and Twigs.*

[g] *Topics* i. 36.

**consider the lilies**

[a] *Topics* i. 119.

[b] "It flowers at the time the Ser. on the Mt. is supp. to have been deliv.; is abundant in Galilee; and its fine scarlet flowers render it a very conspicuous and showy object, wh. would natu-

**24–26. consider**[a] [i. 42]. **ravens,**[b] ord. ii., *Passeres:* sub. ord. iii., *Conirostres:* tr. *Corvidæ* (crows): species *C. corax*, the com. r. **God . . them,** in His providence, through the instrumentality of instinct, and their nat. powers. **how . . ye,**[c] intellectual, moral, immortal, redeemed creatures. **fowls,**[d] and all living creatures which are your servants.[e] **stature . . cubit,** "Has your money made you a cubit higher?"—*Orient. Prov.*

*Ravens.*—I. Consider, God feeds them. Will He not His children?—1. Though very voracious; 2. Unclean and unlovable; 3. Few and solitary. II. Consider, God preserves them. III. Consider, God employs them.[f]

*The Raven.*—Delights in solitude; he frequents the ruined tower or habitation (Is. xxxiv. 11; Zeph. ii. 14). "Seen in a desolate place, its very presence adds to the gloom. Its perch, high on the edge of some jagged cliff, its attitude of repose, the hoarse croak which occasionally breaks the deep silence all around, increase the dreariness of the scene. No doubt much of the superstitious feeling which has gathered round it is to be traced to this love of wild and unfrequented localities. Both Greeks and Romans eagerly watched its flight, and the quarter from which its croak was heard: was it on the right hand, the omen was good; on the left hand, it boded ill,—

"'The hateful messenger of heavy things,
Of death and dolour telling.'

"Shakspeare notes another phase of this superstition,—

"'It comes o'er my memory,
As does the raven o'er the infected house,
Boding to all.'"[g]

**27, 28. consider** [i. 43], not merely the nat. beauty, but moral analogies and lessons. **lilies,**[a] prob. the martagon lily (*L. chalcedonicum*).[b] **how . . grow,** certainly, harmoniously, mysteriously. **Solomon . . glory:** 1. Sol. with glory; 2. Lilies with more glory; 3. Christians with more than either. **grass,** of wh. flowers are the glory.[c] **to-day,** *etc.*, so short-lived. **how . . you,** you will live for ever.

*Consider the lilies:*—

"Oh, to what uses shall we put the wild-weed flower that simply blows?
And is there any moral shut within the bosom of the rose?

But any man that walks the mead, in bud, or blade, or bloom, may find,
According as his humours lead, a meaning suited to his mind."[d]

In a sad hour of prayer, at the Cape of Good Hope, Henry Martyn found a lone flame-coloured flower, recalling this text, girded his mind, and praised God:—

"Flowers! when the Saviour's calm benignant eye
Fell on your gentle beauty; when from you
That heavenly lesson for all hearts He drew
Eternal, universal as the sky;
Then in the bosom of your purity
A voice He set as in a temple shrine
That life's quick travellers ne'er might pass you by,
Unwarned of that sweet oracle Divine.
And though too oft its low, celestial sound,
By the harsh notes of work-day care is drowned,
And the loud steps of vain, unlistening haste;
Yet the great ocean hath no tone of power
Mightier to reach the soul in thought's hush'd hour,
Than yours, meek lilies! chosen thus and graced."[e]

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rally attract the attention of His hearers." — *Balfour.*

*c* 1 Pe. i. 24.

"Thou mightest have added some moral ab. life and beauty: poets never handle roses without one." —*Shakspeare.*

*d* *Tennyson.*

*e* *Hemans.*

"I have somewhat of the best things; I will thankfully enjoy them, and will want the rest with contentment." — *Bishop Hall.*

**29, 30. seek not,** *see Gk.*, earnestly, anxiously. **doubtful,**[a] hope and fear contending [i. 44].

*Widows and orphans a charge of Providence.*—Mr. Davidson, a pious farmer, was a member of the original congregation at Gateshaw, over which Mr. John Hunter, the first licentiate of the Secession Church, was ordained. He was remarkable for godliness and charity, and valued highly the ministry of that eminent servant of God, of which an interesting evidence deserves to be recorded. Mr. Hunter having died a few months after his ordination, his wife and young family were left in a state of poverty; and, with a view to earn a livelihood, and obtain education for them, she removed to Jedburgh, the county town. At that time, Mr. Davidson, who rented the mill as well as several farms in the barony of Eckford, sent meal and flour weekly to Jedburgh market, where, on account of the good quality and good measure which he furnished, they always commanded a ready sale. But he made it a rule to supply gratuitously the weekly wants of the widow and her children, before he would dispose of any portion to the public; a practice which he continued during the whole of her residence in Jedburgh.

*a* Ps. xxxvii. 25; xxxiv. 9, 10; lxxxiv. 11; xxxiii. 15, 16; Phil iv. 19; He. xiii. 5; Ps. xxiii. 1.

That lovely bird of paradise, Christian contentment, can sit and sing in a cage of affliction and confinement, or fly at liberty through the vast expanse with almost equal satisfaction; while "Even so, Father, for so it seemeth good in Thy sight," is the chief note in its celestial song.

**31, 32. but .. seek**[a] [i. 44]. **added,**[b] in the measure in which you *need* them added—1. As the gift of God; 2. As the outgrowth of religious principles. **fear not,** *etc.*, note—(1) the command, (2) the title, (3) the reward. **little,**[c] term of endearment, helplessness, insignificance. **kingdom,** power, authority and influence in K. of Grace; an inheritance in K. of Glory.

*The great hope of the little flock.*—I. The appellation given to the Church, "little flock." "Little"—1. Because few; 2. Because insignificant; 3. Because weak; 4. Because dear. II. The relationship enjoyed by the Church, "your Father"—1. Our God discharges a father's duties; 2. He delights in a father's pleasures. III. The prospect enjoyed by the Church, "to give you the kingdom." In this is included possession of—1. Its riches; 2. Its honours; 3. Strength to enjoy them. Learn that He will give

**directions and encouragements**

*a* Ma. vi. 33, 34; 1 Ti. iv. 8; 1 K. xi. 3—13.

*b* "He who buys a treasure of jewels hath the cabinet into the bargain." — *Reynolds.* "He who buys goods has paper and twine flung in." —*M. Henry.*

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the kingdom to us as—(1) victors, (2) inheritors.[d]—*Our Father's pleasure.*—I. Christ's similitude—1. His people are a flock; 2. A little flock (lit., "little, little"); 3. A timid flock. II. Christ's exhortation—1. Fear not poverty; 2. Nor suffering; 3. Nor sin, 4. Nor death. III. Christ's assurance—1. That God is their Father; 2. He wills them the kingdom; 3. None can resist His will.[e]

*Free grace.*—As I sat in the church in Geneva where Calvin used to thunder, I blessed God for all the hard blows the brusque old reformer struck at Popery, and also that we have now a better Protestantism than he taught. And, as the minister there sprinkled the water of holy baptism on a babe, I could but think of what Calvin termed "the horrible decree," and of the dread uncertainty with which many of his followers used to contemplate the destiny of deceased infants, and of the blessed certainty with which all Evangelical Christians contemplate it now. I fell back on Mrs. Stowe's "Theology of the Bones," and blessed God that it has become the theology of the best brains in Christendom. When the broken-hearted, bereaved mother had worked herself into a despairing frenzy over her conception of the God of Edwards and Hopkins, the old coloured nurse gathered the pale form to her bosom, and said, "Honey, darlin', ye ain't right; dar's a dreffal mistake somewhar. Why! de Lord ain't like what ye tink: He loves ye, honey! Why! jes' feel how *I* loves ye,—poor ole black Candace; an' I ain't better'n Him as made me... Dar jes' ain't but one ting to come to, an' dat ar's *Jesus*. Jes' come right down to whar poor ole black Candace has to stay allers: it's a good place, darlin'! *Look right at Jesus*..... Dar's a God ye can love!"[f]

**33, 34. sell,** not hoard as the rich fool. **give,**[a] to those who have nothing to sell, or wherewith to buy. **bags,** purses to contain alms. **treasure,**[b] a large store in the future, provided by the wise and generous use of the small purse here. **faileth,** as do earthly treasures; they esp. fail in comforting the heart. **thief,** no night for him to work in.[c] **moth,** great stores of garments common.[d] **corrupteth,** *see Gk.*, thoroughly destroys.[e] **where . . heart** [i. 40].

*The little flock.*—I. The flock of Christ has been, and is yet, a little flock. II. What reason can be assigned for its being a small flock? III. Consider why the followers of Christ are represented under the figure of sheep. IV. Describe why the flock is called a little flock, and how it comes to be so. V. Enforce the command, "Fear not." Show reasons why they should not fear. VI. Signify the good pleasure of God. Explain the kingdom.[f]

*The moth.*—"There is no biblical insect whose identity is better ascertained.[g] The *ash*, or clothes-moth, belongs to the group *Tineidæ*, ord. *Lepidoptera*; the British *Tineidæ*, destructive to clothes, are the *Tinea tapetzella*, often found in carriages; and the *T. pellionella*, which is very partial to feathers. The Orientals were fond of forming repositories of rich apparel, whence the frequent allusions to the destructiveness of this insect; like some other insects, moths, amid other more immediate purposes of their existence, incidentally serve as a stimulus to human industry and cleanliness; for, by a remarkable discrimination in her instinct, the parent moth never deposits her eggs in garments

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a "The tenderness and energy of many texts relating to election, heretofore dry rods of controversy, when thus viewed, bud out into a thousand fair leaves and fragrant blossoms of hope and joy."—*Doddridge.*

d *Stems and Twigs*
e *W. W. Wythe.*
f *C. D. Foss.*

"Grace infuseth a spirit of activity into a person; grace doth not lie dormant in the soul; it is not a sleepy habit, but it makes a Christian like a Seraphim, swift-winged in his heavenly motions; grace is like fire, it makes one burn in love to God." — *T. Watson.*

a 1 Ti. vi. 18; Pr. xix. 17; Ac. ii. 44, 45.
b Lu. xvi. 9.
c Re. xxi. 25.
d Crassus, a wealthy Rom. had 30,000 changes of raiment.
e "He is no fool who parts with what he cannot keep, when he is sure to receive what he cannot lose." — *Henry.* "The best way to find bread is to cast it on the waters."—*Farindon.* "This world's wealth has many enemies to spoil it; but no one can hurt the wealth that is laid up in heaven; for its keeper is God, who sleepeth not. Trust your wealth to Him, and you will receive it again with increase."—*Cyril.*

frequently overlooked or kept clean. Roberts says: "As the garments of the Orientals never change, they have large stores of them; but they have no little difficulty in preserving them from moths, which circumstance may have occasioned their profuse use of perfumes."[f]

**35–37. loins**[a] **. . girded,** loose flowing robe without the girdle might impede progress[b] [*girdle*, i. 243]. **lights,** *Gk.*, lamps. **wait,** ready, watching, hoping [i. 188]. **wedding**[c] marriage cust. in the E.[d] **blessed,** for such *servants* become *guests*. **cometh,** at uncertain time. **gird.** *etc.*, the guests were waited on by the bridegroom. This a cust. once in England.—*Alford.*

*The watchful servants.*—I. The posture described: 1. Of readiness; 2. Of expectation. Concerning this duty we may observe that it is—(1) Frequently enjoined; (2) Difficult to be discharged; (3) We are furnished with many striking instances in which this grace was exemplified. II. The circumstance which rendered the above attitude necessary.—1. The occasion was one of great importance; 2. The precise time of his return was uncertain. III. The consideration by which this duty is enforced.—*Anon.*

*Watching and waiting.*—And, above all, let us watch *for our Lord Jesus Christ's sake*. Let us live as if His glory were concerned in our behaviour. Let us live as if every slip and fall were a reflection on the honour of our King. Let us live as if every allowed sin were one more thorn in His head, one more nail in His feet, one more spear in His side. Oh! let us exercise a godly jealousy over thoughts, words, and actions; over motives, manner, and walk. Never, never let us think we can watch too much. Legh Richmond's dying words were very solemn. Few believers were ever more useful in their day and generation. Of few can it be said so truly, that he, "being dead, yet speaketh." But what did he say to one who stood by, while he lay dying?—"*Brother, brother, we are none of us more than half awake!*"

**38–40. watch** [i. 101]. **goodman . . known,** *etc.*[a] [i. 186]. **ready . . not,** it may be any moment true that "the Lord is at hand."

*Heart sentinels.*—While the Austrian General was staying at the Hotel de Ville, upon the Grand Canal, at Venice, we lodged at the same house, and so often as we passed his rooms, whether by day or night, we encountered two sentries on guard at the door. Our heart said to itself, whenever the King of kings deigns to make a chamber of our spirit, let us set holiness and devotion to be sentries at the entrance. When our Beloved visits us, He must not be disturbed; ill thoughts must be repulsed, and carnal desires kept at a distance. With drawn swords let watchfulness preserve the sanctity of Immanuel's rest. "I charge you, O ye daughters of Jerusalem, by the roes and by the hinds of the field, that ye stir not up, nor awake my love, till He please."[c]

**41–44. us . . all,** Christ intended some things for the multitude, and others for His discs. **who then,** *etc.*[a] [i. 187]. (Mk. xiii. 24.)

*The faithful and wise servant* (*see* Ma. xxiv. 45–51).—I. The character described: 1. The features by which he is distinguished; 2. The office with which he was entrusted; 3. The special work

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*f Stevens g Kitto's Cy. art. Moth. h Tepics* i. 75.

watchfulness

*a* Ex. xii. 11; 1 Pe. i. 13; Ep. vi. 14.

*b* 2 Ti. ii. 4. "Relax not the girdle of yr. diligence."—*Gk. Prov.*

Loin, prob. lit. a *strip*, or narrow band; in *pl.* the reins, or ower part of the back. Fr. *lombes*, the loins; *longe*, loin, thong; L. *lumbus*, loin.

Girdle, that wh. *girds*, or encircles. A.-S. *gyrdel, gyrdan*; made of leather, oft. highly ornamented. Indian's "belt of wampum," embroidered with bead-work.

*c* Ma. xxv. 1; Lu. xiv. 16.

*d Paxton, Mus. and Cust.* i. 414–472.

*a* Ma. xxiv. 43.

*b* 1 Th. v. 2–6; Re. iii. 3; xvi. 15.

*c Spurgeon.*

The Christian who comes through the war of earth "with sword unhacked and helmet all unbruised" has been in traitorous alliance with the enemy.

the faithful and wise steward

Ma. xxiv. 45–51.

*a* 1 Co. iv. 1, 2; Ac. xx. 28; He.

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Bl. 2; Lu. xxii. 29, 30.

*b Anon.*

As the sweetest rose grows upon the sharpest prickle, so the hardest labours bring forth the sweetest profit.

assigned to him. II. The recompense promised: 1. Approbation; 2. Promotion. III. A sad alternative indicated: 1. The grounds of his supposed misconduct; 2. The length to which it was possible for his evil doings to be carried; 3. The fearful punishment with which he would be visited.[b]

*Occupy till I come.*—Mr. Carter, a pious minister, once coming softly behind a religious man of his own acquaintance, who was busily employed in tanning a hide, and giving him a tap on the shoulder, the man started, looked behind, and with a blushing countenance, said, "Sir, I am ashamed that you should find me thus." To whom Mr. Carter replied, "Let Christ, when He cometh, find me so doing." "What," said the man, "doing thus?" "Yes," said Mr. Carter, "faithfully performing the duties of my calling."

*a* Ecc. viii. 11.

*b* "The gods have feet like noiseless wool."—*Taylor.*

*c* Nu. xv. 30.

*d* De. xxv. 3; 2 Co. xi. 24; *Jos. Ant.* iv. 8, 21.

"Wm. Cobbett in 1810 and John Drakard in 1811 were punished for publishing censures on flogging in the army. By orders issued Nov. 9, 1859, this mode of punishment is virtually abolished in the army; and on Dec. following it was ordered that first-class seamen should not be flogged except after a trial."—*Haydn.*

*e* Le. v. 17.

*f Simeon.*

**45—48. but . . if,** *etc.*[a] [i. 187]. **looketh not,**[b] unexpected death, eternal exile, endless torment. **unbelievers,**[c] hypocrites (*Ma.*). **prepared,** no security but constant preparation. **stripes,** corporal punishment, limited by Jews to forty stripes.[d] Criminal stripped to waist, tied to low pillar, and scourged with three-thonged whip. **knew not,**[e] might have known, hence ignorance—when wilful or careless—becomes a sin.

*Punishment proportioned to man's desert.*—I. The ground and measure of our responsibility to God. II. The rule of God's procedure towards us in the day of judgment. Consider—(1) What is the aspect of this passage upon your state; (2) What is your duty in relation to it?[f]

*In such an hour as ye think not.*—Some years ago, a violent storm of thunder and lightning arose in the district of Montpellier. In a field about a mile from the town, a body of nine hundred French soldiers lay encamped. At a small distance from the camp, five of the soldiers were assisting a husbandman in gathering in the produce of the earth, for hire. When the storm came on, the whole party took refuge under a tree, where the five soldiers began to blaspheme God for interrupting them in their labour; and one of them, in the madness of his presumption, took up his firelock, which he happened to have by him, and pointing it towards the skies, said he would fire a bullet at Him who sent the storm! Seized with horror at this blasphemous declaration, the husbandman made all the haste he could to quit their company; but scarcely had he got the distance of ten paces from the tree, when a flash of lightning struck four of the soldiers dead, and wounded the fifth in such a manner that his life was despaired of.

**The results of his coming**

*a* Ma. x. 34.

*b Wordsworth.*

*c Brown.*

"Sceptics, misquoting this text as referring to persecutions, have pronounced Christianity a failure. Ans. The salvation of one soul outweighs all the temporal misery that ever

**49—53. come . . send**[a] [i. 72]. **fire,** wh.—1. Warms what is cold; 2. Purifies the unclean; 3. Consumes what is evil. **what . . kindled,** "If others have kindled it, what is *My will* but to suffer it."[b] "What should I have to desire, if it were but once kindled?"[c] **baptism,** fiery baptism of trial. **division**[d] [i. 72].

*The bloody baptism of our Lord.*—I. What a fearful "baptism" awaited Him. II. Why He so earnestly longed for its accomplishment. Because by it: 1. The Father would be glorified; 2. His own work, so far as it was to be carried on in this world, was to be completed; 3. Salvation would be wrought for a ruined world. Learn: 1. What obligations we owe to Jesus; 2. How willingly, if occasion require, should we suffer to any extent for Him?[e]

*Religious controversies.*—Philip Melancthon, being at the com-

ferences at Spires, in 1529, made a little journey to Bretten, to see his mother. This good woman asked him what she must believe amidst so many disputes, and repeated to him her prayers, which contained nothing superstitious. "Go on, mother," said he, "to believe and pray as you have done, and never trouble yourself about religious controversies."

**54—57. when . . see**[a] [i. 110]. **cloud . . shower,** fr. towards the great sea.[b] **south . . heat,** blowing fr. the desert.[c] **sky . . time,** the state of moral world as prophetic as of material world. *This* time in ref. to prophecy.[d] **judge . . right,** using common sense and conscience.

*Signs from heaven* (*see* Ma. xvi. 1—4).—In these words we have —I. A hypocritical request (Ma. xvi. 1)—1. What they desired; 2. Their motive; 3. To ensnare our Lord, they laid aside their own differences. II. A withering rebuke.—1. What they were able to do; 2. What they failed in doing. III. An indignant denial.[e]

*Clouds from the west.*—During my stay at Haifa, I was sitting one day in the oriel window at the British Consulate, with the Rev. Dr. Bowen (the late lamented Bishop of Sierra Leone); black clouds came travelling quickly from the west over the lead-coloured sea. Dr. Bowen observed, in the words of Christ, "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is." He had scarcely uttered the words when the clouds spread, and fell in a tremendous torrent; the sea swelled, and rolled heavily to the shore; the ships looked as if they would break away from their anchors, and loud peals of thunder made the casemented recess in which we sat tremble violently.[f]

**58, 59. adversary**[a] [i. 27], use the same prudence in religion that you do in matters of litigation. **diligence,**[b] settle your dispute, if possible, out of court. You are "in the way" to the great assize, thy adversary—the law—has thee in his clutches: the accuser—the devil—will be there: be diligent to seek the friendly offices of the Mediator on "the way."

*Delayed repentance.*—In January, 1825, Mr. H——, of S——, New York, says a clergyman, came to me, and said, "Sir, can a sinner of eighty years old be forgiven?" The old man who made the inquiry wept much while he spoke, and on the minister inquiring into his history, gave this account of himself:—"Sir, when I was twenty-one, I was awakened to know that I was a sinner, but I got with some young men who tried to persuade me to give it up. After a while I resolved I would put it off for ten years. I did. At the end of that time, my promise came to my mind, but I felt no great concern, and I resolved to put it off ten years more. I did; and since then the resolution has become weaker and weaker, and now I am lost!" After talking to him kindly, the minister prayed with him, but he said, "It will do no good,—I have sinned away my days of grace;" and in this state he soon after died.[c]—*Late repentance.*—Dr. Todd visited a young lady who was very sick, and fearful of death. She was rational, had strong convictions of sin, and after a few days, passed into a state of delightful Christian hope. She recovered, and, strange enough, remembered nothing of her sick-bed experience.

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existed." — *Van Doren.*

*d* Jo. vii. 43; Ix. 16; x. 19.

*e Simeon.*

**prognostications**

*a* Ma. xvi. 2, 3.

*b* 1 K. xviii. 43; Job xxxvii. 16.

*c* "Called by Arabs simoom, by Turks samiel, by Egyptians camsin, *i.e.* poison. This wind in Palestine is modified by the sea."—*Van Doren.*

*d* Comp. Ge. xlix. 10; Da. ix. 25; Mal. iii. 1—3; Is. xxxv. 4—6.

"Moral lessons derived from the dictates of nature no less Divine than those of the Bible."—*Melancthon.*

*e Anon.*

*f Miss Rogers.*

**promptitude**

*a* Ma. v. 25.

*b* Ps. xxxii. 6; Is. lv. 6.

"All things are changed in the way, because thou hast agreed with thine adversary." — *Augustine.* "Did we only see how needful Christ is to us, we should esteem and love Him more." — *Leighton.* "Without a Mediator there can be no communion with God."—*Pascal.*

*c Bowes.*

"He who seeks repentance for the past, should woo the angel virtue for the future." —*Bulwer Lytton.*

## CHAPTER THE THIRTEENTH.

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unjust judgments

the Galileans, and the tower in Siloam

1—5. there . . told, *see Gk.*, there came some at that time telling Him. Galilean*s*, followers of Judas of Gaulanitis.[a] A.D. 14. Pilate [i. 21δ]. sinners above, *etc.*, many as great sinners in sight of God as criminals found guilty in courts of justice. tower, nr. fountain of *Siloa*[b] or *Siloam*, in the valley, on S.E. side of Jerus.[c] think . . men, men who are *apparently* victims of Providence not greater sinners, necessarily, than some others.

*Repentance.*—I. The nature of repentance—1. A humiliation before God on account of sin; 2. A turning to God in newness of life. II. The necessity of it—1. Indispensable; 2. Universal. Address—1. To those who think themselves penitent; 2. Those who desire to repent.[d]

*A worthless tree.*—"I once occupied a room, looking out on a garden beautifully arranged. When the winter had passed, I watched with intense interest the effect of returning spring on the trees and plants. One tree remained brown and leafless, while all around it were putting on their beautiful robes. One day the gardener came to this tree, and looked at it with an expression of sympathy. He seemed to wish to help it put forth foliage. His visits were repeated several times; new care was bestowed upon it; frequent tests were applied to ascertain whether it still lived. Days passed, and it was only becoming more hideous, as its companions grew more beautiful. My own sympathy for it sensibly declined with my hope for its recovery; it was becoming so manifest that it cumbered the ground. At length I observed the gardener come and give it one more earnest inspection. He shook his head as if hope had died in his heart, and his lips pronounced its doom. Soon he returned with his axe. Every blow upon it excited my sympathy, but satisfied my judgment. And when he cut it down, dragged it out, and cast it on the fire, I said, 'It is right; but it is awfully symbolical of the doom of Christless men.'"[e]

a *Euthymius, Cyril*, etc.

b Is. viii. 6.

c Ne. iii. 15.

d "I desire to die preaching repentance; if out of the pulpit, I desire to die repenting."—*P. Henry.*

"If men are overtaken by destruction, even when sacrificing to God in the Temple, and when they think themselves safe in the tower, let none put off repentance."—*Wordsworth.*

e *Simeon.*

f *American.*

the barren fig-tree

6—9. parable, to show that great privileges involve great responsibilities. fig-tree (all. to Jewish people), the *Ficus carica*, belongs to nat. ord. *Artocarpaceæ* (bread-fruit fam.), and sub ord. *Morcæ*, which includes the mulberry. vineyard, site, fertility of soil, cultivation, etc. fruit, for wh. purpose it was planted and tended. dresser, Son of God. come, in mercy. cut . . ground, a barren tree, not only lumber, but injurious; impoverishing the soil, wasting time. let . . also,[a] mercy postpones the sentence.[b] dig, make a final and special effort. well, Divine expectations realised. cut . . down, let justice take its course.

*The barren fig-tree.*—I. God does not require impossibilities. II. God does expect returns suitable to the advantages we enjoy. III. Sparing mercy is often exercised in answer to intercession. IV. Divine mercy and patience may be exhausted. Application—1. Presumptuous sinners! do not make the forbearance of Heaven an encouragement to sin; 2. Mourning penitents! you are spared that you may be fruitful.[c]—*Probationary discipline.*—1. We

Fig, A.-S. *fic*; Ger *feige*; Fr. *figue*; L. *ficus*, a fig.

a Job. xxxiii. 23; Zec. i. 12; He. vii. 25; Ex. xxxiv. 6 b Na. i. 3; Ro. ii. 4; 2 Pe. iii. 9; Ma. iii. 10; Jo. xv. 2

"Fig trees and fruit so abundant (Deut. viii. 8). that the word fig = thing of no moment. Hence the saying 'not worth a fig,' and 'in the name of the prophet—figs!' The

inhabit a world of probation. II. The nature and purposes of God's discipline in regard to us are presented in this parable. III. The consequences of abusing this discipline, or of suffering it to be wasted—1. The present is the only season for discipline; 2. Every mercy of God which the sinner has wasted will be to him, in the period of remorse, a never-ending source of anguish; 3. Every neglect hardens the soul in sin; 4. Life is utterly uncertain, and there is a limit to God's forbearance; 5. The consummation of this continued neglect will be eternal.[d]—*The barren fig-tree.*—I. Let me point out some varieties of the barren fig-tree—1. Some have much foliage; 2. Some are very gnarled, and bear marks of much pruning; 3. Some only blossom. II. The localities where generally found—1. In the vineyard called "the Sabbath-school;" 2. In the vineyard called "the sanctuary;" 3. In the vineyard called "the home;" 4. Alas! in the vineyard of "the Church." III. The husbandman's final intention concerning them—1. He will spare them a little time; 2. He will use every means to make them fruitful; 3. If they bear fruit ever so little He will be satisfied; 4. If not, then He will cut them down and burn them. IV. The circumstances leading to the husbandman's forbearance.[e]—*The barren fig-tree.*—I. The advantages enjoyed—1. It was separated from the adjoining land; 2. It was protected by walls or fences; 3. It was cultivated with much care and labour. II. The returns expected—1. The fruits of penitence; 2. The fruits of personal holiness; 3. The fruits of Christian activity. III. The disappointment felt—1. It was great; 2. Besides the absence of fruit, there was also positive injury; 3. It involved a serious loss. IV. The doom denounced—1. It is severe; 2. It is just; 3. It is decisive. V. The prayer offered—1. By whom it was presented; 2. The narrow limits it embraces; 3. The ground on which it is urged. "And if it bear fruit, well;" well in all respects, and in a threefold sense especially: (1) We shall thereby answer the great end of our existence; (2) Our own happiness and well-being will thus, in the largest measure, be promoted; (3) We shall give evidence that we are the children of God and the heirs of eternal felicity.[f]

*A woodman converted.*—A man who was opposed to religion went to his wood-lot one Sunday morning to fell trees. Seeing a tree that was dead and dry, he said to himself, "That tree I will cut down; it is dead and dry, and only fit to burn." The thought on the instant rushed into his mind, "Am not I a dead tree, fit only to burn?" He tried to banish the thought, but could not. As he struck the tree with his axe the thought grew stronger, "Am not I a dead tree, fit only to burn? Will not God say concerning me, 'Cut him down, for he cumbereth the ground?'" Every blow of his axe seemed to deepen his convictions. At last, unable to endure it any longer, he shouldered his axe, returned home, went to his chamber, fell upon his knees before God, and cried for mercy. He is now apparently a new creature in Jesus Christ, and on his way to heaven.

**10–13. there,** her infirmity **did not keep her** fr. the synagogue. **bowed,** as we say "bent double." **lift . . herself,** upright; "so that she did not perceive the presence of Jesus."[a] **saw,** and had compassion. **loosed,** *see Gk.*, unchained; deliverance to the captive.[b] **hands . . her,** to aid her faith.

*The week for work, and the Sabbath for rest.*—Mr. Cruden,

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quantity of figs imported from Smyrna in 1858, nearly 1,709 tons."—*Topics* i. 82.

*c Anon.*

*d Cheever.*

*e Stems and Twigs*

*f Anon.*

"Every wicked man's life is prolonged, either for his own amendment, or the trial of good men's charity."—*Augustine.*

"There is a counterfeit olive-tree in Palestine. It is called the wild olive, or the *oleaster*. It is in all points like the genuine tree, *except* that it yields no fruit. Alas! how many wild olives are there in the Church! When I see a man taking up large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say, 'Ah! there is an oleaster!'"—*Bowes.*

"As there are no fruits before there is a tree, so works cannot be good unless the person be first righteous and good."—*Homilies.*

**a woman with a spirit of infirmity**

*a Stier.*

*b* Ps. cxlvi. 8; xxvii. 14; Eccl. vii 13.

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during the last year of his life, lived on terms of the strictest intimacy with the Rev. David Wilson, minister of the Presbyterian congregation, Bow Lane, London. The two friends were in the habit of paying frequent visits to Mr. Gordon, a pious nurseryman in the neighbourhood of the metropolis. One evening Mr. Gordon informed Mr. Wilson that a young Scottish gardener in his employment, who usually attended Divine service at Bow Lane, sometimes absented himself from public worship without a sufficient cause, and was besides rather indolent, desiring the minister to admonish him. The young man was accordingly called into the parlour, and Mr. Wilson concluded a solemn address with these words: "Remember the Sabbath-day, to keep it holy." "Have you done, sir?" said Mr. Cruden. "Yes," replied Mr. Wilson. "Then," rejoined Mr. Cruden, "you have forgotten one-half of the commandment: 'Six days shalt thou labour and do all thy work,' etc.; for, if a man does not labour six days of the week, he is not likely to rest properly on the seventh."

"The woman bowed by infirmity may represent the Church raised and invigorated by Christ."—*Wordsworth.*

"Measure not men by Sundays, without regarding what they do all the week after."—*Fuller.*

**the law of the Sabbath**

*a* Jo. vii. 21—24.

*b* Ma. xii. 12.

*c* 2 Ti. iii. 12.

*d* Ro. iii. 19; Da. xii. 2.

*e Anon.*

*f Spurgeon.*

**14—17. healed . . day** [i. 79], pretence of religion to cover envy and malice. **in . . healed,** at such times there was another objection ready: then Satanic influence was ascribed to Jesus. **hypocrite,**[a] Jesus saw through his pretended veneration for the Sabbath. **ox,** and how much better was this woman than an animal.[b] **loosed,** the ox fr. the thraldom of thirst, the woman fr. the great slaveholder. **adversaries,** who can expect to be without foes?[c] **ashamed,** and silenced.[d]

*The crooked woman made straight.*—I. A poor creature sorely afflicted: 1. The nature of her complaint; 2. Its duration. II. The unexpected cure she received: 1. Where she was cured: 2. How she was cured—(1) The gracious words which our Saviour uttered; (2) The condescending act He performed; 3. How she felt when cured. III. The reflections which her cure occasioned: 1. The charge; 2. The defence; 3. The result. It is shown in regard to two classes—(1) The ruler and his party; (2) The multitude. Apply to—1. The wretched vassals of sin and Satan; 2. Those whose minds are too much enthralled by earthly affections; 3. The downcast and sorrowful.

*The joy of pardon.*—"A man convicted of high treason and condemned to die is not only pardoned, but taken into the favour of his sovereign. He is riding in the royal carriage, and on the road he sees some of his fellow traitors pinioned and manacled, led forth in the midst of officers to die for the offence in which he had as deep a hand as they. What think you—will he not entreat the gracious monarch to extend his clemency to his fellow rebels? Will not the tears stand in his eyes as he admires the difference which his sovereign's free mercy has made? Will he not be moved with emotions impossible to describe, of mingled joy and grief, pity and gratitude, wonder and compassion? Christian, see your likeness here drawn to the life; you must surely feel ready to fall down on your knees, and cry, "Lord, why dost Thou reveal Thy mercy to me and not to these? Save them also, O Lord, for Thy name's sake."

One day, when Luther was crying out, almost in despair, "Oh, my sins, my sins!" an old monk entered his cell. He told Luther that he had found great comfort in repeating the article, "I believe in the forgiveness of sins." These words filled his mind with consolation and joy.

Pardon is the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted

**18, 19. then said he,** *etc.* [i. 92, 274].

*The mustard-seed* (*see* Mk. iv. 30—32).—I. The principles which these words embody: 1. Original insignificance; 2. Imperceptible progress; 3. Ultimate greatness. II. The purposes to which they

**the mustard-seed**

Ma. xiii. 31; Mk. iv. 30.

should be applied: 1. To rectify our judgment—not to be imposed upon by outward appearances; 2. To strengthen our confidence—it may be now the day of small things; 3. To rebuke our impatience—we must learn to wait.[a]

*Great things from small beginnings.*—The London Bible Society, which is the parent of our noble institution, was the result of a conversation between a poor little Welsh child and his minister. A few words from Pres. Dwight secured to American science the honoured name of Silliman. It was the remonstrance of an idle classmate which was the means of arousing Paley to a proper exercise of his high powers. "It is a sin for *you* to be idle," he said. "You have talent, you can do something in the world: I cannot." The power of evil seeds to multiply fast seems far greater than the power of the good. A single seed of the Canada thistle, hid away among the straws of a packing-box, or clinging to the surface of a railway train, will, if dropped in a friendly soil, be sufficient to devastate whole acres.[b]

**20—22. and . . said,** *etc.* [i. 93]. **went . . Jerusalem,** a journey arranged to end at Jerusalem. Have we, by the mercy of God, arranged that our life-journey shall end in the heavenly Jerusalem?

*Leaven in the meal.*—I. The import of the comparison. II. Its appropriateness. We may observe concerning leaven, that its influence is: 1. Invisible; 2. Silent; 3. Progressive; 4. Assimilating. III. The lesson it conveys: 1. Of encouragement; 2. It calls for self-inquiry.[a]

*Silent influences.*—It is the bubbling spring which flows gently, the little rivulet which glides through the meadows, and which runs along day and night by the farmhouse, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as He "pours it from the hollow of His hand." But one Niagara is enough for the continent or world; while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds like those of the martyrs that good is to be done; it is by the daily, quiet virtues of life,—the Christian temper, the meek forbearance, the spirit of forgiveness, in the husband, the wife, the father, the brother, the sister, the friend, the neighbour, that good is to be done.[b]

**23—26. strive,** *etc.*[a] [i. 47], few or many, none will enter who do not *strive.* **many . . seek,** when it is too late. [Leave out the full stop at end of v. 24, and read on as if the 24th and 25th were one sentence; the meaning will then be clear]. **shut . . door,**[b] all being within who have striven aright [i. 190]. **begin . . say,** *etc.* [i. 49].

*Are there few that be saved?*—This may be asked out of various reasons: I. Vain curiosity; II. Silent concern; III. Concealed insolence; IV. True philanthropy.[c] *Mercy's Gate.*—I. A direction—"Enter in": 1. An open door; 2. A narrow door. II. An exhortation—"Strive": 1. Its nature—earnestness, promptitude; 2. The reasons—mere seekers and procrastinators perish.[d]

*The narrow way.*—"In the way that leadeth to life, nothing is

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"Darius sent to Alexander the Great a bag of sesame seed, symbolising the number of his army. In return Alexander sent a sack of mustard-seed, showing not only the numbers but the fiery energy of his soldiers."—*D'Herbelot.*

*a Anon.*

*b McConaughy.*

**the leaven**

Ma. xiii. 33.

*a Anon.*

*b A. Barnes.*

"Can that man be dead, whose spiritual influence is upon his kind? He lives in glory; and such speaking dust has more of life than half its breathing moulds."—*L. E. Landon.*

"Not one false man but does uncountable mischief."—*Carlyle.*

**striving to enter the strait gate**

*a* Ma. vii. 13.

*b* Ma. vii. 23; xxv. 10.

*c Van Doren.*

*d W. W. Wythe.*

"If the way to heaven be narrow it is not long; and if the gate be strait, it opens into endless life."—*Beveridge.*

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"As the pilot of a ship, without the light of sun, or moon, or stars, cannot make the haven of any land, so a man without the light of grace cannot make the haven of glory."—*Cawdray.*

to be found that flatters the flesh, but many things opposite—poverty fasting, watching, injuries, chastity, sobriety. And as for the gate, it receives none that are swollen with the glory of this life; none that are elevated and lengthened out with pride; none that are distended with luxury. It does not admit those who are laden with the fardels of riches, nor those that drag along with them the other implements of the world. None can pass through it but naked men, who are stripped of all worldly lusts, and who, putting off their bodies, are, as it were, emaciated into spirits; which is the reason it is sought after by so very few."—*Erasmus.*

**the last and the first**

a Ma. vii. 23; xxv. 41.

b Ma. viii. 11, 12; xiii. 42; xxiv. 51.

c Ma. xix. 30; xx. 16; Mk. x. 31

27—30. **but . . say,** *etc.*[a] [i. 49, 195]. **there . . weeping,** *etc.*[b] [i. 53, 94, 187]. **and . . last,** *etc.*[c] [i. 135, 140, 326], "This saying should alarm the greatest saints."—*Luther.*

*The last first, and the first last.*—I. Show to what an extent these words have been realised. This truth has been, and is yet, daily realised amongst men, in whatever light they may be viewed. View them: 1. In their national privileges; 2. In their civil station; 3. In their intellectual attainments; 4. In their moral habits. II. Suggest the improvement the subject calls for. I cannot conceive any subject more calculated: 1. To put down presumption; 2. To prevent despair.—*Rev. C. Simeon, M.A.*

**he is warned of Herod**

a Pr. xxvi. 25 Ep. iv. 14.

b Lu. iii. 1; Ma. xiv. 3 *ff*; Mk. viii. 15; vi. 17, 21.

c Ma. viii. 20; Lu. ix. 58.

d *Meyer; Alford.* "Wishing Jesus to remove out of his territory, Herod employs a stratagem, by sending persons, under the garb of friendship, who pretended anxiety for the Saviour's safety."—*Van Doren.*

"Bernard calls perseverance the only daughter of the highest King, the perfection of virtues, the storehouse of good works; a virtue without which no man shall see God."—*T. Adams.*

e *Dr. Parker.*

31—33. **same day,** the Perœa, where Jesus was, under Herod. **Pharisees,** who say this to alarm Jesus.[a] **Herod,** Antipas.[b] **kill,** a not unlikely thing. **fox**[c] [i. 55], some[d] think the message was sent at his instigation; and that Jesus, seeing through it, thus spoke of him as a cunning fox. **perfected,** end my course when the time comes. **nevertheless . . walk,** I must pursue my way till all is accomplished. **for . . Jerusalem,** "a scathing satire upon the bloody city."

*Pictures in Christ's life.*—Here is a picture:—I. Of Jesus Christ as a threatened man; II. Of impotent rage; III. Of the most perfect confidence in personal destiny; IV. Of disappointed and wounded love.[e]

*Illustration of perseverance.*—Cyrus Field, in giving his account of the Atlantic telegraph, says, "It has been a long and hard struggle. Nearly thirteen years of anxious watching and ceaseless toil. Often has my heart been ready to sink. Many times, when wandering in the forests of Newfoundland in the pelting rain, or on the deck of ships on dark, stormy nights, alone, far from home, I have almost accused myself of madness and folly to sacrifice the peace of my family, and all the hopes of life, for what might prove, after all, but a dream. I have seen my companions one after another fall by my side, and feared I, too, might not live to see the end. And yet one hope has led me on; and I have prayed that I might not taste of death till this work was accomplished. *That prayer is answered;* and now, beyond all acknowledgments to men is the feeling of gratitude to Almighty God."

**a warning to Jerusalem**

a Ma. xxiii. 37. *ff.* "Bunyan says 'All the flowers in God's garden are *double*.' There

34, 35. **Jerusalem,**[a] at once the *mother* and the *altar* of the saints [i. 176].

*Delayed repentance.*—A young lady was so strongly moved under the preaching of the Gospel that she often wept. Her pastor watched her with interest, hoping to see her brought to Christ. After a time, not seeing her at church, he inquired con-

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erning her of her mother. That lady was a widow, and she replied weeping, "Ah, sir, I fear my daughter has met with companions who are leading her sadly astray." The pastor did his best to restore the girl to right paths. His efforts were vain. She had given her heart to folly, and would no longer listen to the voice of duty. But her sinful pleasures could not guard her against the assault of death. Not many weeks elapsed before this young woman, while busy over her sewing, suddenly dropped her needle and exclaimed: "Oh, I am dying!" The inmates of the house placed her on the bed. Looking wildly about her, she said, "I see heaven and hell before me; I can't get to heaven, for HELL IS IN THE WAY!" These were her last words. Terrible words, were they not? But would not the same words be applicable to you, O impenitent sinner, if you were on your death-bed? Would not hell be in YOUR way too?

is no single mercy. It is *abounding* mercy."—*Spurgeon.*

"Mercy is like the rainbow which God set in the heavens as a remembrancer to man. We must never look for it after night: it shines not in the other world."—*J. Taylor.*

## CHAPTER THE FOURTEENTH.

**Our Lord dines with a Pharisee on the Sabbath**

**man with the dropsy**

**1—6. went . . Pharisees,** not shrinking fr. even such an opportunity of doing good. **eat bread,** feast.[a] **sabbath,** on wh. day special feasts were sometimes made.[b] **watched,** their hospitality a pretence. **dropsy,** unnatural collection of water in any pt. of the body. **Is . . heal,**[c] what could they say who thought it not unlawful to give Sabbath feasts? **peace,** not the less watchful.[d] **him,** he was perhaps placed there by the Pharisees, with evil design.[e] **answered,** speaking to their thoughts. **ass . . ox,**[f] He condemns not humanity to animals. Works of mercy may surely include men. **could . . answer,** "a homethrust, wh. could not be parried."

*Healing a man with the dropsy.*—I. The occasion on which it occurred: 1. The place; 2. The object; 3. The occasion; 4. The company. II. The person on whom this miracle was wrought: 1. Who he was; 2. His afflicted condition; 3. The position he occupied. III. The several particulars recorded: 1. The question by which the miracle was preceded; 2. The simple manner in which the case is described; 3. The reasoning by which it was followed.[g]

*Sabbath observance.*—A man belonging to one of the South Sea Islands came to the missionaries at a Monday evening meeting, and said his mind was troubled, as he feared he had done wrong. He was asked in what respect; when he answered, that on the preceding day, which was the Sabbath, when returning from public worship, he observed that the tide, having risen higher than usual, had washed out to sea a large pair of double canoes, which he had left on the beach. At first he thought of taking a smaller canoe, and fetching back the larger ones, and fixing them in a place of security; but while he was deliberating, it occurred to his recollection that it was the Sabbath, and that the Scriptures prohibited any work. He therefore allowed the canoes to drift towards the reef, until they were broken on the rocks. But, he added, though he did not work on the Sabbath, his mind was troubled on account of the loss he had sustained, and *that* he thought was wrong. He was immediately told that he would have done right had he fetched the canoes to the shore on the

*a* 2 S. ix. 7.

*b* Ne. viii. 10.

Dropsy, corr. fr. *hydropsy* — Gk. *hydōr*, water.

*c* Ma. xii. 10—13; Lu. xiii. 14—16.

*d* Ps. xxxvii. 32; Is. xxix. 20, 21.

"Christ, by this visit, improved an opportunity of doing good, without in the least approving the desecration of holy time."—*Lightfoot.*

"Oriental manners do not condemn the crowd, nor tent-life secure seclusion. Owing to want of physicians, the diseased press themselves upon the host, in a manner that astonishes a stranger."—*Chardin.*

*e* *Stier, Oosterzee.*

*f* De. xxii. 4.

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Sabbath. While these scruples, to a person of enlarged information, will appear unnecessary, the conscientious feeling which they manifest ought to be respected.

7—11. **marked**, what escapes the notice of His eye? **rooms**,[1] places. **wedding**,[b] or any banquet. **more . . him**, and arrive late. **shame**,[c] for being accounted less honourable. **go . . room**, not with affected humility. **worship**, *Gk.*, honour: in old Eng. sense of respect. Thou shalt have honour as a humble man who has been worthily exalted. **exalteth himself**, a com. sin of the Pharisees. **abased**, brought low[d] [i. 168].

*The chief seats.*—I. That the Saviour adapted His discourses to the circumstances of those by whom He was surrounded; II. That religion does not teach us to violate or disregard the common courtesies of life; III. That things which are trifling in themselves afford a clear indication of the ruling principles of the mind; IV. That men often expose themselves to much that is mortifying by their own foolish behaviour; V. That there are certain maxims so universally true, that every attempt to act in opposition to them must prove altogether unavailing.[e]

*Chinese ceremoniousness.*—The hall in which a wealthy Chinese receives his guest is open in front, and has a screen in the back. Before this screen a square table is usually placed, which may either serve as an altar for the reception of offerings of meats and incense, or as a board for the entertainment of the host and his friends. A row of chairs runs from the bottom to the top of the room, corresponding with the ends of this table. A quadrangle is thus formed, at the top of which stands the table, on each side a line of seats with high and perpendicular backs, and at the bottom, which is left unoccupied, the party enters. The visitor bows as he advances within the ranges, and is forthwith invited to sit down, which he does, after some hesitation, by taking the lowest room, or the seat at the bottom of the line. He is scarcely seated before he is told, with a peremptory tone, a little softened by the melodious accent of kindness, to "come up higher." As soon as he has consented to this new arrangement, the host sits down on the seat immediately below the stranger, and thus awards to him the higher or more honourable place.

12—14. **said . . him**, *this*, to and for him. **call . . neighbours**, not these alone; *one* banquet ostentatiously provided for the rich would furnish *many* meals to the poor.[a] **call . . blind**,[b] call them as well, or prepare feasts specially for them. **blessed**, have, and promote more happiness. **recompensed**, when even a cup of cold water shall not lose its reward.[c] **of . . just**, the first resurrection.[d]

*Liberality to the poor recommended.*—I. Some rules for a proper expenditure of our money: 1. Do not waste it in giving entertainments to the rich; 2. Devote it rather to the relief and comfort of the poor. II. Some reasons for this: 1. Gratification; 2. Benefit. Advice—(1) Accept God's invitations to you; (2) Conform your invitations to His.—*Rev. C. Simeon.*

*Benevolence illustrated: Bp. Butler.*—The Rev. John Newton relates, that a friend of his once dined with Dr. Butler, then Bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologised for his

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[1] *Anon.*

**on love of distinction**

*a* Phi. ii. 3.

*b* "Our Lord delicately avoids personality, by naming a different kind of feast."—*Bengel.*

*c* Pr. xxv. 6, 7.

"Three men were bidden to a feast. One sat highest, for said he, 'I am a prince;' the other next, for he said, 'I am a wise man;' the other lowest, for said he, 'I am an humble man.' The king seated the humble man highest, and the prince lowest."—*Lightfoot.*

*d* Ma. xxiii. 12; Job. xxii. 29; Ps. xviii. 27; Pr. xxix. 23; xviii. 12; 1 Pe. v. 5.

*e Anon.*

"There is a paradox in pride; it makes some men ridiculous, but prevents others from becoming so."—*Colton.*

**seeking favour of the rich**

*a* Pr. xxii. 16.

*b* De. xv. 11; Ga. ii. 10.

*c* Pr. xix. 17.

*d* Re. xx. 5; 1 Co. xv. 23; 1 Th. iv. 16; Ac. xxiv. 15, *cf.* Jo. v. 29.

"The humbler our brother is, so much the more does Christ come through him and visit us."—*Chrysostom.*

"The Arabs, when they kill a sheep, dress the whole, and call in their neigh-

plain fare, by saying that it was his manner of living, and that being disgusted with the fashionable expense of time and money in entertainments, he was determined it should receive no countenance from his example. Nor was this conduct the result of covetousness; for, large as were his revenues, such was his liberality to the poor, that he left at his death little more than enough to discharge his debts and pay for his funeral.—*Chief-Justice Hale.*—It is said of the excellent Lord Chief-Justice Hale, that he frequently invited his poor neighbours to dinner, and made them sit at table with himself. If any of them were sick, so that they could not come, he would send provisions to them warm from his own table. He did not confine his bounties to the poor of his own parish, but diffused supplies to the neighbouring parishes as occasion required. He always treated the old, the needy, and the sick, with the tenderness and familiarity that became one who considered they were of the same nature with himself, and were reduced to no other necessities but such as he himself might be brought to."

**15—17. one . . things,** he thought prob. that Christ had ref. to Messiah's temporal kingdom. **bread,** the true bread was even then close at hand. **said he,** replying by a par. and showing the kingdom of God was even then set up. **supper,**[a] Gospel a banquet—a *great* one. **many,** who, indeed, are *not* invited? **bidden,** acc. to E. cust., the invited were first asked to be present, and at the time of feast told that all was ready.

*Gospel provision.*—I. The Gospel feast: 1. Gratuitous; 2. Abundant; 3. Suitable; 4. Satisfactory. II. The invitation: 1. It is urgent—come with an appetite; 2. It is comprehensive—come with large expectations. III. The reason annexed: 1. The entertainer; 2. The entertainment.[b]—*The Gospel in one syllable.*—I. Who?—1. Moral sinners; 2. Ignorant sinners; 3. Hard-hearted sinners; 4. Helpless sinners. II. Whither?—1. To Christ, the only Deliverer from sin, and 2. The source of all happiness. III. How?—1. Contritely; 2. Trustfully. IV. When?—1. Now is God's time; 2. Means are now provided; 3. It may be now or never.—*W. W. Wythe.*

*A Persian banquet.*—"It was fixed that at the end of August the Ameen-ad-Dowlah, or second vizier, was to give an entertainment to the ambassador and suite; and on the day appointed, as is usual in Persia, a messenger came to us about five o'clock in the evening to bid us to the feast, in strict accordance with the Scriptural narrative. The difficulty which infidels have made to the passage, of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option; by punishing them, in fact, for their refusal. Whereas, all the guests to whom, when the supper was ready, the servant was sent had already accepted the invitation, and were, therefore, already pledged to appear at the feast at the hour when they might be summoned; they were not taken unprepared, and could not, in consistency or decency, plead any prior engagement."—*Morier.*

**18—20. consent,** not in *Gk.*, "They all, as one man." **excuse,** a thing he is often skilful at who is clever at nothing else. **bought . . ground,** he had surely *seen* it bef. buying! **needs, wherefore** at *that* time? **pray,** *etc.*, civility.—He does

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bours and the poor. Thus the sequel of the parable is quite in harmony with Oriental manners."—*Burder.*

"Strabo, Cicero, Sallust, Juvenal, Seneca, speak with contempt of the resurrection or future state. At the bar of the senate in Rome, it was publicly pronounced idle and extravagant."—*Van Doren.*

**parable of the great supper**

*a* Ma. xxii. 1—10, *cf.* Is. xxv. 6.

"Not very strictly among the common people, nor in cities where Western manners have greatly modified the Oriental; but in Lebanon it still prevails. If a sheikh beg, or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Lu. xiv. 17; 'Teffudulu, el 'asha hader'—'Come, for the supper is ready.' The fact that this custom is mainly confined to the wealthy and nobility is in strict agreement with the parable, where the certain man who made the feast, and bade many, is supposed to be of this class."—*Dr. Thomson.*

*b W. W. Wythe.*

**rejection of gospel invitations**

*a* Lu. xiv. 26; 1 Co. vii. 29.

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"The first excuse is pride; second, business; third, pleasure."

*b Anon.*

*c Rev. A. Barnes.*

*d Anon.*

*e W. W. Wythe.*

*f Dr. W. Bates.*

"There is always present, more or less obtrusively, the economic argument in the soul, and we find ourselves resorting to it to excuse ourselves from adhering to that which is incumbent upon us."—*Beecher.*

A little boy on his death-bed, urging his father to repentance, said, "Father, I am going to heaven: what shall I tell Jesus is the reason why you won't love Him?"

"An excuse is worse and more terrible than a lie; for an excuse is a lie guarded. —*Pope.*

An old man entreated a child to give his young heart to God. The child answered, "But why do not you seek God?" He replied, "I would, child; but my heart is hard, my heart is *hard!*"

"Faith in to-morrow instead of Christ is Satan's nurse for man's perdition" —*Dr. Cheever.*

"The road of by-and-by leads to the town of never."—*Spanish Proverb.*

not desire to offend. bought . . oxen, these, too, had prob. been already proved. I go, *etc.*, anxious to turn his new purchase to immediate acc. married . . come,[a] a good excuse for some who are invited to certain mod. banquets. This is the only one who says *cannot.*

*The Gospel supper.*—I. A rich banquet provided; a great one bec.—1. Intended for a large number; 2. The sumptuousness of its provisions; 3. The great expense incurred in preparing it. II. An urgent invitation. III. The discouraging reception which the servant received. Concerning excuses, observe—1. The unanimity with which they were made; 2. They were frivolous; 3. They were evidently evasive; 4. They were all derived from things which in themselves were not unlawful. IV. The messenger's report—1. His lord's displeasure; 2. The determination that a different class should be invited; 3. The results; 4. Encouraged by the success already met with, another commission is issued, and that in terms more pressing. For this compulsion, two reasons:—(1) Securing the full complement of guests; (2) Those who were first invited should be finally excluded.[b]—*Reasons why men are not Christians.*—I. The causes why men are not Christians:—From what do men seek to be excused? The real cause of excuse is not always avowed. The grand reason is opposition of the heart to religion. It assumes a great many forms—1. They do not need salvation; 2. There is not such danger as to make it a subject of serious alarm; 3. Scepticism about the truth of Christianity; 4. The Divine government is unreasonable and severe; 5. Hostility to some member of the Church; 6. Worldliness. II. Are these reasons satisfactory?—To our conscience? To God?[c]—*The excuses of sinners for not accepting the Gospel invitation.*—I. Those who reject the Gospel invitation endeavour to justify their conduct by frivolous excuses—1. Some excuse themselves by pleading, "We and our families need a certain amount of worldly property, and we must attend to the acquisition of it;" 2. Some plead, "We have secular duties to discharge, and must perform them;" 3. Others plead, "We are favoured with domestic comforts, and wish to enjoy them." II. This rejection of the Gospel invitation is attended with most fatal consequences. These consequences are—1. Very dreadful; 2. Just; 3. Certain. Our text—1. Conveys solemn admonition to every attentive mind; 2. Suggests important inferences.[d]—*Modern excuses of sinners.*—I. "Not persuaded of the truth of religion." II. "No time for religion." III. "Plenty of time for religion." IV. "I am good enough." V. "The Church is corrupt." VI. "Christianity is a gloomy thing." VII. "I will seek it at death." VIII. "I am too sinful." IX. "I will seek it privately."[e]

*Arguments for delay.*—It is related of Alcæus, the poet, that from every season of the year he took arguments to give a new title to his intemperance. The spring (said he) required liberal drinking, in sign of joy for the renovation of nature; the summer, to temper the heat, and refresh our drought; 'twas due to autumn, as dedicated to the vintage; and winter required it, to expel the cold that would congeal the blood and spirits. Thus he pleaded for the allowance of his excess. And thus men, in the several ages of life (which are correspondent to the seasons of the year) have some excuses to delay repentance, and give some colour to their contumacy in neglecting salvation. The vanity of child

hood, the pleasures of youth, the business of middle age, the infirmities of old age, are plausible pretences to put off the seeking the kingdom of God and the righteousness thereof."*l*

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21—24. **shewed,**[a] made known to. **angry,**[b] his anger proportionate to his sincerity in sending the invitation, and to the preparations he had made. **quickly,** that the banquet be not spoiled. **streets,** *etc.*, homes of com. people. **bring,** not call, but persuade. **maimed,** *etc.*,[c] the par. bef. hist. now becomes prophetic. **servant,** type of Gospel minister. **done . . commanded,**[d] cheerful obedience. **room,** thus he enters into the spirit of his master. **highways,** *etc.*,[e] broadways of the world. **compel,** 1. invitation; 2. persuasion; 3. now coercion. **filled,** many sons to be brought to glory.*f* **none . . bidden,**[g] who also refused. **taste,** they might have partaken to the full.

*Strange but true.*—I. A strange fact:—1. That there should be room at such a supper; 2. That there should be room after such an invitation; 3. That there should be room after such exertions. II. A welcome announcement:—1. There is room for such guests; 2. There is room though so many have assembled; 3. There is room though the host has been so treated. III. An alarming inference,—though there is, there will not always be room.[h]—*Yet there is room.*—I. The interest which the faithful minister has in his work:—"And the servant said, &c." II. That the Gospel day of grace is limited:—"Yet there is room." III. The glorious and encouraging fact, "There is room"—1. In the Church on earth; 2. In the affections of Jesus; 3. In heaven.[i]—*Reprobates.*—I. Who are excluded? II. Why excluded? III. How excluded? IV. From what excluded:—1. From glorious company; 2. From delicious fare.[k]

*Salvation a free gift.*—A benevolent rich man had a very poor neighbour to whom he sent this message:—"I wish to make you the gift of a farm." The poor man was pleased with the idea of having a farm, but was too proud at once to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger; but his pride was great. At length he determined to visit him who had made the offer. But a strange delusion about this time seized him; for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man, "I have received your message, and have come to see you. I wish to own the farm, but I wish to pay for it. I will give you a bag of gold for it."—"Let us see your gold," said the owner of the farm. "Look again: I do not think it is even silver." The poor man looked; tears stood in his eyes, and his delusion seemed to be gone, and he said, "Alas! I am undone: it is not even copper; it is but ashes. How poor I am! I wish to own that farm; but I have nothing to pay. Will you *give* me the farm?" The rich man replied, "Yes: that was my first and only offer. Will you accept it on such terms?" With humility, but with eagerness, the poor man said, "Yes; and a thousand blessings on you for your kindness!"*l*

**the rejectors rejected**

*a* Is. liii. 1; Pr. i. 24.

*b* Ps. vii. 11; He. iii. 11.

*c* Jo. vii. 49.

*d* Heb. iii. 17.

*e* Ac. xvii. 3; 2 Co. v. 11.

*f* Jo. xiv. 2.

*g* Pr. i. 24, 28; Ac. iii. 46; Ma. xxi. 43; xxii. 8; Ro. xi. 1; He. xii. 25.

"For these scorners, however much they may assume to be men of understanding, turn away from the invitation in their folly. They, contemning the poor, will see themselves passed by in the eternal banquet of mercy."—*Stier.*

*h Stems and Twigs*

*i Preacher's Portfolio.*

*k Stems and Twigs*

*l Dr. Plumer.*

"Grace comes into the soul as the morning sun into the world; there is first a dawning, then a mean light, and, at last, the sun in his excellent brightness."—*T. Adams.*

"The law prepares the heart by conviction and humiliation; but it is only grace that writes the law in it."—*Henry.*

25—27. **went,** as He left the Pharisee's house. **multitudes,** some anxious, some curious. **hate not**[a] [i. 73], idiom for *loving less.*[b] **father,** *etc.*, the strongest earthly ties and duties must yield to the higher claim. **life,**[c] but rather fear God. **bear . .**

**on the duties of disciples**

*a* Ma. x. 37.

*b* Ge. xxix 31; Ro. ix. 13.

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cross, "a cross-bearer among the Roms. a term of highest infamy."

*The demand of self-denying love to Jesus.*—I. A seemingly incongruous, yet extremely simple. II. A seemingly prejudicial, yet really profitable. III. A seemingly arbitrary, yet perfectly justifiable. IV. A seemingly superfluous, yet thoroughly indispensable. V. A seemingly superhuman, yet certainly practicable demand.[d]

*Fidelity of Polycarp.*—When Polycarp, an ancient bishop of the church at Smyrna, was brought to the tribunal, the proconsul asked him if he was Polycarp; to which he assented. The proconsul then began to exhort him, saying, "Have pity on thine own great age: swear by the fortune of Cæsar; repent; say, take away the atheists," meaning the Christians. Polycarp, casting his eyes solemnly over the multitude, waving his hand to them, and looking up to heaven, said, "Take away these atheists," meaning the idolaters around him. The proconsul still urging him, and saying, "Swear, and I will release thee; reproach Christ;" Polycarp said, "Eighty and six years have I served Him, and He hath never wronged me; and how can I blaspheme my King who hath saved me?" "I have wild beasts," said the proconsul, "and will expose you to them unless you repent." "Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, but are yourself ignorant of the fire of eternal punishment, reserved for the ungodly." Soon after, being about to be put to death, he exclaimed, "O Father of Thy beloved and blessed Son, Jesus Christ! O God of all principalities and of all creation! I bless Thee that Thou hast counted me worthy of this day, and this hour, to receive my portion in the number of the martyrs in the cup of Christ."

**28—30. intending,** *Gk.*, wishing. **build . . tower,** a work involving much time and cost. **counteth,** *Gk.*, reckon with pebbles. Anc. counting by dropping pebbles. **finish,**[a] if not, he would proclaim his own folly, and invoke public ridicule. **foundation,** of itself an important part of the work. **mock,** "half-Christians, like unfinished palaces, are objects of contempt."

*The folly of profession without forethought.*—I. The entrance upon and progress in, a religious life is like building a tower. II. This calls for great caution and circumspection. III. Where these are neglected, it is an instance of folly, and will expose to shame and contempt. I. The entrance upon, &c.—1. Because there must be a foundation to support the building; 2. It is a work of labour and difficulty; 3. It is a gradual work; 4. It is a visible work; 5. It is a durable work. II. This calls for, etc.—1. He will consider the certain and necessary expense; 2. To this he will add the possible and contingent expense; 3. What it must cost God; 4. The benefits and advantages hoped for. III. Where this caution and circumspection are neglected, etc.[b]

*Consider the future.*—It behoveth him that walketh upon cords strained and fastened on high, diligently to look to his footing, that he may not fall this way or that; so it standeth us to be wary, and careful to look about us, to take good heed where we set our feet (that is, our affections and the delights of our hearts), lest we fall down headlong into the bottomless gulf of God's displeasure.[c]

c Ac. xx. 24; Ep. v. 29; Job ii. 4; Ro. xii. 11; 2 Ti. iii. 12.

"It is easier to die the death of a martyr, than to live the life of a Christian."

"This hate, not only consistent with, but absolutely necessary to the very highest kind of love. That element in love which makes a man a wise and good friend, not for time only but for eternity."—*Alford.*

"Every Christian is a cross-bearer." — *Luther.*

"The cross is God's free school where we learn much."—*Bridge.*

"The cross must be borne, carried; we are not at liberty to step over it, or go round, to avoid it."—*Baxter.*

d *Lange.*

**counting the cost**

**building a tower**

a Ma. xx. 22; 1 Th. iii. 4, 5; Pr. xxiv. 27.

"These warnings not vitiated by the doctrine of the perseverance of the saints." — *Doddridge.*

"Spiritual advancement is likened to building, from which also is our word edify. 1 Cor. iii. 10."—*Jacobus.*

b *Beddome.*

c *Cawdray.*

d *S. T. Coleridge.*

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*Forethought.*—It is at once the disgrace and the misery of men, that they live without forethought. Suppose yourself fronting a mirror. Now what the objects behind you are to their images at the same apparent distance before you, such is reflection to forethought. As a man without forethought scarcely deserves the name of a man, so forethought without reflection is but a metaphorical phrase for the instinct of a beast.[d]

Endeavour for the best, and provide against the worst.

**31–33. king**, a Christian disc. is a *king* and a soldier, as well as a builder. **war**, Christian life is a conflict, a "holy war." **another king**, even the Prince of this world. **ten . . twenty**, superiority of Satan's resources.[a] **while . . off**, until a man becomes a disc. Satan does not *seem* near. **peace**, He who fighteth for us renders no disgraceful peace needful, bec. victory is sure. **my disciple**, whom I will help both to build for eternity and fight the good fight of faith.

*Counting the cost.*—I. The conditions imposed. It is evident—I. That a certain limitation is required; 2. The spirit enforced is of universal obligation; 3. The blessedness involved in being disciples of the Saviour will prove an ample compensation. II. The duty enjoined—1. To preserve us from shame and disgrace; 2. To secure us from the most terrible disasters. III. The considerations suggested. We see—1. The faithfulness of Christ; 2. The rationality of religion; 3. This subject accounts for the comparatively small number of the Saviour's followers.[b]

*Forethought.*—A man that hath a journey to make, although he has made the same before, would not pursue it without great and often consideration, especially whether he were in the right way or no, what pace he held, how near he was to the journey's end, and the like; so every Christian hath far more need of consideration, who must pass from earth to heaven, being subject to manifold dangers, as every pleasure of the world, every lust, every dissolute thought, every alluring sight and tempting sound, every Devil upon the earth, or every instrument of his, which are innumerable, lying in wait to spoil him upon his way towards heaven.[c]

*Look before you leap.*—Titus Vespasianus was much affected to see a dolphin wreathed and fastened about an anchor, which emblem signified the staidness of his thoughts before he did any thing; and, when he had well considered, then the diligence of his care in the execution of it. The dolphin swims with as much speed in the sea as a bird flies in the air; and it is the anchor which prevents the ship from being tossed and carried away with the winds. This may teach us to look before we leap.[d]

**going to war**

*a* 1 Jo. v. 4

"Our Lord had been giving high and heavenly precepts; He tells us if we will erect our tower, *i.e.* build up our lives, we must frame our account for a large amount of difficulty and suffering."—*Gregory.*

"Prudence is a virtue of the soul, nay, the very soul of virtue, the mistress to guide the life in goodness."—*T. Adams.*

"Aristotle is praised for naming fortitude the first of the cardinal virtues, as that without which no other virtue can steadily be practised; but he might with equal propriety have placed prudence before it, since without prudence fortitude is madness."—*S. G. Goodrich.*

*b Anon.*

*c Cawdray.*

*d Spencer.*

**34, 35. salt**[a] [i. 24, 230]. "Christianity arrested the corruption began, and imparted a fresh and lasting savour." **lost . . savour**, salt of learning, savourless of grace.[b] *lit.* if its quality of saltiness be spoiled. **seasoned**, how shall that wh. is salt in app. only, be made so in reality? **land . . dunghill**, *i.e.* good for nothing[c] since it was not used either for the *land*,[d] or to mix with manure.

*The salt of the earth* (*see* Mk. ix. 50).—Two things are here contained:—I. An obvious statement—Salt is good: 1. For seasoning; 2. As a preventive from putrefaction. But if it looses its saline property, nothing is more worthless. II. A seasonable advice: It consists of two parts (*see* Mk. ix. 50): 1. Personal,

**salt**

*a* Ma. v. 13; Mk. ix. 50.

*b Hamann.*

*c* Jo. xv. 6.

*d* Ps. cvii. 34; Je. xvii. 6.

"Salt.—A figure of nourishment and preservation. In Scripture symbolism, the whole life-retaining, purifying influence of the Spirit of

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God. A symbol of heavenly wisdom and perpetuity (Col. iv. 6). Of barrenness (Judg. ix. 45). Of hospitality (Ezr. iv. 14). Of gratitude. Eating salt, Arabs esteem you a friend. Sprinkled on sacrifices. (Lev. ii. 13)."—*Van Dorea*

"Four hours from Aleppo, I broke off a piece of ground, exposed to the rain and sun, I found it contained particles of salt, which had wholly lost its peculiar savour."—*Maundrell.*

e *Anon.*

"Have salt in yourselves"—(1) Sincerity; (2) Purity; 2. Relative, "And have peace with one another." In order to do this—(1) Cultivate a spirit of forbearance and forgiveness; (2) Be clothed with humility; (3) Abstain from evil-speaking.[e]

*Being dead, yet speaketh.*—A gentleman relates that many years ago he was on a visit to the Isle of Man, and during his walks he strolled into the quiet churchyard, where repose the bodies of many a faithful and humble Christian. Near a grave, in the corner of the churchyard, he noticed a lady with a little girl (the latter about twelve years of age), to whom she was relating the story of the "Dairyman's Daughter," whose remains lay beneath their feet. As the lady proceeded with the narrative, he observed the little girl lift up her eyes filled with tears, and heard her say that she would try and be as good as the "Dairyman's Daughter" had been. After planting a beautiful lily on the grave, they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter. The latter is now the Queen of England.—*Lost influence.*—A person once pleading with Bishop Alst for going into worldly society said, "You know, believers are called to be the salt of the earth." "Yes," said the Bishop, "but if the salt be cast into the ocean, from whence it was first drawn, it will melt away, and vanish entirely."

## *CHAPTER THE FIFTEENTH.*

publicans and sinners

a Ma. ix. 10.

"There is greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse."—*Payson.*

Parables, truths taught by symbols, are 27 in num., of wh. 12 have same expression, "K. of God likened unto," and 17 were spoken within 3 ms of His death. Pars. are of 2 classes—*Prophetical* (of which the first is the sower, and the last the talents) —*Historical* (of wh. the first is the King and his debtors, the last

**1, 2. drew near,** *Gk.*, were drawing near. Their **habit. publicans,** apostate Jews, regarded as the vilest sinners. **sinners,** open violators of Divine Law. **hear him,** who alone could benefit and save such. **murmured,** *Gk.*, audibly. **receiveth,** *Gk.*, with a willing to His society [i. 61]. **eateth,**[a] social recognition.

*The sinner's friend.*—I. The Receiver—"This man"—1. His sympathy—"Man;" 2. His capability—"Divine." II. The received—"Sinners"—1. Such as most need help; 2. Such as least deserve it. III. The reception—"Eateth"—1. Friendly association; 2. Complete reconciliation. [b]—*Parable of the lost sheep, and what led to it* (*vv.* 1—7).—I. An interesting gathering: 1. The characters of whom this company was composed were peculiar; 2. Their number was considerable; 3. Their object in coming together was most important. II. An unseemly complaint. Concerning the declaration before us, it is—1. Most certainly true; 2. Highly encouraging; 3. The obligations which this encouraging truth involves are very clear and decided. III. A triumphant vindication: 1. The principle here embodied; 2. The important truth announced.—*Anon.*

*Sinners welcomed by Christ.*—A restless, wounded soldier in the hospital, when informed that the surgeon was coming, said, "It ain't such help that I want. I am a dreadful wicked man." The Christian nurse tried to comfort him with the promises of the Bible; but he could not be comforted. At length he read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish." The despairing soldier grasped at the word "whosoever," but thought it could not include such a wicked sinner as he was. He was

assured that he, so vile, hardened, wretched, and sick, was included in it. The word "whosoever" saved him. He went into the vale of death supported by it, believing in the Lord Jesus Christ. This word gives universal hope.

3—7. **them**, the Publicans, *etc.*, but meant for the Pharisees. **man**, if a man would toil thus for a sheep, how much more Christ for a human soul.[a] **hundred sheep**,[b] large flocks com. in the E. **lose**,[c] like men, sheep apt to wander. **one**, will not lose even one. **until**, not resting *until*. **shoulders**,[d] carries, does not *drive* back. **rejoicing**, that the sheep is safe, and his property not diminished. **rejoice . . me**, he would have others share his joy. **my**, still his, though lost. **repenteth**, not over the sinner as a sinner, but as a penitent [i. 123]. **need . . repentance**, if such can be found.

*The Heart of God exposed.*—I. Humanity as lost: 1. A state of deprivation; 2. A state of responsibility. II. Humanity as sought: 1. By persevering effort; 2. By self-sacrificing love. III. Humanity as found: 1. A Divine restoration; 2. A joyful restoration.[e]—*The joy of angels over a repenting sinner.*—I. Where are we to find these ninety and nine just persons who need no repentance?—1. It may be that those who have already repented are intended; 2. Or that the case is put hypothetically for the sake of argument. II. Why this spectacle should have such an effect on heavenly beings, and particularly on angels? III. Why the joy of angels should be greater on the occasion of one sinner's repentance than that which they derive from the spectacle of ninety-nine righteous persons, who need no repentance? IV. Why does Christ place the scene of this joy in heaven?[f]

*Anecdote of Henry Martyn.*—Mahomed Raham, a Persian, having been asked respecting the change that had taken place in his religious sentiments, gave the following account:—"In the year 1223 of the Hegira, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of scorn and much ill-treatment from our mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, for he spoke Persian excellently, gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally, to read a tract which he had written in reply to a defence of Islamism by our chief mollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion: I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of

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the Pharisee and Publican).

*b W. W. Wythe.*

parable of the lost sheep

*a* Ma. xii. 12.

*b* Lu. ii. 18; Jo. x. 1—16.

*c* Ac. xvii. 27; 1 Pe. ii. 25.

*d* Is. liii. 6; xl. 2.

"Our life is his joy."—*Gregory.*

"Better to be a lost sheep than a goat or swine."—*Marshall.*

"Many gems, seals, fragments of glass, relics of the primitive Church, represent the Good Shepherd bringing home the lost sheep upon His shoulders. It was painted upon the communion cup." — *Tertullian.* "It is found in bas-reliefs on sarcophagi, and paintings in the catacombs. Sometimes He holds the seven-reeded pipe, to show the attractions of Divine love, or sitting down, as if weary of the length of the way." — *Macfarlane.* "They are among the most deeply interesting memorials of the Church of God, found in the Vatican, that vast treasure-house of classical and sacred antiquities." — *Van Doren.*

*e W. W. Wythe.*

*f Rev. R. Hall.*

"Mercy in God, and misery in man, are relatives; and happy is that person who hath them

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well married and matched together."—*Traill.*

**parable of the lost coin**

[a] Ps. cxix. 105.

[b] *Wordsworth.*

"The sheep is Christ's; but the woman lights a candle (God's word) and sweeps the house where she herself dwells, and she does not call the piece of silver her own. The penitent sinner, stamped with God's image, though marred and bedimmed, is not her's but God's; and she owns that she lost it (v. 9), perhaps by neglect, which is not imputable to Christ, who came to seek and to save that which was lost (v. 4, 5)."—*Wordsworth.*

[c] *Anon.*

"There is no greater holiness than procuring, and rejoicing in, another's good."—*Herbert.*

"The salvation of one sinner is a far greater donation of grace than the perseverance of a world of righteous."—*Sir J. Harington.*

"As a ploughman may rejoice more over one bad acre, that brings him in a good crop, than all the rest of his land."—*Dean Boys.*

"Angels more rejoice for the conversion of one

it will never fade from the tablet of my mind—sealed my conversion. He gave me a book; it has ever been my constant companion. The study of it has formed my most delightful occupation; its contents have often consoled me. Upon this he put into my hands a copy of the New Testament in Persian; on one of the blank leaves was written:—'*There is joy in heaven over one sinner that repenteth.—Henry Martyn.*'"

**8—10. piece,** one *drachma, i.e.*, ¼th of oz.=7½d.=one Ro. penny. **candle,**[a] lamp; glass rare, windows small, houses dark. This proved by houses at Pompeii.[b] **sweep . . house,** floor of earth, gen. cov. with straw. **diligently,** as one resolved to find. till, like the shepherd she seeks *until*, etc. **found,** neither sheep nor coin had been found but for the seeking. **joy . . angels,** no *unwise* or *unholy* joy in heaven. **one sinner,** even *one*, value of *one* soul. **repenteth,** not that "conquereth a nation," or "writeth a book," but that turns fr. sin, etc.

*The lost piece of silver.*—1. The loss the woman sustained; 2. The course she adopted; 3. The gladness she felt. I. Among the various events which transpire on earth, there is one that pre-eminently draws the attention and excites the liveliest interest of the angelic hosts. II. If the repentance of a sinner be thus regarded by the celestial legions, it is evident that it cannot be the insignificant thing that many imagine—1. Its relative importance; 2. Its intrinsic importance. III. If the conversion of a sinner is an event that causes joy in heaven, the circumstance loudly calls upon men to repent. IV. While there is joy in heaven on account of such an event, it ought to be regarded by us with the same feelings.[c]

*An illustration from India.*—A lady, observing the loss from her ring of a small but valuable stone, told her servant, who immediately said she would look for it, and left the room. She quickly returned with a lighted oil lamp, a dust-pan, and brush. Putting the former on the floor by her side, she commenced sweeping the room all over most diligently, and looking by the light of the lamp carefully through the dust, she soon produced the tiny but precious stone. To make the picture more complete, the eyes of the poor woman brightened when she discovered and restored it; and then, going into the verandah, she told the rest of the servants how she had found the stone which had been lost.—"*Until.*"—The Rev. J. Reed, at a Sunday-school meeting in London, said if he rightly understood the principal duty of Sunday-school teachers, it was to bring the scholars to Christ; and he felt how very important it was that they should not only be themselves in Christ, but should maintain a high standard of piety. Their work, like that of the ministry, must necessarily derive a large amount of influence from the spirit in which it was done. He liked to read that word in the parable of the lost piece of money—"until." The woman was described by our Lord as searching diligently "until she found it." It meant that she did not merely see the value of the silver; but that she was determined to have it. And speaking reverentially of Him with whom the result lay, he would say to Sunday-school teachers that they needed more of the spirit indicated by the word "until" in all their efforts. They wanted a more complete belief in God's truth in reference to individual cases.—*Whitfield's eloquence.*—An extraordinary attestation to the excellence of Mr. Whitfield, as a preacher, was furnished by Hume, the

historian, well known for his infidelity. An intimate friend having asked him what he thought of Mr. Whitfield's preaching, "He is, sir," said Mr. Hume, "the most ingenious preacher I ever heard; it is worth while to go twenty miles to hear him." He then repeated the following passage, which occurred towards the close of the discourse he had been hearing:—"After a solemn pause, Mr. Whitfield thus addressed his numerous audience:—'The attendant angel is just about to leave the threshold, and ascend to heaven. And shall he ascend, and not bear with him the news of one sinner, among all this multitude, reclaimed from the error of his ways?' To give the greater effect to this exclamation, he stamped with his foot, lifted up his eyes and hands to heaven, and with gushing tears, cried aloud, 'Stop, Gabriel! Stop, Gabriel! Stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God.' He then, in the most simple, but energetic language, described what he called a Saviour's dying love to sinful man, so that almost the whole assembly melted into tears. This address was accompanied with such animated, yet natural action, that it surpassed anything I ever saw or heard in any other preacher."

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penitent, bec. he rises again fr. his state of sin more full of watchfulness, of humility, and of godly zeal."—*Gregory.*

"True zeal is like the vital heat in us that we live upon, which we never feel to be angry or troublesome."—*Cudworth.*

"True zeal is an *ignis lambeus*, a soft and gentle flame, that will not scorch one's hand."—*Ibid.*

**parable of the prodigal son**

**he leaves his home and journeys to a far country**

**11—13. said,** this par. being styled the "pearl," and "crown" of all His pars. **certain man,** the great Father of all. **two sons,** Jews and Gentiles; or Pharisees and Publicans. **younger,** all. to apostacy of Gentiles. **give,** *pride* demands what *weakness* cannot take. **portion,** the elder son provided for the sisters, and had a double share. **falleth,** as if it *fell* by right, and were not a free gift. **divided,** acceded to the request, the sequel showing that *we* may be thankful that some of our prayers are not granted. **not . . after,**[a] impatient to be beyond parental control. **all,** leaving best treasure—his father's love—behind. **far,** distance in affection greater than in space. **wasted,**[b] *Gk.*, dissipated: fig. fr. winnowing **the chaff. riotous living,** *Gk*, not caring to save any portion.

*The Prodigal.*—I. A loss of confidence. II. Permission to depart. III. Leaving the homestead. IV. Life wasted. V. Pleasures exhausted. VI. Servitude. VII. Cravings. VIII. Worldly selfishness.[c]

*Provided for in the world.*—"Provided for!" indeed it is too often the provided *with*—provided with means for self-ruin—for an utter, reckless waste of the vital powers; for means for sustenance in a state of idleness, and so of means for the introduction and fostering of every habit which is the offspring of indolence and temptation. The writer will never forget the hour when a brilliant young man, now an ornament to society and a most useful citizen, stood at a certain corner, pointed out five spacious mansions, accompanying the action with a brief recital of his own experience. "Those five large houses," remarked he, "were the homes of five young men, all of them the sons of wealthy fathers, who were ambitious to insure an ample provision for their families. At the time to which I refer, my own father was living, and was thought to be one of the most prosperous merchants in the city. The five young men were my intimate associates. It was give and take in our daily rounds; and this system of mutual treating and free expenditure, was fast shoveling out the downward track. We were *provided with* abundance of means for the gratification and growth of the sensual nature.

[a] Ep. ii. 11, 12. "A picture of the Gentile world leaving the tents of Shem."—*Stier.* "The permission of free-will to man."—*Alford.*

[b] Pr. xxviii. 19; xxiii. 5.

"Main design twofold—1. To show God's willingness to receive penitent sinners; 2. The causeless ground of Jewish jealousy towards Gentiles."—*Van Doren.*

[c] *W. W. Wyths.*

"Heaven takes notice of the conversion of a sinner; there is a quire of angels that sweetly sings the *Epithalamium* of a soul divorced from sin and Satan, and espoused unto Christ."—*R. Cudworth.*

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"The tears of the penitent compose the wine of angels." — *Bernard.*

"Liberty, unseasonably obtained, is commonly intemperately used." — *Palmer.*

"We should always endeavour to realise under temptation all the consequences of compliance, as they will afterwards appear to us.—*T. Scott.*"

*§ Rev. A. Wylie.*

**wastes his living and suffers from famine**

*a* Is. lv. 2; Am. viii. 11, 12.
*b* Je. ii. 19.
*c Thomson L. and B.* 21

Fain, A.S. *fægan*, joyful; Goth. *faginon*, to rejoice; Ice. *fagna*, to be glad.

For carob-tree see *Balfour, Plants of Bib.* 69; *Robinson's Bib. Res.* iii. 58; *Stanley, Sin. and Pal.* 146; *Tristram, Land of Israel*, 16, 88, 492; *Dun's Bib. Nat. Sci.* ii. 583; *Trench, Par.* 393.

"Prodigality and dissipation, at last bring a man to the want of the necessaries of life; he falls into poverty, misery, and abject disgrace; so that even his acquaintance, fearful of being obliged to restore to him what he has squandered with them, or upon them, fly from him as a debtor from his creditors, and he

At that time my father was suddenly drowned, and through some unexplained mystery, whereas his partner came out a rich man, his estate proved to be but little more than solvent. That settlement broke up my companionship with the five young men. I was too proud and independent spirited, to take and not give back again, and on learning I had to provide for myself, I bent my energies to the task of mastering the profession of which I am now a member. I did not, however, lose sight altogether of my five former companions. They were provided with means most effectually to bring about their self-ruin. Last week Edward H——, the last one of the five, was assisted home by a policeman at two o'clock at night, from the scenes of his debaucheries, thrust in the front door of his father's house, and was found lying dead upon the hall floor in the morning. The other four all came to miserable ends. One shot himself; another died of delirium tremens; a third was drowned while on a spree with companions of his evil hours; while a fourth was stabbed in a gambling hell. Of all the most fortunate things which ever fell to my lot, that was one of the most fortunate which prevented me from being *provided for* after the style of those five inheritors of their father's wealth."[d]

**14—16. spent all,**[a] and gained nothing. **arose,** God sometimes sends troubles to drive men back to Himself.[b] **famine,** the saddest is that of the soul; dearth of bread of life. **want,** of what that land did not supply. **joined . . citizen,** the sinner becomes an engaged servant of Satan: does not yet long for *home.* **feed swine,** once a son at home, now a swineherd afar off. **fain,** *Gk.*, intense desire. **filled,** would not then have satisfied. **husk,** pod, about 6 in. long, of carob tree, still used as a pig-food in Cyprus.[c] **no . . him,** no true friendship among the wicked.

*The Prodigal Son.*—I. The foolish course he pursued:—1. His demand; 2. His departure; 3. His distress. II. The wise resolution he adopted:—1. It indicated that reason had assumed her sway over his faculties and feelings; 2. It was a resolution induced by calm and serious reflection; 3. It was connected with deep penitence and self-abasement; 4. It was a resolution carried into effect without delay. III. The cordial welcome he received: 1. What this loving father felt, and how, under the influence of those feelings, he acted; 2. The words the father addressed to the servants. IV. The solitary drawback he encountered:—1. The elder son proclaims his own merits; 2. He exaggerated his brother's misdeeds; 3. He accuses his father of acting ungenerously towards himself.[d]

*The kharub tree.*—Gk., κεράτια (Lu. xv. 16), trans. husks, *lit.* little horn, a diminutive fr. κέρας. It is the pod of the carob tree (*Ceratonia siliqua*). "This tree is common in Syria; it produces long slender pods shaped like a horn or sickle, containing a sweetish pulp and several brown shining seeds like beans. These pods are sometimes used as food by the poorer classes in the E., and swine are commonly fed with them."—*Robinson.* "Horace alludes to living upon husks, as upon vile food."—(Ep. II. i. 23). Pliny calls them the food of pigs (N. H. xxiii. 79). They are still used in Spain, etc., as food for cattle, and were often given to horses by British soldiers in the Peninsular War. They are imported into Britain, and called locust beans by the farmers,

from a mistaken notion that they were the locusts of Mat. iii. 4, Mk. i. 6. Hence also the carob is called the locust-tree, and the fruit is termed by the Germans *Johannisbrod*=St. John's bread. The Turks call it *deweh etmeghi*=camel's bread—for an obvious reason. A tree will sometimes produce 800 or 900 lbs. of pods. The pod is 8 or 9 in. long and 1 in. broad.[e]

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is left abandoned by all the world.' —*Volney.*

*d Anan.*

*e Topics*, i. 92, 93.

**he repents**

17—19. **came . . himself,** "he had been beside himself."[a] **hired servants,** not swineherds, while I am a son without food. **father,** how dif. he treats his servants fr. this *citizen*. **bread,** not husks. **spare,** and I have what the swine can well spare. **perish . . hunger,** bec. of quality of the food. **arise,**[b] he feels how *low down*, morally, he is. **go . . father,** not to another citizen. **sinned . . heaven,** in disobeying thee, leaving home, trusting self. **before thee,** in thy sight as well as in sight of heaven and man. **worthy,** humility. **son,**[c] that title forfeited. **as one,** let me live at home on a level with the servants.

*a* Ecc. ix. 3.

*b* Is. lvii. 7; Ho. xiv. 1, 2.

*c* "He nowhere gives up his relation."—*Alford.*

*d W. W. Wythe.*

"He who returns to the Lord comes back again to himself; he who departs from Christ forsakes himself."—*Ambrose.*

"Why, it may be asked, does no one confess his faults? Because he is still living in the midst of them. A man must be awake to tell his dream; and the acknowledgement of our faults is a proof of a right mind."—*Seneca.*

"None generally find more dissatisfaction in earthly things than those who most indulge themselves in the enjoyment of them."—*Palmer.*

*The soul's hunger.*—I. Exhibit the grounds of this hunger—1. The soul is an organ that needs food for its sustenance; 2. God is the proper food for the soul; 3. A separation from God is a life of bitter hunger. II. Exhibit the signs of it—I. Uneasiness; 2. Discontent; 3. Remorse; 4. Disgust.[d]

*I will arise.*—A soldier hearing the parable of the Prodigal Son read in hospital, when the words were uttered, "I will arise and go to my father," cried out, "That's me, that's me!" He suited his action to the word, and soon found peace in believing. Two years after, at the battle of Fredericksburg, he laid down his life, ending bravely a consistent career.—*The Prodigal reclaimed.*—The late Admiral Williams, when young, was gay, and so addicted to expensive pleasures that no remonstances had the power to reclaim him, being so enamoured with ruinous folly. When his father died, he joined the rest of the family to hear the will read. His name did not occur amongst those of the other children, and he looked upon the omission as a testimony of his father's resentment against him. At the close of it, however, he found himself brought in as residuary legatee, or who was to receive all that remained of his father's property, after paying the other legacies, in these words:—"All the rest of my estate and effects I leave to my son Peter Williams, knowing that he will spend it all." On hearing this, the young gentleman burst into tears: "My father," said he, "has touched the right string, and his reproach shall not be thrown away." From that time he altered his conduct, and became an ornament to his profession.

**his return and welcome home.**

20—24. **arose,** good intentions nothing without resolute execution. **came . . father,**[a] he had first come to himself. **great . . off,**[b] perh. fearing a repulse. **saw him,** prob. had oft. looked in that direction; recognised him. **compassion,** *Gk.*, his bowels yearned. **ran,**[c] eager to welcome the wanderer. **fell . . neck,** Oriental sign of reconciliation. **kissed,**[d] lit. eagerly kissed. **said,** but was stopped bef. he had finished what he meant to say. **Father,**[e] he still recognises that relationship, and the father endorses it. **I . . son,** bef. he can urge his request to become as a servant, the father speaks, making no protestations of love, but proving his affection. **best robe,**[f] *Gk.*, *first* robe, a hint of the ragged state of the son, as well as of love of father. **ring,** symbol of office, authority. **shoes,** the old worn out in sinful wandering;

*a* Ps. ciii. 8—10, 12; Ep. ii. 13.

*b* Is. lxv. 24.

*c* Ja. iv. 8; Ne. ix. 17; Ge. xxvii. 18; 2 S. xiv. 33.

*d* Ps. cxxix. 8; Pr. xxvii. 14.

*e* Mal. iii. 6.

*f* Re. iii. 18; Zec. iii. 4; Ge. xli. 42, Re. xii. 1.

Ring:—Used as

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signet to seal decrees; also to seal door, *etc.* Given by Pharaoh to Jos.; by Ahasuerus to Haman, Est. iii. 10; Antiochus to Philip. Valued, Je. xxii. 25; Hag. ii. 23. Contained stone with owner's name, Ex. xxviii. 11. A rich man called "Golden-ringed," Ja. ii. 2. Robe: — Of the spirit, *Tertullian;* of God's righteousness, Ro. iii. 21, *Olshausen.* That wh. we lost by Adam, *Augustine.* *g W. W. Wythe.* *h Hidden Life.*

these to be used in loving obedience. **the . . calf,** *that* calf (Gk. art. repeated). **eat . . merry,** festal banquet. Father, son, and household. **for,** the father's reason. **dead,** to love, duty, etc. **alive,** raised up to newness of life. **lost,** to me and to himself. **found,** by the searching of conscience and reflection. **began . . merry,** in this world the *beginning* only of eternal rejoicing.

*The returning prodigal.*—I. Convictions. II. Apprehensions of mercy. III. Decision. IV. Returning. V. Welcome. VI. Confession. VII. Recovery.[g]

*My child born again.*—I remember the new and strange emotions which trembled in my breast when as an infant he was first folded to my heart—my first-born child. The thrill of that moment still lingers; but now that he was "born again"—clasped in my arms a "new creature in Christ Jesus," my spiritual child, my son in the Gospel, pardoned, justified, adopted, saved, for ever saved!—Oh! it was the very depth of joy; joy unspeakable! My child was a child of God! The prayers which preceded his birth, which cradled his infancy, which girdled his youth, were answered. My son was Christ's. The weary watchings, the yearning desires, the trembling hopes of years, were at rest. Our first-born son was avowedly the Lord's.[h]

**the elder son hears of his brother's return**

**25—27. elder son,** ill. Jews, also Pharisees. **field,** at work, legal righteousness. **came,** seeing the servants collecting. **music,** wh. jarred upon a heart out of tune.[a] **dancing,** Oriental sign of rejoicing. **called,** sullenly, did not go himself. **things,** so unusual in his sad father's house. **brother,** he is reminded of his relation to the prodigal. **safe . . sound,** lit. in *health* of body, mind, heart.

*The elder son; or technical sainthood.*—There are three things wh. this elder brother developes which ever mark the history of all formal religionists:—I. A heartless indifference to the moral reclamation of a brother. Technical saints urge a defence on three grounds:—1. Doctrinal; 2. Ecclesiastical; 3. Business grounds. II. An exaggerated estimate of his own excellencies. III. A voluntary exclusion from the true circle of joy:—1. Not because the scene was not adapted to yield it; 2. Not because he was not invited; 3. He was self-excluded—"He was angry," etc.[b]

*Power of pathos.*—"I knew a convict in New South Wales, in whom there appeared no symptoms of repentance in other respects, but who could never hear a sermon or comment on this parable without bursting into an agony of tears, which I witnessed on several occasions."—"I have wept but once these forty years," said a veteran military officer, "and that was when I heard Jesse Bushyhead, the Cherokee preacher, address his countrymen from the parable of the Prodigal Son, the tears flowing faster than he could wipe them away."—*Bad fare in a strange land.*—In the journal of a soldier of the 72nd Regt. of the Eng. army, published at the close of the last general continental war, it appears that the writer of the journal had been induced, in hopes of a life of pleasure, to enlist, and to forsake his quiet and respectable home, greatly to the grief of his parents. A few years afterwards, he was, when serving in the Peninsula, glad to be allowed to eat of the biscuits which he was employed to break for the hounds of the commander-in-chief, at a time when provisions were scarce. "I ate them with tears," he says, "and thought of the Prodigal Son."[c]

Dancing:—At feasts, Ju. xix. 21; on triumphal occas., Ju. xi. 34; in religious services, Ex. xv. 26; 2S. vi. 17. D. open to gross abuse. First notice connect. it with worldlings, Job xxi. 11. Cato retired fr. the theatre when the d. began. "No one dances who is not drunk or mad."—*Cicero.*

*b Homilist.*

*c Cap. Sir W. E. Parry.*

"Put shoes on his feet that the old serpent may not find him naked, so as to wound his heel, and that he may be able to tread upon the serpent's head, and run without hindrance the way of God's commandments."—*Chrysostom.*

**28—30. angry,** taking sides against his father: envy, censoriousness, Pharisaism. **would . . in,**[a] hence *he* is now the lost son. **came . . out,** as he had gone to meet the younger. **entreated,**[b] might have commanded. **answering,**[c] still sulky, not obeying. **serve,** he seeks to place the father under an obligation. **transgressed,**[d] a model Pharisee! **at . . time,**[e] he had been habitually obedient. **gavest,** yet what had he not given? **Kid,** not *even* a kid. **merry . . friends,** so while he was outwardly obedient; he, too, would like to have been making merry. **thy son,** whom he does not call "*my* brother." **devoured,** exaggeration of offences of others, another feature of Pharisaism. **fatted calf,** kept in the stall against some great occasion.

*The eldest son.*—How deplorably lost he is—I. He serves his father in a servile, and not in a filial spirit. II. He has enjoyed his father's love, yet complains that he receives no reward. III. He asserts that he has never transgressed a commandment, while he has never fulfilled one. IV. He boasts of his virtue and thereby increases his transgression.[f]

*Kids as food in the east.*—Kids are considered as a delicacy. Hariri, a celebrated writer of Mesopotamia, describing a person's breaking in upon a great pretender to mortification, says he found him with one of his disciples, *entertaining themselves with much satisfaction with bread made of the finest flour, with a* ROASTED KID, *and a vessel of wine before them.* This shows in what light we are to consider the complaint made by the elder brother of the Prodigal Son, and also the gratification proposed to be sent to Tamar,[g] and the present made by Samson to his intended bride.[h] (Jud. xv. 1.) "After drinking '*café à la Sultane*,' as it is termed by French writers, hookahs were offered us; and soon afterwards, to my great surprise, dinner was announced. We accordingly retired with the Dola of Aden to another apartment, where a kid, broiled and cut into small pieces, with a quantity of pillaued rice, was served up to us, agreeably to the fashion of the country."[i]

**31, 32. son,**[a] tenderly reminding him of his relation. **ever . . me,** heir, owner of all. **thine,**[b] not only the fatted calf. **meet,** fit, proper. **merry . . glad,**[c] more so than you shall be *angry*. **thy brother,** he is reminded of a brother's claim.

*The elder son.*—How immeasurably wicked is he. He is in the way of losing—I. His father's love; II. His brother's affection; III. The joy of his father's house; IV. And even the fame of his seeming virtue.[d]

*The rescued brother.*—Suppose one of your little brothers should fall into the river, and there sink down under the deep waters, and before he could be got out he should grow cold and pale, and seem to be dead. Your father takes the little boy in his arms, and carries him home, and then they wrap him up in warm flannels, and lay him on the bed. The doctor comes, and goes into the room with your father and mother, to see if it is possible to save the little boy's life. The doctor says that nobody may go into the room but the parents. They go in, and shut the door; in a few minutes the question is to be decided whether or no the child can live. Oh! then how would you go to the door, and walk round with a step, soft as velvet, and hearken to know whether the dear boy lives? And after you have listened for some time, treading softly and speaking in whispers, and breath-

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**his great anger**

*a* Is. lxv. 5; Lu. xviii. 11.

*b* Ps. ciii. 13; Gal. iii. 2; Ge. iv. 6; Ac. xiii. 18.

*c* Ro. xi. 28, 31; Ac. xiii. 45

*d Cf.* Ma. xxii. 38, 39.

*e* Ja. iii. 2; Ecc. vii. 20; 1 Jo. i. 8; Job xxiii. 10—12. "All the selfishness, coarseness and depravity, concealed in the Jewish heart here breaks forth as in the day of the Apostles. Thus the priests, in Luther's time, and has been repeated a thousand times."—*Lange.*

*f Lange.*

*g* Ge. xxxviii. 16.

*h* Ju. xv. 1.

*i Salt's Voyage.*

"*Was come.*—He speaks of him as of a stranger, not saying 'he returned.'"—*Bengel.*

**his anger is reproved by his father**

*a* Ps. cxxv. 6; cxxxvi. 1; Ec. xxxiv. 6; 2 Pe. iii. 9; 1 Pe. iii. 20.

*b* "Not thou shalt have all, but all is thine."—*Augustine.* "But he is looking for rewards *fr.* God, instead of possessing all things *in* God."—*Trench.* Meet, *acc. to measure.* A.-S., *gemet*, fit; *gemet*, a measure:—*metan*, L. *metior*, to measure; Gk. *metron*; Sans., *mad*, *ma*, to measure.

*c* Is. xxxv. 10; Ac. xi. 18.

"Elder left home, became worse

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than his brother, a slave, was at length taken by robbers — might complete the picture."—*Michaelis.*

*d Lange.*

*e Dr. J. Todd.*

ing short, the door opens, and your mother comes out, and there are tears in her eyes. "Is he dead?" says one in a faint, sinking whisper; "is he dead?" "Oh! no—no; your little brother lives, and will be well again." Oh! what a thrill of joy do you all feel! What leaping up in gladness! Now there is such a joy in heaven over one sinner that repenteth. The sinner has been sick, but the Gospel has been received as the remedy, and he is to live for ever. Do you wonder that the angels rejoice at it?[e]

## *CHAPTER THE SIXTEENTH.*

**parable of the unjust steward**

**the steward accused**

*a* Ge. xxiv. 2; Lu. xii. 42; 1 Pe. iv. 10; 1 Co. iv. 2.

*b* Re. xii. 10.

*c* Ac. xvi. 37.

*d* Job

*e* Da. xii. 2; Ro. vi. 21.

*f Anon.*

*g* Pr. xix. 17.

"I will never trust any man not of sound religion; for he, that is false to God, can never be true to man." —*Bacon.*

"The man who will not look into the state of his affairs in this world, must be ruined in this world; the man who will not look into the state of his soul, must be ruined for ever." —*A. W. Hare.*

"A double misery is upon the greater part of mankind, that is impotency and pride." —*Flavel.*

**the steward deliberating**

*a* Co. i. 13.

"He makes him write the bill, his own bill, that he may have the

**1—3. said . . discs.** Pharisees and publicans hearing **Him. steward,**[a] manager of his estate. **accused,**[b] prob. on private information. **wasted,** *Gk.*, was wasting: lit. scattering. **good,** and his own character at the same time. **called,**[c] did not dismiss without enquiry. **account,**[d] produce your books, vouchers, etc. **mayest . . steward,** if what I have heard be true. **then . . himself,** did not confess his delinquencies: conscious guilt. **dig,** insolence: I know how to waste, not how to work. **ashamed,**[e] pride: many are ashamed of less dishonourable things than begging.

*The unjust steward.*—I. The office which the individual here spoken of sustained; II. The serious charge which was brought against him: 1. Its nature; 2. The consequence to which it led. The steward was: (1) **Summ**oned to his master's presence; (2) Dismissed from his **master's** service. III. The artful policy which this steward adopted. We are here shown: 1. The anxious concern evinced by him; 2. The alternatives which suggested themselves as the result of his musings; 3. The promptitude with which he carried his purpose into execution. IV. The unexpected commendation he received: 1. By whom he was commended; 2. Why he was commended. V. The important lesson which the case of this steward enforces: 1. The exhortation which is here addressed; 2. The consideration by which it is enforced.[f]

*A sudden call.*—A wealthy but niggardly gentleman was waited on by the advocates of a charitable institution, for which they solicited his aid, reminding him of the Divine declaration,[g] "He that hath pity on the poor, lendeth unto the Lord; and that what he hath given will he pay him again." To this he replied, "The security, no doubt, is good, and the interest liberal; but I cannot give such long credit." Poor rich man! the day of payment was much nearer than he anticipated. Not a fortnight had elapsed from his refusing to honour this claim of God upon his substance, before he received a summons with which he could not refuse to comply. It was, "This night thy soul shall be required of thee, then whose shall those things be which thou hast withheld?"

**4—7. resolved,** at length he made up his mind: if he could appease or compensate his master, he would make friends among the debtors. **put out,**[a] *Gk.*, transfer. **every one,** to distribute the obligation: and leave no one to inform against him or the rest. **measure,** Heb. *bath.*=3 pecks, 3 pints *dry*; ab. 9 galls. liquid. **oil,** olive. **quickly,** stealthy business, done with haste. **measures . . wheat,** large dry measures, 8½ bush.

*Insolvent debtors.*—I. The creditor: 1. Our Creator; 2. Our Benefactor; 3. Our Redeemer; 4. A strict creditor. II. Our indebtedness: 1. What have I received? 2. What have I paid? III. Our means of payment: 1. All our works are insufficient; 2. God releases us by a ransom.[b]

*A wonderful dream.*—A merchant, who was a God-fearing man, was very successful in business, but his soul did not seem to prosper accordingly; his offerings to the Lord he did not feel disposed to increase. One evening he had a remarkable dream; a visitor entered the apartment, and quietly looking round at the many elegances and luxuries by which he was surrounded, without any comment, presented him with the receipts for his subscriptions to various societies, and urged their claim upon his enlarged sympathy. The merchant replied with various excuses, and at last grew impatient at the continued appeals. The stranger rose, and fixing his eye on his companion, said, in a voice that thrilled to his soul, "One year ago to-night, you thought that your daughter lay dying; you could not rest for agony. Upon whom did you call that night?" The merchant started, and looked up: there seemed a change to have passed over the whole form of his visitor, whose eye was fixed upon him with a calm penetrating look, as he continued—"Five years ago, when you lay at the brink of the grave, and thought that if you died then, you would leave a family unprovided for—do you remember how you prayed then? Who saved you then?" Pausing a moment, he went on in a lower and still more impressive tone—"Do you remember, fifteen years since, that time when you felt yourself so lost, so helpless, so hopeless; when you spent day and night in prayer; when you thought you would give the world for one hour's assurance that your sins were forgiven—who listened to you then?" "It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling; "oh yes, it was He!" "And has He ever complained of being called on too often?" inquired the stranger, in a voice of reproachful sweetness. "Say,—are you willing to begin this night, and ask no more of Him, if He, from this time, will ask no more of you?" "Oh, never! never!" said the merchant, throwing himself at his feet. The figure vanished, and he awoke; his whole soul stirred within him. "O God and Saviour! what have I been doing! Take all—take everything! What is all that I have, to what thou hast done for me?"

**8, 9. the lord,** not *our* Lord. Gk. *his* lord, who presently detected the course pursued. **commended,** as men will praise a *smart* transaction, for the evidence it gives of shrewdness. The lord's suspicions prob. excited by seeing his old steward on good terms with his debtors. **wisely,** prudently. **for,** this is *our* Lord's comment. **children . . world,**[a] men who adopt its policy and maxims. **wiser,** more prudent, far-seeing. **in . . generation,** in their present life, and in relation to it. **light,**[b] of Him who is the true Light. **make,** seek. **friends,** "the hard-hearted prepares for himself *accusers* at the eternal bar." **of,** in sense of *from*. **mammon . . unrighteousness,** let your money, deceitful riches, be benevolently used. **fail,** die. **they,** whom you have benefited. **receive,** welcome. **everlasting,** *&c.*, heaven[c] [i. 40, 133].

*Children of light admonished.*—I. The characters presented to

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evidence of his hand-writing, and so protect himself, and secure the tenant on his own side—another proof of his worldly shrewdness." —*Wordsworth.*

"These easy-minded people may have found themselves out of their reckoning. The steward, used to high living, might cost them more in the long run, than the amount he remitted."—*Stier.* "Remits in proportion to their ability to pay."—*Brown.*

*b* *W. W. Wythe.*

"'To miss the good which may be got by suffering,' says one of our old divines, 'is the worst of evils; to lose the gain which should be gotten by losses, is of losses the greatest; but to grow worse with suffering evil, is perdition itself.'" *Southey.*

**the steward commended for his prudence**

*a* Ps. xvii. 14.

*b* Jo. xii. 35, 36; Ep. v. 8; 1 Th. v. 5—8.

*c* Pr. xix. 17; Ma. vi. 20; xix. 21; Pr. xxii. 16; Je xvii. 11; Mk. x. 24; 1 Ti. vi. 17—19.

"In some expositions it is taken for granted that

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the lord found out the artifice of the steward. But this supposition impairs, if not destroys, the beauty and moral of the parable. How could he be said to have acted *φρονίμως*, if his device was detected and exposed? His lord knew him only as a wasteful person; he knew nothing of his collusion with the debtors; he only saw its results, viz., his reception into their habitations." — *Wordsworth.*

[d] *Anon.*

"Faith is a provident wise grace, and makes the soul bethink itself, how it can live in another world."-*Gurnall.*

"Doctrine is but the drawing of the bow; application is the hitting of the mark." —*Manton.*

our view in this text: 1. By the children of the world we are to understand: (1) Those who are governed by a worldly spirit; (2) Who are alive to all the enjoyments of the world; (3) Whose time and attention are wholly employed about worldly things; 2. By the children of light is meant: (1) A state of knowledge (Is. viii. 20); (2) A state of holiness (1 Jo. i. 7); (3) A state of comfort (Ps. xcvii. 11). II. In what respects the children of this world are wiser in their generation than the children of light: 1. They are more resolved upon securing their object; 2. They are more judicious in the choice of means best calculated to obtain the object; 3. They are more indefatigable in their exertions; 4. They are more invincible in their efforts; 5. They are more determined in their purposes. Learn—1. To form a proper estimate of the characters we have been describing; 2. To silence the objections of the ungodly by acting consistently with our profession.[d]

*Benevolence rewarded.*— The munificent founder of Guy's Hospital was a man of very humble appearance, and of a melancholy cast of countenance. One day, while pensively leaning over one of the bridges, he attracted the attention and commiseration of a bystander, who, apprehensive that he meditated self-destruction, could not refrain from addressing him with an earnest entreaty not to let his misfortunes tempt him to commit any rash act; then, placing in his hand a guinea, with the delicacy of genuine benevolence, he hastily withdrew. Guy, roused from his reverie, followed the stranger, and warmly expressed his gratitude; but assured him he was mistaken in supposing him to be either in distress of mind or circumstances, making an earnest request to be favoured with the name of the good man, his intended benefactor. The address was given, and they parted. Some years after, Guy, observing the name of his friend in the bankrupt list; hastened to his house, brought to his recollection their former interview; found, upon investigation, that no blame could be attached to him under his misfortunes; intimated his ability, and also his full intention to serve him; entered, and finally re-established him in business, which ever after prospered in his hands, and in the hands of his children's children, for many years in Newgate Street.

on faithfulness

[a] Ma. xxv. 21.

They who act unfaithfully in their present condition are but ill prepared for a change of condition.

"Minute events are the hinges on which magnificent results turn. In a watch the smallest link, chain, or ratchet, cog, or crank, is as essential as the main-spring itself. If one fail out, the whole

**10—12. faithful**[a] [i. 191, 192]. A good man of business will be the best in the service of God. (Apostles, *etc.*, diligently pursuing their vocation—*the least*—when commanded to undertake the *much*.) **unjust**, idle, imprudent, *etc.*, in worldly matters not fit to administer the affairs of the Church. **if therefore**, the good for nothing in worldly matters would soon make religion appear good for nothing. **another . . own**, the habitually unfaithful here will have no reward hereafter. None to "*receive* them." Yet some keep others' vineyards, and neglect their own.

*Living to God in small things.*—I. Of the importance of living to God on common occasions and in small things: 1. Notice how little we know concerning the relative importance of events and duties; 2. It is to be observed that, even as the world judges, small things constitute almost the whole of life; 3. It very much exalts as well as sanctions this view, that God is so observant of small things; 4. It is a fact of history and of observation that all effic ut men, while they have been men of comprehension, have

also been men of detail; 5. It is to be observed that there is more real piety in adorning one small than one great occasion; 6. The importance of living to God in ordinary and small things, is seen in the fact that character, which is the end of religion, is in its very nature a growth. Learn—(1) Private Christians are here instructed in the true method of Christian progress and usefulness; (2) Our subject enables us to offer some useful suggestions, concerning the manner in which churches may be made to prosper; (3) Some useful hints are suggested to the ministers of Christ.—*Dr. Bushnell.*

*Faithful in little.*—In an English dockyard, a great ship was to be launched. An immense multitude assembled to see it glide down the slides that were to carry it into the water. The blocks and wedges were knocked away; but the massive hull did not stir, and there was disappointment. Just then, a little boy ran forward, and began to push the ship with all his might. The crowd broke out into a laugh of ridicule; but it so happened that the vessel was almost ready to move; the few pounds pushed by the lad were only needed to start it, and away it went into the water.—*Just in trifles.*—One of the kings of Persia, when hunting, was desirous of eating of the venison in the field. Some of his attendants went to a neighbouring village, and took away a quantity of salt to season it; but the king, suspecting how they had acted, ordered them immediately to go and pay for it. Then, turning to his attendants, he said, "This is a small matter in itself, but a great one as regards me; for a king ought ever to be just, because he is an example to his subjects; and if he swerve in trifles, they will become dissolute. If I cannot make all my people just in small things, I can at least show them that it is possible to be so."

**13–15. serve**[a] [i. 41], with equal zeal and fidelity. **two masters,** one in the line of worldliness, and the other in religion. **covetous,** servants of mammon, and professing to also serve God. **derided,** thinking it *was* possible: sneering, too, at Jesus' poverty. **justify,**[b] boast of your righteousness. **hearts,**[c] where true righteousness is not found. **for that,** that sect of the Pharisees. This applies also to other things that men approve[d] and God hates.[e]

*Truth* acknowledged by the conscience, but opposed by the sinful heart. The enmity of the covetous against the preaching of the law of love. The Pharisaic mind exists in every natural man: he would be just before God. "God knoweth your hearts." This truth may be considered as—I. A certain; II. A terrible; III. A consoling truth.[f]

*Lesson on covetousness.*—"When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view, I remember, he once asked me when a man was rich enough. I replied, 'When he has a thousand pounds.' He said, 'No.' 'Two thousand?' 'No.' 'Ten thousand?' 'No.' 'Twenty thousand?' 'No.' 'A hundred thousand?' which I thought would settle the business; but he still continuing to say 'No,' I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, 'When he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand; then five, then twenty, then fifty; from that his riches would amount

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will stand still."—*Dr. Cumming.*

"Be rather careful of what thou dost, than of what thou hast; for what thou hast is none of thine, and will leave thee at thy death, or thou the pleasure of it in thy sickness; but what thou dost is thine and will follow thee to the grave, and plead for, or against thee, at thy resurrection."—*F. Quarles.*

"The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they cannot speak."—*Thackeray.*

**on serving two masters**

*a* Ma. vi. 24; 1 Jo. ii. 15; Ja. iv. 4; 1 K. xviii. 21; 1 S. vii. 3.

*b* Lu. x. 29.

*c* Ps. viii. 9; Je. xvii. 10.

*d* 1 Co. iv. 3.

*e* Is. i. 14; Ps. x. 3

"The covetous man pines in plenty, like Tantalus up to the chin in water, and yet thirsty."—*T. Adams.*

"Like a chymist, he turns everything into silver, what he should wear, and what he should eat, and so robs back and belly of warmth, of sustenance."—*Ibid.*

*f* Lange.

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"The covetous give more heed to the priests of Janus, than to the Apostles of Jesus."—*Ibid.*

*g Whitecross.*

"A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich."—*Blanstone.*

**the law and the prophets**

**divorce**

*a* Co. ii. 17.

*b* Lu. xv. 1.

*c* Lu. xiii. 24; Ma. xi. 12.

*d* He. x. 23; 2 Ti. ii. 13.

*e* 2 Pe. iii. 5—15.

*f* Ma. v. 19; *cf.* Is. xl. 8; li. 6; 1 Pe. i. 25.

*g Hive.*

"Men are atheists because they are first vicious; and they question the truth of Christianity, because they hate the practice of it."—*Dr. South.*

"The hypocrite shows the excellency of virtue by the necessity he thinks himself under of seeming to be virtuous." — *Dr. Johnson.*

"Those works, which, in the doer's estimate, make a beautiful show, are filthiness in the sight of the Judge."—*Gregory.*

"Hypocrisy is the homage which vice pays to virtue." — *La Rochefoucauld.*

to a hundred thousand, and so on, till he has grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess.' "—*The hardest commandment.*—"As I stood one day by Mr. Jeffrys," says Mrs. Jeffrys in her Journal, "catechising the children, I asked them which of the commandments was most difficult to observe. One, after a long pause, mentioned one, and another a different precept; till at last a boy about twelve years old said, 'The last is the hardest.' Mr. Jeffrys said, 'Why is it so, my boy?' He replied, 'Because, for one who is poor to see another possessing a great deal of money, and great deal of clothes, and much cattle and rice, without wishing for some of them, is very hard. I think no person can keep this commandment.' "*g*

**16—18. law . . were,***a* in full force. **John,** the Baptist, who began to preach Messiah's kingdom. **every,** speaking generally, as "*all* the publicans, etc."*b* **presseth,***c* crowding, striving [i. 75]. **heaven . . earth,** prov. expres.=the world; material things not so durable as eternal truth [i. 25]. **putteth away,** *etc.* [i. 29, 129].

*Divine faithfulness; a S. S. address.*—Men often mean less than they say. This true of both promises and threats. Hence *fierce* words often fail to alarm us, and *fair* words to elate us; we often doubt the speakers. God means what He says.*d* In the text we have asserted:—I. The certainty of God's faithfulness: "*easier,*" etc.—1. It seems *impossible* for heaven and earth to pass away; but (1) as they passed into being, they may pass out of it at His word; (2) hints of the possibility of this already given—*flood, cities of the plain*; (3) plain declarations.*e* 2. *It may seem unlikely:* what! destroy this world? Yes, for (1) God can make a more beautiful one; (2) it was made for a purpose, and may be destroyed when that is fulfilled; (3) even good men will rather sacrifice material good than their integrity, God would rather sacrifice a thousand worlds than give angels and men reason to doubt Him. II. The extent of God's faithfulness: "*one tittle.*" He who insists upon faithfulness will be faithful.*f* He who commends faithfulness in little things will himself be faithful. Learn: 1. Stand in awe and sin not; 2. No escape for impenitent sinners, the law is fixed; 3. No need of despair for penitent. humble believers; their salvation is sure.*g*

*Pressing into the kingdom.*—An evangelist says, "At the close of a powerful work in an Eastern city, as I was about to leave (there was a very large congregation in attendance), and at a conference meeting, a lady of fashion arose in the centre of the house, and with many tears and sobs made a humble confession, that, though a professor of religion, she had lived for herself and the world. She still remained standing and sobbing. Finally she was able to request prayers for the conversion of her son. He was present. The learned doctor at my side requested me to *urge him* to rise for prayer. I did so; but he did not rise. The doctor said, '*Urge more.*' I entreated him again; but he did not rise. The doctor said to me, '*Urge more.*' Again I persuaded; and he arose, and was soon rejoicing in hope. About a week after leaving the place, I received a letter, informing me that the lady referred to (Mrs. M.) was dead. Not long after, I received another letter, saying that Willie M. was dead. Both died rejoicing in hope.

Does any one suppose that I then thought I had urged too much?"

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19–21. **certain . . man,** some think this a real hist. **clothed,** *Gk.*, habitually. **purple,** orig. colour of royal robes; *purple,* poet. for "beautiful."[a] **fine linen,** peculiar to females, hence effeminate. **sumptuously,** feasted splendidly. **Lazarus . . sores,** leprous. **desiring,** a hint of Dives' indifference. **crumbs,** content with little. **dogs,** more merciful than men. His only physicians.

*This world and the next.*—I. This world suggests the existence of another world—1. As a solution of the problem of the present state; 2. As a scene of recompense for the actions of this present life. II. Who would not share the wish of the rich man in this parable, and desire that that world might give to us in this world some indications of its existence and reality?[b]—*The true valuation of man.*—I. If we should take a right estimate of man, we must consider him in respect to a double state, here and hereafter. II. That the state of man in the world to come holds a proportion to his spirit and temper, to the tenor of his life and actions here—1. Not from worldly circumstances; 2. From the state of the heart—the manner of life.[c]

*Providence caring for the poor.*—A pious woman in the days of persecution used to say she should never want, because her God would supply her every need. She was taken before an unjust judge for attending the worship of God. The judge, on seeing her, tauntingly said, "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" She replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for the judge's wife being present at her examination, was greatly surprised with the good woman's firmness, and took care to send her victuals from the table, so that she was comfortably supplied all the time she was in confinement; and the other found her reward, for the Lord was pleased to convert her soul and give her the blessings of His salvation.

**Dives and Lazarus**

**Dives and Lazarus in this world**

*a Virgil, Geor.* i. Dives, L. for *rich* or *rich man.* So used in the Vulgate; whence the term is app. to this man. Purple:—Tyrian dye ext. fr. kind of *murex*, a small shell-fish still found in Bay of Acre.—*Land and Book*, 181. One murex yielded one drop. Time of Cicero 1lb. of dyed wool cost £35. A fast colour, Is. i. 18. Courtiers were called "purple clad."—*Horace.* Lazar in all mod. languages proves influence of this par. Prov. *lazer*, a leper; Sp. *lazaro*, a beggar. *See* on this par. *Class and Desk, N.T.* 136.

*b Dr. W. Beyschlag.*

*c Dr. Whichcot.*

22–24. **died,** a happy release. **carried,** tenderly. **angels,**[a] formerly dogs were his only attendants. **Abraham's bosom,** ref. to posture at anc. banquet.[b] Once he reclined at the gate surrounded by dogs. **rich . . died,**[c] a terrible change awaited *him.* **buried,** had, doubtless, a splendid burial. **hell,**[d] place of torment. **torments,** within and around. **seeth,** his misery increased by what he saw. **afar off,** physically, esp. morally, etc. **bosom,** partaking of heavenly banquet. **father,** there are those in hell who call Abraham *father*, who on earth may have thought little of the patriarch. **mercy,** calling *at last* for mercy in that place "where hope never comes." **send,** he had been accust. to be waited upon; and could not yet realise the exaltation of Lazarus. **cool,** *etc.*, not hoping for release, he seeks alleviation.

*Retributive power of memory.*—I. What, then, is memory? Let us first define the faculty. II. Let me say that memory operates in obedience to established and permanent laws. III. I wish to call your attention to the extent of its retentive and reproductive power. IV. What is to be the impression of memory upon our happiness or misery in the future world?[e] *The memory of the lost.*—

**Dives and Lazarus in the other world**

*a* He. i. 14; Ps. xxxiv. 7; Ma. xviii. 10.

*b* Lu. vii. 36; Jo. xiii. 23; see *Horace, Ode* iii.

*c* Ps. xlix. 10; Ecc. viii. 8.

Angels, *etc.* Gks. assign guides to the souls of the dead, to conduct them to their respective seats.—*Potter's Ant.*

"The gods guide the souls of the virtuous."—*Plato.* Abraham's bo-

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I. Whether there is satisfactory evidence that the memory of earthly scenes will be retained in eternity. II. Not only will the memory exist in the future world, but it will probably possess far greater activity and energy in the present life, and thus be enabled to recall the past with a distinctness and vividness now wholly unknown. III. What subjects will probably be most prominent in the reflections of the lost soul: 1. They will remember the gifts of Providence, for which they requited their Maker with ingratitude and rebellion; 2. The spiritual privileges which they neglected to improve; 3. His paternal chastisements.*f*

*Death of the rich.*—Philip, king of Macedon, as he was wrestling at the Olympic games, fell down in the sand; and when he rose again, observing the print of his body in the sand, cried out, "Oh, how little a parcel of earth will hold *us* when we are dead, who are ambitiously seeking after the whole world whilst we are living!"—*Death of the poor.*—A minister of the Gospel was one day visiting a pious old woman who was in the poorhouse. While in conversation with her on the comforts, prospects, and rewards of religion, the minister saw an unusual lustre beaming from her countenance, and the calmness of Christian triumph glistening in her eye. Addressing her by name, he said, "Will you tell me what thought it was that passed through your mind which was the cause of your appearing so joyful?" The reply of the "old disciple" was, "Oh, sir, I was just thinking what a change it will be from the poorhouse to heaven!"

**Abraham reproves Dives. Dives intercedes for his brethren**

**25—31. lifetime,** preferred bef. eternity. **good things,**[a] material, perishing, for the body only. **comforted,**[b] not as a compensation for former evil, but as reward of faith and patience. **tormented,** as a punishment for abuse of mercy. **great gulf,** an impassable chasm. **fixed,** and that fixes his state and yours. **brethren,** since it is too late for me, let *them* be warned. **come,** and be an additional source of torment to me. **they . . them,**[c] for *they* are heaven-sent messengers. **if . . repent,** so he foolishly said. Inconsiderate men suppose they would be convinced "if, *etc.*" **if . . neither . . dead,**[d] nor can any show why the words of a risen man should accomplish more than the words of the *living* God.

*Miracles insufficient to produce conversion.*—I. The prayer offered: 1. To whom it was addressed; 2. The favour solicited. II. The feeling by which it was prompted. Either that of—1. Compassion; 2. Selfishness; or 3. Self-justification. III. The answer received. It sets forth two things: 1. The methods of conviction which God has ordained; 2. The inefficiency of all other means, however extraordinary, when those of Divine appointment are disregarded.*e*—*Spiritual manifestations needless.*—I. What better evidence could he give of a Divine mission than Moses and the prophets? II. What more important truths could he divulge than Moses and the prophets? III. What more powerful motives could he present than Moses and the prophets?*f*

*The strange conversation.*—"The dialogue between the rich man and Abraham does not describe absolutely what is possible and actually takes place in the world of spirits, but gives such pictures of it as are intelligible to an inhabitant of this world. By a system of coloured lights we contrive to warn the conductors of engines on our railways of danger to be avoided on the one hand, and to intimate the line of safety on the other. The things regarding

som, "A synonym for Paradise, or under the throne of glory."—*Olshausen.* "The perfect felicities of Paradise."—*Lightfoot.*

*d* Lu. xiii. 28; Re. xiv. 10, 11.

*e Dr. Spear.*

*f Rev. D. B. Coe.*

"Here is one who, in his life, had not a single friend; and now, suddenly, not one, but many angels wait upon him."—*Luther.* "The rich man died, and was buried in hell. Go to his grave, and there, in the midst of it, you will find his heart."—*Antony.*

*a* Job xxi. 13; Lu. vi. 24, 25; Ma. xix. 23.

*b* Re. vii. 14—17.

*c* Jo. v. 39, 46; i. 45; Ac. x. 43; xvii. 11, 12.

*d* Ma. xxviii. 11—13; Jo. xii. 10.

"It has been an opinion invariably received in all Protestant countries, that whatever is necessary to be believed is intelligible to all persons who read the Scriptures with no other view than to investigate and embrace the truth. It would be easy to produce a cloud of authorities to this purpose." — *Dr. Symonds.*

*e* Amos.

which the engineers get instructions are not within their view. A red or a white light are not like the things in the distance that are to be dreaded or desired; but a red or a white light displayed serves the purpose when the things themselves cannot be made known."[f]

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[f] W. W. Wythe, [g] Dr Arnot

## CHAPTER THE SEVENTEENTH.

**1—4. then said,** *etc.*[a] [i. 122, 320]. **if . . brother,** *etc.*[b] [i. 124, 126, 39]. **rebuke,**[c] kindly, seasonably, reasonably. **if . . forgive,** your forgiveness will accom. nothing without his repentance. **if . . day,** not likely to occur. An extreme case supposed.

A Christianity without offences is impossible in this sinful world. *The woe pronounced* — upon those by whom offences come is—I. Terrible; II. Just; III. Wholesome. There is a punishment far more terrible than bodily pain or loss of life. The high value which the Lord attributes to the little ones in the kingdom of heaven. The greatest who causes offences stands below the least who suffers them.[d]

*Forgiveness of injuries.*—In the middle ages, when the great lords and knights were always at war with each other, one of them resolved to revenge himself upon a neighbour who had offended him. It chanced that, on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of this plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain. At length, seeing that all his words had no effect, he said, "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt together in prayer. Then the mercy-loving Christian said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ Himself taught to His disciples?" "I will do it," replied the duke. He did it accordingly. The chaplain said a sentence, and the duke repeated it, till he came to the petition, "Forgive us our trespasses as we forgive them that trespass against us." There the duke was silent. "My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, *if you dare say so?*—'Forgive us our trespasses *as we forgive* them that trespass against us.'" "I cannot," replied the duke. "Well, God cannot forgive you, for He has said so. He Himself has given this prayer. Therefore, you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you *as you pardon others* is to ask Him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment." The iron will of the duke was broken. "No," said he; "I will finish my prayer. 'My God, my Father, pardon me. Forgive me as I desire to forgive him who has offended me. Lead me not into temptation, but deliver me from evil!'" "Amen!" said the chaplain. "Amen!" repeated the duke,

**on offences**

[a] Ma. xviii. 6; Mk. ix. 42; 1 Co. xi. 19; 1 Pe. ii. 8.

**on trespasses and forgiveness**

[b] Ma. vi. 14, 15; xviii. 15—17, 21, 22; Le. xix. 17; Pr. xvii. 10.

[c] Ga. vi. 1; Ep. iv. 15.

[d] *Lange.*

"As a seal leaves a mark of itself in the wax, whereby it is known; so it is with every one who has a readiness to forgive others; for by it the Christian may know that God hath sealed the forgiveness of his sins upon his heart."—*Caudray.*

"You should forgive many things in others, but nothing in yourself."—*Ausonius.*

"The Lord allows and suffers divisions and offences to be in His Church, because He leaves men to act according to the liberty of their wills."—*Cyprian.*

"The ceasing from the offence is the root whence springs forgiveness."—*Tertullian.*

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who now understood the Lord's Prayer better than he had ever done before, since he had learned to apply it to himself.

**on faith**

*a* Ep. ii. 8; 1 Th. iii. 10.

*b* Ma. xvii. 20.

5, 6. **increase . . faith,**[a] the *author* and *finisher* of faith in the true *increaser;* but we can use means. **and . . said**[b] [i. 120]. **sycamine,** the black mulberry (*Morus nigra*), wh. belongs to the bread-fruit family (nat. ord. *Artocarpaceæ:* sub ord. *morea*, or mulberry); not to be confounded with the *sycamore*, or fig-mulberry.

*The Apostle's prayer for an increase of faith.*—It is implied: I. That the disciples of Christ possess faith. Inferred: 1. From the nature of faith; 2. From the character of Christ's disciples; 3. From the testimonies of Revelation. II. That an increase of faith is possible: 1. From the power and goodness of its author; 2. From the progressive nature of religion; 3. From the admonitions of the Bible; 4. From the experience of the saints. III. That an increase of faith is greatly desired: 1. From its nature; 2. From its effects. IV. That means should be used to secure an increase of faith.[c]—*Faith's development.*—I. Faith is capable of increase: 1. In the amount of truth which it embraces; 2. In the degree of intensity with which it seizes its object; 3. In the force with which it works. II. The increase of faith is desirable. For the sake of: 1. Our holiness; 2. Our happiness; 3. Our usefulness. III. The increase of our faith should be sought by: 1. Earnest prayer; 2. Habitual meditation; 3. The avoidance of sin and folly.[d]

*Mighty faith.*—See Abraham sitting in his tent-door! God tells him to take his son to a mountain in the land of Moriah, and there give him for a burnt offering. Without conferring with flesh and blood, he prepares for the journey and the awful sacrifice; and, on the morning of the third day, I see him on the top of the mountain, with the altar built, fire kindled, Isaac bound, and the knife raised to strike the blow. What now, Abraham? wilt thou slay thy son, and make the promise of God of no effect? Has not God said, "In Isaac shall thy seed be called?" "Yes: I know that is the promise; but now God has commanded me to offer Isaac for a burnt offering; and I will do it, for God will raise him from the dead." "Didst thou ever see one rise from the dead that had been cut in pieces, and burnt to ashes?" "No; but the same God who made the promise has given the commandment, and the command cannot make war on the promise." How the patriarch's faith carries him above the dust raised by human reason! Abraham knew that God's promise would march right forward to fulfilment.[e]

*b Anon.*

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may

*c Anon.*

*d W. W. Wythe.*

*e R. V. Lawrence.*

"Certainly they did never have any grace, who did not complain to have too little." —*Bp. Hall.*

"I have no grace till I would have more." — *Dr. Donne.*

"Faith knows there are no impossibilities with God, and will trust Him when it cannot trace Him."

**on servitude**

*a* Is. lxiv. 6; Ro. iii. 27; Ps. xvi. 2, 3; cxliii. 2; 1 Co. iv. 7; ix. 16, 17.

7—10. **But,** this returns to the subject of faith; *i.e.*, if you have this faith, do not think you therefore deserve reward. **servant,** to whom belongs duty. **when . . field,** while yet work remains to be done in the house. **and . . say,** complete the work first. **thank,** *etc.*, no special thanks due for doing a plain duty. **unprofitable,**[a] not *useless*, but (*Gk.*) *needless;* one who may be dispensed with. **done . . duty,** and no more.

*The servant in the field.*—I. A familiar case supposed, embracing: 1. The social relations of life; 2. Its social duties; 3. Proprieties. II. An important inference deduced: 1. Our services are at best imperfect; 2. It is impossible for us to go beyond our obligations.[b]

*Duty for each.*—With a reserved-seat ticket in his hand, a gentleman once took his place in a public hall, according to the number on the check, and sat down complacently in the indicated position. Soon a gentleman came along who had purchased a reserved seat, and politely requested him to move. "Thank you, sir: here is my check for this seat," said he. "Look at the figures."—"Much obliged to you, sir," said he. "Here is my check: look at the figures." He did look, and discovered that the checks were duplicated, both calling for the same seat. A blunder had been made somewhere, which implied the absurdity of locating two individuals in the room of one, and at the same time. No such complications occur in the issuing of checks for our appointed sphere in life.—*Unprofitable servants.*—God has not commanded us to do more than we ought to do, and hence after we have done *all* that He has commanded, we are unprofitable servants, only having done our simple duty. If it were possible for us to do more than He has commanded, He would give us credit for it: for He is a *just* God. But, alas! our tendency is not to *exceed* duty, but to keep *below* it. Where there is one that barely reaches the exact mark of duty, and this only by Divine help, there are millions that do not half fill up the sphere of duty as marked for them by the hand of infinite wisdom and mercy.

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have forgotten its cause." —*Beecher.*

"On account of the uncertain nature of our own righteousness, and the danger of vain glory, it is the safest course to place our whole trust in the mercy and loving-kindness of God." —*Bellarmine.*

"Wretched is the man whom the Lord shall call unprofitable; happy he, who so calls himself." —*Bengel.*

**the ten lepers cleansed**

11—14. **went**, to feast of Tab. **passed . . midst**, or *between*. Prob. He crossed the Jordan at Scythopolis, passed through the Perea, and recrossed Jordan at Jericho; thence He would avoid Samaritan hostility.[a] **afar off**,[b] forbidden by law to approach persons crying "unclean."[c] **Jesus, master**, having heard of Him, they believed in Him. **go . . priests**, who had to declare a man *cured*, not to *cure* him. **went**,[d] their going, as yet uncured, a proof of their faith. **cleansed**, faith honoured; mercy manifested.

*The cry of distress:*—How the sorrows of life unite and bring men together—I. Unanimously raised. II. Graciously heard.—*Great contrasts in the history of the ten lepers:*—I. Great misery on the one side, great mercy on the other. II. Great ingratitude of many, great thankfulness of one. III. Israel blessed with benefits, but rejected through their own fault; the stranger praised and accepted.—*The melancholy question*—Where are the nine?—I. What were they once? II. Where are they now? III. What will they be hereafter?[e]

*Lepers in Morocco.*—"Near the walls of the city of Morocco there is a village called the 'village of lepers.' Having a curiosity to visit it, I rode there, accompanied by two guards and my own servant. We passed through the street; the inhabitants stood at the doors of their houses, but did not approach us. They, for the most part, showed no external disfiguration, but were generally sallow. Some of the younger women were handsome, but they showed a deficiency of eyebrow, which is incompatible with our notions of beauty—some had no eyebrows at all. They are obliged to wear a large straw hat, with a brim nine inches wide; this is their badge of separation, which, when they are abroad, prevents any one from having personal contact with them. They are allowed to beg, and are accordingly seen by the sides of the roads, with a wooden bowl before them, exclaiming, 'Bestow on me the charity of God.' When anyone gives them money, they

*a* Lu. ix. 53.

*b* Le. xiii. 46.

*c* Le. xiii. 45; Nu. v. 2; 2 K. xv. 5.

*d* 2 K. v. 15; Is. lxv. 24.

"As we approached Nablous or Shechem, we saw several lepers who followed us to our tenting-ground, and insisted on a fee for leaving the place. Our dragoman protested that the charge was exorbitant; but as the company were alarmed, he yielded at length, paid them their price, and they left us." —*Jacobus.*

*e* *Lange.*

*f* *Travels in Morocco.*

"Affliction is a winged chariot, that mounts up the soul towards heaven." — *Adams.*

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pronounce a blessing upon him, as this,—'May God increase your good.'"*f*

**the grateful leper**

*a* Ps. xxx. 1, 2.

*b* Jo. iv. 22, 39—42.

*c* 2 K. xvii. 24—41.

*d* Ma. ix. 22.

*e Anon.*

*f D. Longwill.* "To lie prostrate at the feet of Christ is to stand erect above the world; to be brought low for His sake is a resurrection." — *Paulinus.* "The priests had corrupted and persuaded those other nine, that they were cured by their observance of the Law, and not by Christ's might and mercy." — *Lyra.* "Whenever we see a man remarkably ungrateful, we may assuredly infer from thence, that there is no true sense of religion in that person." —*South.* "It is the character of an unworthy nature to write injuries in marble and benefits in dust." — *Palmer.*

15—19. **one**, each one saw his own cure. **back**, bef. he went to the priest. **and . . God**,[a] for the Divine mercy manifested by Christ. **Samaritan**, who thus acknowledged that salvation is of the Jews.[b] **where . . nine**, rejoicing in new-found health, but already forgetting the Great Healer. **stranger**, the Jews called the Ss. *Cuthites*, strangers or aliens[c]; the others prob. were Jews. **go . . way**, and get the priest's certificate of cure. **faith . . whole**,[d] in soul as well as in body.

*The cleansing of the ten lepers.*—I. The wretched objects by whom our Lord was met:—1. Their disease; 2. Their number; 3. Their position; 4. Their prayer: This was (1) United, (2) Earnest. II. The strange command they received:—1. When it was given (before they were cured); 2. The manner in which the command was regarded (obeyed at once); 3. The result which ensued. III. The grateful acknowledgment that was rendered: 1. A gratifying account—"And one of them," etc.; 2. A touching question; 3. A blessed assurance.[e]—*The ungrateful nine.*—I. Why only one? Ingratitude. This is a fair proportion of the relative numbers of the grateful and the ungrateful. II. Where are the nine? Some perhaps gone to tell their friends the good news, others to the Temple, to hurry over what was necessary to their being entitled to all the privileges of a clean Jew. Such can receive but little of the fulness of Christ.*f*

*Gratitude.*—Admiral Benbow, after many years of hard service, for he had only merit to recommend him, visited Shrewsbury His native town, and, on his arrival, proceeded to the house of his nativity, which was then occupied by people in no way related to him; yet he entered the house as if it had been his own, walked upstairs, went into the room where he first drew breath, fell on his knees, and returned thanks to the Great Disposer of events, for his protection and support through his past eventful life.—"*God bless you!*"—A soldier in the late war could not understand how men should do the hard service of the hospital and battle-field without pay. A delegate of the Christian Commission told him that the hearty grasp of the hand, and "God bless you!" of the relieved was pay enough for him. The grateful soldier replied, "Shure, an' av that's the pay ye take, why, thin, God bliss ye! God bliss ye! Ye'll be rich of the coin uv me heart all yere days."

**the coming of the kingdom of God**

*a* Ro. xiv. 17.

*b* Ma. xxiv. 23, *ff.*; Mk. xiii. 21.

*c* Mk. viii. 31; Lu. ix. 22.

*d Lange.*

*e Dr. Jenkyn.*

*f Gotthold.*

20—25. **observation**, external signs of worldly pomp. **here . . there**, diverting attention fr. true seat and nature of the K.[a] **not see**, not yet, but presently, in God's time. **and . . say**[b] [i. 183, 349]. **suffer**,[c] in order to the bringing in of this k.

*The coming of the kingdom of God.*—The signs of this coming are not so—I. Palpable; II. Doubtful; III. Limited, as short-sighted man may think: ad. 1. Not with outward show; ad. 2. It is among you; ad. 3. It cannot be said to be exclusively here or there.—*The silent and secret coming of the kingdom of God in hearts and in the world.*—I. The Pharisees forgot it. II. It is accounted for by the nature of this kingdom. III. Confirmed by history. IV. Assured for the future.*d*

*The moving power.*—"You have seen a noble vessel going forth from the docks. The tide was in her favour, and away she went,

sailing gallantly along, the admiration of all. She was, however, dependent upon outward influences. But you have seen a steamer, starting perhaps from the same place; if the tide was in her favour, so much the better; but whether or not, on she went, for she had a moving power, a 'kingdom within;' and religion is just such an influence."[e]—*Suffering necessary.*—"How comes it, that whatever is of a useful nature, and intended to be profitable to the world, must suffer much, and be subjected to every kind of ill treatment; but that man, who himself does with other things as he lists, is unwilling to suffer, or permit God to deal as He lists with him? Wheat, which is the noblest of all the products of the earth, is here thrashed, trod upon, swept about, tossed in the air, sifted, shaken, and shovelled; and afterwards ground, resifted, and baked, and so arrives at last upon the tables of princes and kings."[f]

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"The Law had its end veiled, its means of appeal outward and visible; the Gospel has its means tacit and inward, but its end fully revealed." — *J. Miller.*

"The world in its dotage is troubled with dreams and visions."—*Gerson.*

**26—31. days . . noe**[a] [i. 185]. **days . . Lot,**[b] another N. T. confirmation of O. T. hist. **thus,** men unthinking and Divine plans unfolding. **revealed,** in the accomplishment of His predictions, *etc.* **in . . day,** *etc.* [i. 181].

*Suddenness of Christ's second coming.*—I. "The state of mankind at large: 1. We are here told what it was in the days of old; 2. And similar to this it will be at the last day. II. The danger of that state: 1. To the nation; 2. To individuals; 3. To the world at large. Address—(1) The congregation in general; (2) Those amongst you who make a profession of vital godliness."[c]

*A sudden alarm.*—"A number of men are upstairs in a house, amusing themselves with a game of cards. What is that? The window is red! What is that cry in the streets? '*The house is on fire!*' says one. 'Oh,' answers another, 'shuffle the cards again, let us finish the game; we have plenty of time.' '*Fire! Fire! Fire!*' The cry rises more sharply from the streets, but the gamblers continue their game. One of them swaggeringly boasts, 'It's all right, my brave boys! yon door leads to the roof, and we can get out at the last minute. I know the way over the leads—it's all right, go ahead with the game.' Presently one of them nervously inquires, 'Are you sure that we can get through that door?' and he goes to try, but finds it locked. 'Never mind,' is the answer, 'I have the key.' 'But are you sure you have the key?' 'Oh, yes! I am sure I have—here it is; try it for yourself, and do not be such a coward, man—try it.' The man tries the key. 'It will not turn,' says he. 'Let me try,' says his friend. He puts it in the lock, but lo, it will not turn! '*O God!*' he shrieks, '*it's the wrong key!*' Now, sirs, will ye go back to your game again? No, now they will strain every nerve, and labour with might and main to open the door, only to find that it is all too late for them to escape."[d]

**state of world at the time of its coming**

*a* Ge. vii. 11, 23 Ma. xxiv. 37, 38.
*b* Ge. xix. 23, 24.
*c Rev. C. Simeon.*
*d Spurgeon.*

"If a man cannot find ease within himself, it is preposterous for him to seek it anywhere else."—*Palmer.*

"The sinner's feast is no sooner served up, but Divine Justice is preparing to send up a reckoning after it; and the fearful expectation of this cannot but spoil the taste of the other."—*Gurnall.*

"There is nothing renders us more afraid to die than a soft voluptuous life. Death must be bitter, where voluptuousness makes life sweet."—*Bishop Kidder.*

**32—37. remember . . wife,**[a] who only *looking* back, desiring to return, was lost. **whosoever,** *etc.*[b] [i. 114, 310]. **I . . you,** *etc.*[c] [i. 186]. **eagles**[d] [i. 183].

*Lot's wife.*—I. Her distinguished privileges—1. She was united by marriage to a truly pious patriarch; 2. She was favoured with the company and converse of celestial visitants; 3 She was plainly warned of the approaching judgment; 4. She had seen the judgment of God executed on the wicked. II. The circumstances of her transgression—1. Inordinate worldly attachment;

**one taken and another left**

*a* Ge. xix. 26.
*b* Ma. xvi. 25; Mk. viii. 35; Lu. ix. 24; Jo. xii. 25.
*c* Ma. xxiv. 40, 41.
*d* Ma. xxiv. 28; Job xxxix. 30.

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*e Anon.*

*f Stems and Twigs.*

"She still keeps her place, converted into a statue of salt, and warns the passers by, that she may season men into wisdom."—*Augustine.*

"God strikes some that He may warn all."—*Bp. Hall.*

"Do you wish to be secure, while in a state of fear? then fear security."—*Bernard.*

"Heaven will pay for any loss we may suffer to gain it; but nothing can pay for the loss of heaven."—*R. Baxter.*

"The sacred duty of an adviser (one of the most inviolable that exists,) would lead me, towards a real enemy, to act as if my best friend were the party concerned."[e] —*Burke.*

2. A yielding to the powerful influence of unbelief; 3. The actual violation of a known law. III. The nature of her punishment—1. Sudden in its infliction; 2. Consistent with the rules of justice; 3. Cautionary in its design.[e]—*Lot's wife.*—I. Remember, she was warned. II. Remember, she started. III. Remember, she stayed behind. IV. Remember, she looked back. V. Remember, she became a pillar of salt—1. She became a monument of Divine wrath; 2. A beacon for succeeding generations.[f]

*The warning unheeded.*—A traveller who was pursuing his journey on the Scotch coast was thoughtlessly induced to take the road by the sands as the most agreeable. This road, which was safe only at low tides, lay on the beach between the sea and the lofty cliffs which bound the coast. Pleased with the view of the inrolling waves on the one hand, and the abrupt and precipitous rocks on the other, he loitered on the way, unmindful of the sea, which was gradually encroaching upon the intervening sands. A man, observing from the lofty cliffs the danger he was incurring, benevolently descended, and arresting his attention by a loud halloo, warned him not to proceed. "If you pass this spot you lose your last chance of escape. The tides are rising; they have already covered the road you have passed, and they are near the foot of the cliffs before you; and by this ascent alone you can escape." The traveller disregarded the warning. He felt sure he could make the turn in the coast in good time, and leaving his volunteer guide, he went more rapidly on his way. Soon, however, he discovered the real danger of his position. His onward journey was arrested by the sea. He turned in haste; but, to his amazement, he found that the rising waters had cut off his retreat. He looked up to the cliffs; but they were inaccessible. The waters were already at his feet. He sought higher ground, but was soon driven off. His last refuge was a projecting rock; but the relentless waters rose higher and higher; they reached him; they arose to his neck: he uttered a despairing shriek for help, and no help was near, as he had neglected his last opportunity for escape. The sea closed over; and it was the closing-in upon him of the night of death.

## *CHAPTER THE EIGHTEENTH.*

**On prayer**

**parable of the unjust judge**

**1—3. pray . . faint,**[a] grow weary through delayed answer, or power of evil.[b] **judge,** who of all men should be ready to hear and do justice. **which . . man,** lacked essential qualifications for impartial administration of justice. **widow,**[c] of all complainants to be most regarded. **avenge,** vindicate; do me justice. **adversary,**[d] opponent; prob. taking advantage of her defenceless widowhood to oppress.

*The importunate widow.*—I. The important truth here stated (v. 1). We observe—1. That prayer is our clear and incumbent duty; 2. That this duty should be observed habitually and constantly; 3. That delays and other discouragements should not be permitted to depress our minds, and lead us to restrain prayer before God. II. The striking illustration which is here given. Let us notice—1. The character of this judge; 2. The application he received—(1) It was definite; (2) Importunate and persevering; (3) The manner in which it was treated. III. The conclusive inference which is here deduced—1. His character as

*a* Ps. lxv. 2; cii. 17; Lu. xi. 8; xxi. 36; Ro. xii. 12; Ep. vi. 18; Ph. iv. 6.

"Let prayer be the key of the morning and the bolt of the evening."—*Matthew Henry.*

*b* 2 Cor. iv. 1.

*c* Je. xxii. 3.

*d* 1 Pe. v. 8.

the righteous Lord that loveth righteousness; 2. The pleasures He takes in the exercise of the benevolent yearnings of His nature; 3. The special relationship in which He stands to His people.[e]

*Pray without ceasing.*—One Lord's-day morning, Mr. Whitfield, with his usual fervour, exhorted his hearers to give up the use of the means for the spiritual good of their relations and friends *only with their lives;* remarking that he had had a brother for whose spiritual welfare he had used every means. He had warned him and prayed for him; and apparently to no purpose till a few weeks ago, when his brother, to his astonishment and joy, came to his house, and with many tears declared that he had come up from the country to testify to him the great change that Divine grace had wrought upon his heart, and to acknowledge with gratitude his obligation to the man whom God had made the instrument of it. Mr. Whitfield added that he had that morning received a letter which informed him that on his brother's return to Gloucestershire, where he resided, he dropped down dead as he was getting out of the stage coach, but that he had previously given the most unequivocal evidence of his being a new man in Christ Jesus. "Therefore," said Mr. Whitfield, "let us pray always for ourselves and for those who are dear to us, and never faint."

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*e Anon.*

"We should act with as much energy as if we expected everything from ourselves; and we should pray with as much earnestness as if we expected everything from God."—*Fuller.*

"The first petition that we are to make to Almighty God is for a good conscience, the next for health of mind, and then of body."—*Seneca.*

**4—8. would . . while,** put her off with delays, *etc.* **yet . . troubleth,** not bec. of justice. **weary,** he will put himself to a *less* trouble, to avoid a *greater.* **hear . . saith,** even he proposes to do an unfortunate widow justice at last. **God,** the righteous Judge. **elect,** whom He loves with an everlasting love. **bear . . them,** with the follies done by them; and the evils done to them. **speedily,**[a] in the right way and time. **faith,**[b] fidelity to truth; trust in God [i. 179].

*God's delays not denials.*—I. The description of God's elect: 1. They cry; 2. They cry to God; 3. They cry day and night. II. The delays of God to answer His people's prayers—designed—1. To contribute to their salvation; 2. To render their oppressors inexcusable; 3. To magnify His own glory. III. The care He displays in the ultimate deliverance of His people.[c]

*Constancy in prayer.*—Mr. Elliot was eminent for prayer; and whenever any remarkable difficulty lay before him, he took the way of prayer in order to encounter and overcome it; being of Dr. Preston's mind, "That where he would have any great things to be accomplished, the best policy is to work by an engine which the world sees nothing of." When he heard any important news, he usually said, "Let us turn all this into prayer." And if he came to a house where he was intimately acquainted, he used frequently to say, "Come, let us not have a visit without a prayer. Let us, before we part, pray for the blessing of Heaven on our family."

*a* Ps. xlvi. 5; Ha. x. 37; 2 Pe. iii. 8, 9.

*b* Ma. xxiv. 12; 1 Ti. iv. 1.

*c Jean Guillebert.*

"Prayer is the ascent of the soul; God must be eyed, and the soul employed. 'Up with your hearts,' was anciently used as a call to devotion."—*Henry.*

"Pray to God at the beginning of thy works, that thou mayst bring them to a good conclusion."—*Xenophon.*

**9—12. certain,** Pharisees. **trusted,** their sin lay in this, not in being righteous. Spiritual pride. **despised,** ought to have pitied, and taught. **others,** publicans and sinners. **pray,** prob. at one of the usual times.[a] **stood,** acc. to anc. cust.[b] [i. 84], kneeling, *etc.*, not unusual.[c] **himself,** aloof fr. the other, or inaudibly. **God,** *etc.*, boasting, not supplicating.

*The Pharisee and publican.*—I. The statement with which the

**the Pharisee and the publican**

*a* Ac. ii. 15; iii. 1; x. 9; see *Lightfoot, Temple Service,* i. 946; *Jahn, Jew. Ant.* 396.

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parable is introduced. Two things concerning the Pharisees: 1. The feelings with which they regarded themselves; 2. The feelings with which they regarded their fellow-creatures. II. The striking contrast which is here presented: 1. The Pharisee—(1) The adjuncts of his prayer; (2) The substance of his prayer; 2. The publican—(1) His unobtrusiveness; (2) His consciousness of guilt; (3) His deep anguish. III. The practical lesson enforced.[d]

*Self-righteousness.*—Jamie and Eddie had quarrelled. So, as Jamie had been the most to blame, he was sent up stairs alone to think over his sins and repent. When his mother called him down, she asked him what he had been doing. He replied, "Praying." "Well, my boy, what did you pray for?" His reply was, "I prayed God to pardon Eddie and make him a good boy, and bless all my deeds." A very good illustration of self-righteousness

13, 14. **publican,** over whom, as a penitent, angels were rejoicing; while man scorned him.[a] **smote,**[b] signs of self-accusation. **merciful,** forgive, be reconciled. **sinner,** *Gk.*, art. emphatic, *the* sinner. **justified,** accounted just, righteous. **rather,**[c] instead of. **exalteth,**[d] places himself high in his own esteem. **abased,** cast down in the thought of God.

*Near to God but far from man.*—I. The outward marks of the publican's penitence: 1. He stood afar off. Not from God. 2. His eyes downcast. Sin hung heavily upon them. 3. He smote upon his breast. The sign of self reproach. II. His inward conviction. "A sinner:" 1. A great sinner; 2. Wilful; 3. Often warned; 4. Helpless. III. His earnest prayer. "God be merciful:" 1. He addressed the Almighty; 2. He asked for himself alone; 3. He trusted in God's mercy.[e]

*That's me; that's my prayer.*—A poor Hottentot in Southern Africa lived with a good Dutchman, who kept up family prayer daily. One day he read, "Two men went up into the temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered, "Now I'll learn how to pray." The Dutchman read on, "God, I thank thee, I am not as other men." "No, I am not; but I am worse," whispered the Hottentot. Again the Dutchman read, "I fast twice in the week; I give tithes of all that I possess." "I don't do that. I don't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven." "That's me!" cried his hearer. "Stood afar off," read the other. "That's where I am," said the Hottentot. "But smote upon his breast, saying, God be merciful to me a sinner." "That's me; that's my prayer!" cried the poor creature, and, smiting on his dark breast, he prayed, "God be merciful to me a sinner," until, like the poor publican, he went down to his house a saved and happy man.

15–17. **and . . brought,** *etc.*[a] [i. 130, 121, 323]. **receive,** into heart and life. **child,**[b] trustfully, humbly, lovingly.

*The blessing of the children.*—I. Earnestly requested; II. Hastily denied; III. Graciously granted; IV. Abidingly confirmed.—*How a truly childlike disposition teaches us*—I. To find; II. To receive; III. To prize the kingdom of heaven.[c]

*The conversion of children.*—There are very many who have no

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*b* 1 K. viii. 22; 2 Ch. vi. 12; Ma. vi. 5; Mk. xi. 25.

*c* Da. vi. 10; 2 Ch. vi. 13; Ac. ix. 40; xx. 36; xxi. 5.

*d* *Anon.*

"What does God do? Humbles the proud, and exalts the lowly."—*Æsop.*

*a* *Trench.*

*b* Je. xxxi. 19.

*c* Ps. cxxxviii. 6; Is. lvii. 15; 1 Pe. v. 5, 6.

*d* Job xxii. 29; Ma. xxiii. 12.

*e* *Stems and Twigs.* "On the Lord's day the faithful stood in prayer to commemorate their Saviour's resurrection on that day."—*Bingham.*

"Whosoever exalted himself bec. of his merits, the Lord will abase: he who humbleth himself, on account of his mercies, the Lord will exalt."

"The praises of men are with a but, and an exception. Naaman was a mighty man, *but* a leper; such an one is so and so, *but*; *fair*, but foolish; serious, but subtle, etc."—*Venning.*

**young children brought to Jesus**

*a* Ma. xviii. 3; xix. 13; Mk. x 13.

*b* Ps. cxxxi. 2; Mk. x 15; 1 Pe. ii. 2.

great faith about the conversion of children. They look on a converted child as a sort of *rara avis*, to be put into a museum of natural curiosities. Others believe it to be very possible and very desirable, but yet they have strong suspicion of the piety of any child who is brought to believe on the Lord Jesus. Why there should be such suspicion I cannot tell. The advantage is rather on the side of the child than the adult. Of two cases of conversion, one at thirteen, and the other at sixty, I would look on the elder with the greatest suspicion. I have during the past year baptized as many as forty or fifty children, and of all those whom I have talked with on the subject of their conversion, I have never proposed any for Church-fellowship with greater satisfaction than I have done these little ones. Amongst those I have had at any time to exclude from church fellowship, out of a Church of 2700 members, I have never had to exclude one who was received into the Church while yet a child.[d]

**18—27. and . . saying,** *etc.*, [i. 131, 324].

*One thing thou lackest.*—I. A well-meant congratulation, because he lacked but one thing. II. A serious thing, because in the one thing all was lacking. What the young ruler really lacked was supreme love to God.—*Treasure in heaven.*—I. Its high value. II. Its great price.—*The rich youth.*—I. Trebly rich:—1. In possessions; 2. In virtues; 3. In delusion. II. Trebly poor:—1. In self-knowledge; 2. In love; 3. In heavenly treasure.[a]

*The torment of riches.*—A certain duke has a passion for costly diamonds. His house resembles a castle rather than a mansion, and is surrounded with a lofty wall, over which no one can climb without giving alarm. His treasure is kept in a safe let in the wall of his bedroom, so that it cannot be reached without first waking or murdering the owner; the safe is so constructed, that it cannot be forced without discharging four guns, and setting an alarm bell a-ringing in every room. His bedroom, like a prisoner's cell, has but one small window; and the bolt and lock of the massive door are of the stoutest iron. In addition to these precautions, a case containing twelve loaded revolvers stands by the side of his bed. Might we not inscribe over it, "*Diamonds* are my portion: therefore do I fear?"[b]

**28—30. Peter said,** *etc.* [i. 134, 326].

*Compensation in the kingdom of heaven.*—I. Its extent:—1. In this; 2. In the future life. II. Its conditions:—1. We must really forsake all; 2. And this not from a mercenary spirit, but from love.[c]

*Rewards of following Christ.*—When John Wesley was about going to Georgia as a missionary to the Indians, an unbeliever said to him, "What is this, sir? are you one of the knights-errant? How, pray, got Quixotism into your head? You want nothing; you have a good provision for life, and in a way of preferment; and you must leave all to fight windmills—to convert savages in America?" He answered willingly and calmly, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but if it is of God, I am sober-minded. For he has declared, 'There is no man who hath left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come, everlasting life'"

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*c Lange.*

*d Spurgeon.*

"They who have to educate children should keep in mind that boys are to become men, and that girls are to become women. The neglect of this momentous consideration gives us a race of moral hermaphrodites."—*Hare.*

**the rich ruler**

Ma. xix. 16—26; Mk. x. 17—27.

*a Lange.*

"Riches are called thorns; such thorns may be touched, but not rested upon. Canst thou set thine heart upon a thorn without piercing thyself through with many sorrows?"—*Venning.*

*b Rev. R. Gray.*

"He hath riches sufficient who hath enough to be charitable."—*Sir Thomas Browne.*

**the reward of discipleship**

Ma. xix. 27—30; Mk. x. 28—31.

*a Lange.*

"Our principles are the springs of our actions; our actions the springs of our happiness and misery. Too much care therefore cannot be employed in forming our principles."—*P. Skelton.*

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Jesus foretells his death

Ma. xx. 17—19; Mk. x. 32—34.

31—34. **then . . twelve,** *etc.* [i. 140, 326]. **understood none,**[a] how this could happen to the Messiah. **hid . . them,** by carnal and worldly preconceptions of Messiah's kingdom and glory.

*Christ foretelling His own sufferings.*—"I. The minuteness of our Lord's prophecy: 1. His character as a man; 2. His office as the Messiah. II. The dulness of His disciples in comprehending it. They were blinded—1. By their prejudice; 2. By their worldliness. From hence arise two obvious and important questions: 1. What know I of Christ? 2. What am I doing for Him?"[b]

*Growing in knowledge.*—"Whenever we approach the fountains of truth, we shall begin to grow wise in Christ; His commandments will become plain, and we shall be regaled by the nectar of heavenly wisdom. When we have gathered the clusters of Engedi, the bridegroom will come leaping on the mountains, skipping upon the hills, and with the kisses of His mouth, and the savour of His good ointments poured forth, will anoint those who are conducted into the palaces of Eden. United to Him we shall live and thrive, contemplating Zion and Salem in the secret silence of adoration. Such is the fruit of celestial knowledge, which will always claim our prime regard when divested of human fancies."[c] — *Partial knowledge.* — "A traveller, as he passed through a large and thick wood, saw a part of a huge oak, which appeared misshapen, and almost seemed to spoil the scenery. 'If,' said he, 'I was the owner of this forest, I would cut down that tree.' But when he had ascended the hill, and taken a full view of the forest, this same tree appeared the most beautiful part of the landscape. 'How erroneously,' said he, 'I have judged while I saw only a part!' The full view, the harmony and proportion of things, are all necessary to clear up our judgment."[d]

*b Rev. C. Simeon.*

*c Melanchthon.*

*d Dr. Olin.*

"The disciples had laid it down as a first principle, that their Master's kingdom was to be of this world; and they formed all their reasonings and expectations accordingly."—*Jones.*

"If you suppose that no afflictions abide you, you have not yet begun to be a Christian."—*Augustine.*

a blind man healed

Ma. xx. 29—34; Mk. 46—52.

35—43. **and . . pass,** *etc.* [i. 143, 328].

*Blind Bartimeus.*—I. His condition: 1. His blindness; 2. His poverty. II. His prayer: 1. It was prompt; 2. Earnest; 3. Persevering; 4. The prayer of faith. III. His success: 1. The attitude in which the Saviour appears; 2. The command He gave; 3. The question He proposed; 4. The favour He granted. IV. His gratitude: I. Following Jesus; 2. Glorifying God. Learn—1. That what Bartimeus was in a natural sense, every unconverted sinner is in a spiritual sense; 2. That Jesus Christ, who opened the eyes of the blind in the days of His flesh, is able to remove the spiritual blindness with which our fallen race is afflicted; 3. Every encouragement is given to those who are sensible of their true condition, to apply to Jesus for the light, which He alone can impart.[e]

*a Anon.*

"We admire the mercy of God, and His humility in forgetting His dignity, by stooping thus low to a poor man. Where was ever a Master, that desired to be informed of the *will* of his slave, in order to execute it?"—*Rodriguez.*

"The depths of our misery can never fall below the depths of mercy."—*Sibbes*

"The plaster is as wide as the wound."—*Henry.*

*Blindness:*—

"O where are the visions of ecstasy bright
That can burst o'er the darkness and banish the night?
O where are the charms that the day doth unfold
To the heart and the eye that their glories can hold?
Deep, deep in the silence of sorrow I mourn,
For no visions of beauty for me shall e'er burn!
They have told me of sweet purple hues of the west,
Of the rich tints that sparkle on ocean's wide breast;
They have told me of stars that are burning on high,
When the night is careering along the vast sky;

But, alas! there remains wheresoever I flee,
No beauty, nor lustre, nor brightness for me.
But yet to my lone, gloomy couch there is given,
A ray to my heart that is lighted in heaven.
It soothes the dark path through this valley of tears,
It enlivens my heart, and my sorrow it cheers;
For it tells of a morn when this night shall pass by,
And my spirit shall dwell where the days never die."

## CHAPTER THE NINETEENTH.

**1—4. Jericho**[a] [i. 143]. **Zaccheus** (*pure, innocent*). **publicans** [Intro. to Vol. I., *also* i. 32, 61], acc. to tradition he became first Bp. of Cæsarea in Palestine. **rich**, such not accus. to follow Christ. **sought . . see**, moved app. by curiosity. **press**, crowd. **ran**,[b] "Spirit of God a stranger to all slow and loitering attempts."[c] **climbed**, Jesus only to be fully seen from a higher than our nat. standpoint, and when aloof fr. the *press* of worldly thoughts, *etc.*

*The twofold influence of Christ upon humanity.*—"The influence Christ exerts upon men—I. Without their purpose. This kind of influence serves—1. As a presumptive argument in favour of His supernatural claims; 2. To explain the progress of the race; 3. To indicate a solemn element in man's responsibility; 4. As a powerful challenge to the infidel to investigate the question. II. By their purpose. The influence which Christ exerts upon a man who has an earnest purpose—1. Is special; 2. Unites to Himself; 3. Is morally renovating; 4. Is gloriously restorative.[d]

*The sycamore.*—"That noble tree before us, with giant arms low down and wide open, must be the Syrian sycamore. I once heard an itinerant preacher in the 'backwoods' puzzle himself and his hearers with an elaborate criticism about the tree into which Zaccheus climbed to see the Saviour. He and his audience were familiar only with the sycamores of our flat river bottoms, tall as a steeple and smooth as hypocrisy. 'Why,' said the orator, 'a squirrel can't climb them.' The conclusion reached was that the sycamore must have been a mulberry tree. But nothing is easier than to climb into these sycamores; and, in fact, here is a score of boys and girls in this one; and as its giant arms stretch quite across the road, those on them can look directly down on any crowd passing beneath. It is admirably adapted to the purpose for which Zaccheus selected it."[e]

**5—7. looked . . saw**,[a] so Adam,[b] Nathanael[c] were seen. **Zaccheus**, the Good Shepherd knows His sheep by name.[d] **haste**, for Christ was *hastening*, passing by. **day . . house**,[e] "Christ, already in his heart, is now entertained in his house."[f] **and . . haste**, prompt obedience. **received**, with ready and welcome hospitality. **murmured**, not that they would have received Him themselves (*ill.* the dog in the manger). **guest . . sinner**[g] [i. 61].

*To those about to profess Christ.*—"I. Learn what all who come to Christ must expect—*i.e.* murmuring: 1. The murmurers base their strictures on two grounds—(1) The former character of the person. They said he was a 'sinner;' (2) The present blessings they profess to have received. 'Gone to be a guest.' They would find no fault with Christ if He went as a physician or teacher—but

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"He that is stricken blind, cannot forget the precious treasure of his eyesight lost." — *Shakspeare.*

**Jericho**

**Zaccheus the publican**

*a* Jos. vi. 26; 1 K xvi. 34.
*b* Ge. xxii. 3.
*c Ambrose*, see also *Bp. Hall, Select Thoughts*, 91.

"Reason is of a low stature, and cannot see the promise; we must ascend by faith; then, and not till then, will the soul see Jesus, 1 Cor. i. 18—24; 1 Pe. i. 8."—*Gurnall.*
*d Homilist* vii. 332
"He should, by his name, have been a puritan (in the best sense), but he was an arch-publican, a public sinner, not simple, but subtle, a griping extortortioner, a rich, but wretched sycophant."—*Trapp.*
*e Dr. Thomson.*

*a* Ps. cxxxix 1—3.
*b* Ge. iii. 8; Job xxxi. 33, Jer. xxiii. 24.
*c* Jo. i. 48.
*d* Jo. x. 3.
*e* Re. iii. 20.
*f Augustine.*
*g* Ma. ix. 11; Lu. v. 30.
"In the first gift of grace, He bids Himself to us, as He did to Zaccheus, but for after-accessions of grace He looks

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to be invited, ere He comes to us. *In primâ conversione* He knocks at our doors, in subsequent grace by prayer we knock at His door." — *Brownrig.*

*h Stems and Twigs.*

*i Trapp.*

*a* Nu. v. 6, 7.

*b* Ex. xxii. 1—12

*c* Ro. ii. 14.

*d* Lu. xxiii. 43.

*e* Lu. xiii. 16.

*f* Ma. iii. 9; Jo. viii. 39; Ro. iv. 11—16; Ga. iii. 7—9.

"First, let that, that was ill-gotten, be deducted and restored, and then of the rest, which is truly thine own, give cheerfully."—*Donne.*

"Defer not charities till death. He that doth so, is rather liberal of another man's than of his own."—*Bacon.*

"The love of earthly things is only expelled by a certain sweet experience of things eternal."—*Augustine.*

*g Rev. S. Kollock.*

*h Rev. C. Walker.*

*i Trapp.*

"God is much seen in small things; and He many times recompenseth defects of the body with gifts of the mind."—*Trapp.*

"The difference there is betwixt honour and honesty seems to be chiefly the motive; the honest man does that from duty a guest! 2. The murmurers were actuated by unworthy motives. As Bishop Hall says, they were fourfold—envy, scrupulousness, ignorance, pride. II. How all who have come to Christ should treat these murmurers: 1. Zaccheus stood forth boldly; 2. Addressed himself to Christ; 3. Is willing to give up all for Christ; 4. Is willing to make restitution to man."[h]

*An exhortation to humility.*—"Gilbert Foliot, Bishop of London, A.D. 1161, disliking much Archbishop Becket's pride and obstinacy, would often exhort him to humility in these words:—'Christ had never dined with Zaccheus, had he not first yielded to come down from the sycamore tree.'"[i]

**8, 9. stood,** prob. in the house. **my goods,** some goods in the house not his. **give,** a *living* legacy. He does not wait till, dying, he can keep no longer. **false accusation,** informing falsely, taxing unjustly, extorting. **restore,** restitution a fruit of true conversion. **fourfold,** so the Rom. law required: the Jews restored only one-fifth in addition *voluntarily*,[a] or fourfold when publicly convicted of fraud.[b] Thus he voluntarily obeyed the law.[c] **this day,**[d] prompt mercy of Christ. **son . . Abraham,**[e] by faith.[f]

*The duty of restitution.*—"I. The foundation of the duty of restitution: 1. It is founded on the very nature of justice; 2. Let us appeal to the Holy Scriptures (*see* Ex. xxii., Le. vi., Num. v.); 3. Restitution is a duty so indispensable that without it there is no salvation. II. What is necessary for the performance of this duty?—1. If we have ever wronged our neighbour, and how; 2. Restitution should be prompt; 3. Restitution must be full and entire."[g]—*Evidences of true conversion.*—"A benevolent spirit entered his bosom and crowded out selfishness: I. When the Gospel is cordially received and fully embraced, it subdues a man's ruling sin. II. Evidence of Christian character is to be sought, not so much in what a man says as in what he does. III. On the disposal of property, there is a wide difference between the opinions of men and the instructions of Jesus Christ."[h]

*Restitution.*—"Sultan Selymus could tell his councillor Pyrrhus, who persuaded him to bestow the great wealth he had taken from the Persian merchants upon some notable hospital for relief of the poor, that God hates *holocaustum ex rapina*. The dying Turk commanded it rather to be restored to the right owners, which was done accordingly, to the great shame of many Christians, who mind nothing less than restitution. When Henry III. of England had sent the Friar Minors a load of frieze to clothe them, they returned the same with this message, that he ought not to give alms of what he had rent from the poor, neither would they accept of that abominable gift. Master Latimer saith, 'If ye make no restitution of goods detained, ye shall cough in hell, and the devils shall laugh at you.' Henry VII., in his last will and testament, after the disposition of his soul and body, devised and willed restitution should be made of all such moneys as had unjustly been levied by his officers. Queen Mary restored again all ecclesiastical livings assumed to the crown, saying that she set more by the salvation of her own soul than she did by ten kingdoms. A bull came also from the pope at the same time that others should do the like, but none did. Latimer tells us that the first day he preached about restitution, one came and gave him 20 lib. to restore. The next day another brought him 30 lib.

Another time another gave him 200 lib. Mr. Bradford hearing Latimer on that subject, was struck in the heart for one dash of the pen which he had made without the knowledge of his master, and could never be quiet till, by the advice of Mr. Latimer, restitution was made, for which he did willingly forego all the private and certain patrimony which he had on earth. 'I myself,' saith Mr. Barroughs, 'knew one man that had wronged another but of five shillings, and fifty years after could not be quiet till he had restored it."[e]

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which the man of honour does for the sake of character."—*Shenstone.*

**10, 11. For**[a] [i. 123], hence salvation of Z. an ill. of Christ's mission. **seek,** as Z. was sought, by the eye and voice of Jesus. **save,** welcoming Christ first to his heart, then to his house, henceforward manifesting Him in his life. **lost,**[b] even those who, like Z., are utterly lost to moral integrity, holiness, etc. **spake . . because,** He would correct their mistake. If Peter's confession[c] [i. 113] had been a mistake would not He have much more corrected *that?*

**purpose of Christ's coming**

*a* Ma. xviii. 11.

*b* Ez. xxxiv. 16 Ro. v. 6.

*c* Ma. xvi. 16.

*The lost found.*—I. Who are the lost? Those who: 1. Have failed in the end of their creation; 2. Have missed their way to happiness; 3. Are powerless to recover themselves. II. How are they saved? By—1. The sacrifice of Christ; 2. His personal ministry; 3. The agency of His spirit; 4. The communication of His life. III. Who is their Saviour?—1. A real humanity; 2. A perfect humanity; 3. A representative humanity; 4. The Divine humanity.[d]—*Love attracting sinners.*—I. The relation Christ assumes: 1. A Divine nature; 2. A perfect humanity. II. The objects of His regard: 1. The guilty; 2. The miserable. III. His method of cure: 1. Seeking by sympathy; 2. Salvation by the contact of His life.[e]

*d* Rev. W. Wyths.

*e* Ibid.

*Lost! lost! lost!*—"I remember, a few years ago, that a boy, who was sent upon some errand on a cold winter evening, was overtaken by a dreadful storm; when the snow fell so thick, and drifted in such a manner, that he missed his way; and, continuing to wander up and down for several hours, was ready to perish. About midnight, a gentleman in the neighbourhood thought he heard a sound, but he could not imagine what it was, till opening his window, he distinguished a human voice, at a great distance, pronouncing in a piteous tone, '*Lost! lost! lost!*' Humanity induced the gentleman to send in search of the person from whom the voice proceeded, when the boy, at length, was found and preserved. Happy for him that he perceived his danger, that he cried for help, and that his cry was heard! So will it be happy for us, if, sensible of the value of our souls, and their danger of perishing in hell, we now cry out for mercy and help to that dear and gracious Friend of sinners, that great and generous Deliverer, who 'came to seek and to save that which was lost.' But if this be neglected, the soul will be lost indeed, lost without remedy, lost for ever."[f]

*f* Burder.

"He comes to men, saith St. Bernard; that is with the offer of salvation. He comes into men; that is by His Holy Spirit dwelling in the hearts of those who accept His salvation. He comes against men; that is, to punish those who will not 'have Him to reign over them.' These distinctions would also apply to the past, to the present, and to the future. He came once in the flesh; He comes now in the spirit. He will come in the visible glory of His eternal and everlasting kingdom, He is therefore rightly called, ὁ ἐρχόμενος, the Comer."—*Rev. J. Ford.*

**parable of the pounds**

Not to be confounded with the par. of the *talents.* See *Treach* 263, 512.

**12–14. Nobleman . . return,**[a] Christ would presently go to the "far country," to receive the power and glory; and then, in the fulness of the promised Spirit, "return" and reign.[b] **pounds,** the *mina,* here trans. "pound"=ab. £3 2*s.* 6*d.* **occupy,** trade with, use with view to increase. **till . . come,** use perseveringly till then. **citizens,**[c] this hap. first to the Jews; then to all who reject Christ. **message,** wh. agrees with what they said.[d]

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*Responsibilities.*—I. The charge committed to us: 1. Our bodies; 2. Our minds; 3. Our moral natures; 4. Our vocations 5. Our positions; 6. Our opportunities; 7. Our time; 8. Our influence. II. The effect of keeping it: 1. Life will appear a trust; 2. Our place will seem like an allotment; 3. Our work will have dignity; 4. Our anticipations will be glorious.[c]—*The solemn charge.*—I. The solemn charge: 1. All men are responsible to God; 2. All the circumstances of our worldly life are capable of employment for God's glory; 3. In all the relations of life there are openings for the promotion of God's glory; 4. A Christian is made a trustee by his departing Lord of saving knowledge, and of all the gifts and graces of the Holy Spirit; 5. There is a diversity of capacities, but the obligation is universal. II. The authority from which this charge proceeds. "Till I come:" 1. This is the voice of Christ; 2. Our obligations to Him are infinite; 3. His power is engaged for our help; 4. His example is ready for our guidance; 5. His approbation is the object of our desire; 6. Fidelity to Him is the stipulated term of our discipleship; 7. His honour ought to be dearest of all things to us. III. The period which this charge anticipates. "Till I come:" 1. The Gospel dispensation is the scene of Christian labour; 2. Christ will come again to recognise all faithful labourers; 3. The reward is not altogether deferred till that day; it is partly found in that work itself.[f]

*The strict account.*—Dschelaleddin, whom Von Hammer styles the great religious poet of the modern East, has the following poem resting on the same idea as that of the parable, *i.e.* that of life, with all its powers and faculties, as a sum of money to be laid out for God.

"O thou that art arrived in being's land,
Nor knowest how thy coming here was planned,
From the Schah's palace to life's city thou
On His affairs wert sent at his command.
Thee thy Lord gave, thy faithfulness to prove,
The sum of life, a capital in hand.
Hast thou forgotten thine entrusted pound?
Stunned with the market's hubbub dost thou stand?
Instead of dreaming, up and purchase good,
Buy precious stones, exchange not gold for sand.
Then, at the hour of thy return, wilt see
Thy Monarch set, with open book in hand:
What thou from Him receivedst, He will bring
To strict account, and reckoning will demand;
And a large blessing, or a curse from Him,
Thy faithfulness or sloth will then command."[g]

**15. returned,** His own future return and reign anticipated. **kingdom,** armed with full authority, having "finished" His work. **that . . know,**[a] He does know, but will bring to light **gained,** it is not enough simply to *trade*, but to *gain* by trading. Increase, improvement.

*The nobleman.*—I. The purpose of Our Lord's departure, to receive for Himself a kingdom.—We conceive of this kingdom as: 1. Far off; 2. Made familiar to our hope through Christ; 3. One to which the believer quickly passes. Christ's claims, during His

a See *Wetstein, Jos. Ant.* xiv. 25; xv. 10.

b "As the members of the family of Herod and others from the East resorted to Rome to obtain kingdoms for themselves from the emperors and to return to Palestine and their own land."—*Wordsworth.*

c Jo. i. 11; xv. 18.

d Jo. xix. 12, 15, 21.

"In the same court-roll of heaven we are made both proprietaries and stewards."—*Farindon.*

e *Rev. W. Wythe.*

"No man is a better merchant than he who lays out his time upon God, and his money on the poor."—*Bp. J. Taylor.*

"Jacob saw angels ascending and descending, but none standing still."—*Bernard.*

"There is a threefold submission to God—1. Of our carnal hearts to His holiness; 2. Of our proud hearts to His mercy; 3. Of our revolting hearts to His sovereignty."—*Manton.*

f *Preachers' Portfolio.*

g *Dr. Treach.*

a Ma. xii. 36; xviii. 23; Ro. xiv. 12; He. xiii. 17; 1 Pe. iv. 5.

"God never gives graces without an intent of their exercise."—*Bp. Hall.*

"No one need blow a trumpet

absence, are in great measure disregarded. III. His return is a period of supreme decision.[b]

*Responsibility.*—John Brown, of Haddington, said to a young minister, who complained of the smallness of his congregation, "It is as large a one as you will want to give account for in the Day of Judgment." The admonition is appropriate, not to ministers alone, but to all teachers.[c]—*Faithfulness required.*—Many fill their life with regrets for being confined to such a narrow sphere of usefulness. If they only were in the ministerial office, or had millions of money, they would do so and so; but what can an ordinary labourer, a poor Sunday-school teacher, accomplish? Friend, be content to serve God where he has placed you; for there precisely you can accomplish the most. It is better to make the best of what you have, than to fret and pout for what you have not. The man with one talent is never accountable for five; but for his one, he must give as strict an account as the other for his five. It may require more humility to husband one talent than five, and, so far as the improvement or misimprovement of either is concerned, they are both equally important in the sight of God. The king's million and the widow's mite are worth the same with the Eternal.

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in his own praise. What we do well the Lord will report it to all the world."—*Caryl.*

*b Rev. M. J. Evans, B.A.*

*c Spurgeon.*

"The bread earned by the sweat of the brow is thrice blessed, and it is far sweeter than the tasteless loaf of idleness."—*Crowquill.*

**16—19. first,** the acc. to be rendered is personal and minute. **thy pound,** *thy* money, not *my* work. **faithful . . little,** fidelity in *little* things the true test of character. **ten cities,** answering to the ten pounds. So ea. reward corresponds with the gain, as *that* represents fidelity.

*The ten pounds.*—I. The nobleman's departure: 1. The object of his journey; 2. What the nobleman did previous to his going away; 3. The attempt that was made to frustrate his purpose. II. The nobleman's return: 1. The diligent; 2. The faithless—(1) What he did, (2) Why he thus acted, (3) The rebuke he received, (4) His punishment; 3. The rebellious.[a]

"In the par. of *talents* the sums were dif., but their improvement equal, ea. doubled his deposit; hence their reward was equal. In *pounds*, all had an equal sum, but made a dif. improvement, hence a dif. reward."—*Marsh.*

*Occupy till I come.*—When Mr. Whitefield was last in America, Mr. Tennent paid him a visit, as he was passing through New Jersey; and one day dined with other ministers, at a gentleman's house. After dinner, Mr. W. adverted to the difficulties attending the Gospel ministry; lamented that all their zeal availed but little; said that he was weary with the burdens of the day; declared his great consolation that in a short time his work would be done, when he should depart and be with Christ. He then appealed to the ministers if it was not their great comfort that they should go to rest. They generally assented, except Mr. T., who sat next to Mr. W. in silence, and by his countenance discovered but little pleasure in the conversation. On which Mr. W., tapping him on the knee, said, "Well, brother Tennent, you are the oldest man among us; do you not rejoice to think that your time is so near at hand, when you will be called home?" "Mr. T. bluntly answered, "I have no wish about it." Mr. W. pressed him again; Mr. T. again answered, "No, sir, it is no pleasure to me at all; and if you knew your duty, it would be none to you. I have nothing to do with death; my business is to live as long as I can, as well as I can, and serve my Master as faithfully as I can, until He shall think proper to call me home." Mr. W. still urged for an explicit answer to his question, in case the time of death were left to his own choice. Mr. T. replied, "I have no choice about it; I am God's servant, and have engaged to do His busi-

"Denial of merit taketh not away reward of mercy."—*Babington.*

"The glory of each differs; their common joy is the same."—*Augustine.*

"Christian perfection in outward conduct consists not in doing extraordinary things, but in doing ordinary things extraordinary well."—*Port Royal.*

*a Anon.*

*b Whitecross.*

"The former do not applaud themselves, but ascribe both principal and interest

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to God. Only he that did least comes in with a brag, and tells his Lord what he had done. Least doers are the greatest boasters."—*Gurnall.*

ness as long as He pleases to continue me therein. But now, brother, let me ask you a question. What do you think I would say if I were to send my man into the field to plough; and if at noon I should go to the field, and find him lounging under a tree, and complaining, 'Master, the sun is very hot and the ploughing hard; I am weary of the work you have appointed me, and am overdone with the heat and burden of the day. Do, master, let me return home, and be discharged from this hard service?' What would I say? Why, that he was a lazy fellow; that it was his business to do the work that I had appointed him, until I should think fit to call him home."[b]

**20—23. another**[a] [i. 192]. **napkin**, the Lat. *sudarium* (fr. *sudor*), passed into many E. dialects. "He *claims credit* for care and vigilance."[b] **austere**, "a hard, close-fisted, tenacious, rough man."[c]

*The slothful servant.*—I. This man's apology: it was grounded upon his fault. We see here the nature of guilty fear; it is the parent of sloth. II. Our Lord's answer: "If I am a hard master, thou oughtest to have been more diligent."[d]

*Nothing lost by serving God.*—"After preaching a sermon, in which I exhorted every one to do something for Jesus Christ, a little girl, aged eight years, came to me the next morning, and said, 'I think, sir, I can do something for Jesus Christ.' 'And what do you think you can do for your Saviour, my dear child?' said I. 'If, sir,' she replied, 'you would enclose some of those little tracts (*Nothing Lost by Serving God*), in half-sheets of writing paper, and direct them to tradesmen who keep open their shops on the Lord's day, I do not think they would refuse to take them of a little girl, when they did not appear as tracts, but like letters nicely directed to them.' I adopted her suggestion, and put the letters into the dear little one's hands; and acting as a missionary in the district, she has been the instrument of shutting up six shops which were formerly kept open on God's day."[e]

**24—27. and . . said**[a] [i. 193]. **give . . him**, showing "that he did not so much look aft. money as the gain of it."[b] **they**, bystanders, surprised. **for . . say**, the most faithful shall have most. **enemies**,[c] no longer regarded as citizens and subjects, but rebels.

*Talents lost if not improved.*—These words may be considered as—I. A principle established: 1. In nature; 2. In grace. II. A fact realised—realised especially amongst the people of the Lord: 1. In their gifts; 2. In their graces. III. A lesson inculcated: 1. For our warning; 2. For our encouragement.[d]

*Misguided talents.*—An illustration is furnished in the history of Combe, the unhappy author of *Dr. Syntax in Search of the Picturesque*. "We find," says a reviewer in *The Companion to the Library*, "this improvident man, and all within a few years, figuring as a boy at Eton; a scholar at Oxford; a student in the Temple, with a very handsome independent fortune; a barrister, pleading with success; a man of fashion, intimately associating with lords and ladies, and calling himself (from his courtly dress and splendid liveries) 'the Duke;' and then an outcast spendthrift; a private soldier; a novice in a French monastery, playing the monk to get his bread for the time being; a strolling player; a gentleman's servant; and a waiter at an inn at Swansea. It was

a Mk. xxv. 24.
b *Wordsworth.*
c *Le Clerc.*

"It may be writ on the grave of every sinner, who lives and dies in that state: 'Here lies the man that never did God an hour's work in all his life!'"—*Gurnall.*

"The Gospel speaks of the dead body wrapped in a σουδάριον (Jo. xi. 44; xx. 7); fitly, then, the pound which he kept as dead was so enwrapped."—*Theophylact.*

d *Rev. R. Cecil.*
e *Rev. J. Sherman.*

a Mk. xxv. 28.
b *Ed. Leigh.*
c Ps. ii. 4, 5, 9; xxi. 8, 9; Is. lxvi. 6, 14: He x. 13.

"Every thing is hard to us when it is commanded against our will."—*Salvianus.*

"Beware less thy tongue smite thy neck."—*Arab. Prov.*

"The murmuring speeches of men are like arrows shot up in defiance of heaven, which always fall down again on their own heads."—*Abp. Bramhall.*

"O how often have we occasion to repent of our attempts to jus-

after all these metamorphoses that he turned himself into an author. His last scene of all was the King's Bench; there he wrote *Syntax* and some other works; and there he died, after an imprisonment (for debt) of twenty years."

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tify ourselves."—*Tertullian.*

*d Rev. C. Simeon.*

**28–31. ascending up** [ii. *see* good Samaritan]. **Bethphage**[a] [i. 145, 330]. **Bethany** [i. 150, 330].

**Bethphage and Bethany**

Ma. xxi. 1—11, 14, 17.
Mk. xi. 1—11.

*Christ journeying to Jerusalem.*—I. The manner in which He went. II. The reception He met with: 1. They cast their garments on the ground before Him; 2. They cut down branches from the trees as they passed along; 3. They lifted up their voices in adoration and praise. III. The sorrow of which He was the subject, notwithstanding the acclamations He received. Hence His affecting language, in which three things are set forth: 1. A benevolent wish; 2. An alarming sentence; 3. A melancholy prediction.[b]

*Endurance of Christ.*—"Think of Christ's appointed work, the greatest that ever was to be done on the earth; so great as to be a counteraction to all the sins of all the saved, and at an awful cost of endurance! What toils, what grievances, what terrors (as to His humanity) attend His mighty task! But if He had been 'wearied,' and left but one thing undone; if He had shrunk and failed—what sensation in heaven, hell, earth! Let His followers advert to that when tempted to shrink from service, and to say it is too much. When this repugnance arises, go and look at Him; even imagine as if any given Christian service had been to be performed in His presence, under His inspection: would you, then, be weary? He is the grand, transcendent example to show that a good work must be gone through with; to constitute it such, the conclusion is indispensable,—'He that endureth to the end shall be saved;' 'He that looketh back is not fit for the kingdom of God.'"[c]

a Ma. xxi. 1, 2; Mk. xi. 1, 2.

*b Anon.*

*c J. Foster.*

**32–35. and they,** *etc.* [i. 146, 330]. **need,** He still has *need*, of human property, hearts, influence. **brought,** the owner making a cheerful surrender. **garments,** the lyke, or upper garment.[a]

*The obedience of faith.*—I. Not easy; II. Never ashamed. He who executes the Lord's orders must reckon upon frequent opposition. "The Lord hath need of him;" an answer which should silence all opposition.[b]

*Entry into Jerusalem.*—In the morning, He set forth on His journey. Three pathways lead, and probably always led, from Bethany to Jerusalem; one, a long circuit over the northern shoulder of Mount Olivet, down the valley which parts it from Scopus; another, a steep footpath over the summit; the third, the natural continuation of the road by which mounted travellers always approach the city from Jericho, over the southern shoulder between the summit which contains the tombs of the prophets and that called the "Mount of Offence." There can be no doubt that this last is the road of the entry of Christ, not only because, as just stated, it is and must always have been, the usual approach for horsemen and for large caravans, such as then were concerned, but also because this is the only one of the three approaches which meets the requirements of the narrative which follows.[c]

*a Jewish Nation* 20, *Paxton's Man. and Cust.* ii. 75, 76.

"There is great beauty in this desc. of His meeting the multitudes praising God, at the descent of the Mt., as if they thereby acknowledged their spiritual deliverer to come to them from heaven."—*Origen.*

*b Lange.*

*c Stanley*

**the triumphal entry into Jerusalem**

**36–38. clothes,** as we to honour Christ must divest ourselves of the garments of self-righteousness. **descent . . olives,**[a]

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*Jebel et Tûr*, 200 feet higher than Jerus. [i. 145, 330]. **saying,** *etc.* [i. 147, 331].

*The relation of Christ to the religious feeling of humanity.*—I. Christ rouses it into activity. He reveals: 1. His law to the conscience; 2. His love to the heart; 3. His beauty to the soul. II. He inspires it with gladness. He directs it to: 1. The right object of supreme affection; 2. The sublimest objects of contemplation; 3. The happiest sphere of hope; 4. Into a delightful course of action. III. He encourages its expression: 1. In spite of wicked men; 2. He encourages it as a matter of the utmost importance.[c]

*Hosanna.*—Bethany is hardly left in the rear before the long procession must have swept up and over the ridge where first begins "the descent of the Mount of Olives" towards Jerusalem. At this point the first view is caught of the south-eastern corner of the city. The temple and the more northern portions are hid by the slope of Olivet on the right; what is seen is only Mount Zion, now for the most part a rough field, crowned with the Mosque of David and the angle of the western walls, but then covered with houses to its base, surmounted by the castle of Herod, on the supposed site of the palace of David, from which that portion of Jerusalem, emphatically "The city of David," derived its name. It was at this precise point, "as He drew near at the descent of the Mount of Olives"—may it not have been from the sight thus opening upon them?—that the hymn of triumph, the earliest hymn of Christian devotion, burst forth from the multitude, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord. Blessed is the kingdom that cometh of our father David, Hosannah . . . peace . . . glory in the highest!" There was a pause as the shout rang through the long defile; and, as the Pharisees who stood by in the crowd complained, He pointed to the "stones" which, strewn beneath their feet, would immediately "cry out" if "these were to hold their peace."[d]

**39, 40. and,** *etc.*,[a] this passage pecu. to Lu. **rebuke,** like Socinians of our day, they objected to paying honours to the Son of God. **stones . . out,**[b] prov. expr.[c]

*Humble praise.*—Christ—I. Accepts the praises of the humble; II. Despises the contempt of the proud; III. And punishes the guilt of his foes.—*Van Doren.*

*Nature teaches gratitude.*—If you consider the universe as one body, you shall find society and conversation to supply the office of the blood and spirits; and it is gratitude that makes them circulate: look over the whole creation, and you shall see that the band or cement that holds together all the parts of this great and glorious fabric is gratitude, or something like it: you may observe it in all the elements; for does not the air feed the flame? and does not the flame at the same time warm and enlighten the air? Is not the sea always sending forth as well as taking in? And does not the earth quit scores with all the elements in the noble fruits and productions that issue from it? And in all the light and influence that the heavens bestow upon this lower world, though the lower world cannot equal their benefaction, yet, with a kind of grateful return, it reflects those rays that it cannot recompense; so that there is some return, however, though there can be no requital.—*South.*

a *Thomson, Land and Book*, 625, 697, 699; *Porter Hd. Bk. for Syria*, 97; *Bonar, Land of Promise*, 137; *Robinson, Bib. Res.* i. 347, 405, 565; *Stanley, Sin. and Pal.* 132, 192.

"How many make a noise with the voice, but are silent in their hearts; how many say not a word with their lips, but cry aloud inwardly in their desires." — *Augustine.*

"My Hebrew master, Helias, tells me that these very words were usually recited by the priests, when they brought the victims to be slain; a custom, which was truly fulfilled at the immolation of Christ, the true sacrifice for sin." —*Isid. Clarius.*

c *Homilist*, vi. 272.

d *Stanley.*

a Ma. xxi. 15, 16.

b Hab. ii. 11; Ma. iii. 9.

c "And so the stones did cry out when one stone was not left upon another, according to his prophecy (xix. 44) and proclaimed His truth, justice, and power in thus punishing those that rejected the Divine Stone who became the Head Stone of the corner." — *Wordsworth.*

"And, so at the crucifixion of our Lord, when His kinsfolk were silent from fear, the stones and rocks sang forth; while after that

"He that has nature in him must be grateful;
'Tis the Creator's primary great law,
That links the chain of beings to each other,
Joining the greater to the lesser nature,
Tying the weak and strong, the poor and powerful,
Subduing men to brutes, and even brutes to men."
*Madan.*

**41—44. came near,** desc. the mt. **beheld,** the most striking view of Jerus. is fr. the Mt. of Olives, beneath wh. the city lies, and towards wh. it slopes; hence the whole of it is seen. **wept,** as the sight recalled its history and doom. **saying,** *etc.*[a] [i. 176]. **even thou,** who shouldst have known. **this . . day,**[b] of grace, opportunity, etc. **hid . . eyes,** eyes wilfully closed, may be judicially sealed. **cast . . side,**[c] this Titus did when he besieged J.[d] **lay . . another,**[e] Jerus. was destr. (A.D. Sep. 8, 70) and the site ploughed up. **because,** *etc.*, they had rejected the Saviour.

*The tears of the Saviour.*—I. The secret of His tears: 1. Was it because of Israel's past? 2. Was it because of her future? II. The beauty of His tears: 1. Unselfish; 2. Unostentatious; 3. Unregretted; 4. Compassionate. III. The mystery of His tears: 1. Why did He pity such? 2. Why did He pity them so much? IV. The voice of His tears: 1. They tell us He thinks more about men than they do about themselves; 2. They tell us He is never too engaged to think of us; 3. They call to all the saints for tears.*f*—*Jesus weeping over perishing sinners.*—I. That Gospel blessings are conducive to the peace of mankind: 1. What those things are to wh. Our Lord refers; 2. How these things are conducive to our peace. II. That these blessings must be known to be enjoyed: 1. A speculative knowledge; 2. An experimental knowledge. III. That a season is afforded us for acquiring the knowledge of these blessings. This season is limited. IV. That it is God's will they should be enjoyed by us: 1. From the wish of Christ; 2. From His tears; 3. And from His visitations. V. That all who seek these blessings aright will obtain them. VI. That the rejection of these blessings is punished with destruction.*g*

*Christ weeping over Jerusalem.*—It was in the midst of a triumph and all the pride of a procession that He paused to weep over ruined Jerusalem. And if we ask the reason why the character of Christ was marked by this melancholy condescension, it is that He was in the midst of a world of ruins, and there was nothing there to gladden, but very much to touch with grief. He was here to restore that which was broken down and crumbling into decay. An enthusiastic antiquarian standing amidst the fragments of an ancient temple, surrounded by dust and moss, broken pillar, and defaced architrave, with magnificent projects in his mind of restoring all this to *former* majesty, to draw out to light from mere rubbish the ruined glories, and therefore stooping down amongst the dank ivy and the rank nettles; such was Christ amidst the wreck of human nature. He was striving to lift it out of its degradation. He was searching out in revolting places that which had fallen down, that He might build it up again in fair proportions, a holy temple to the Lord. Therefore He laboured among the guilty; therefore He was the companion of outcasts; therefore He spoke tenderly and lovingly to those whom society counted undone; therefore He loved to bind up the bruised and

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'He gave up the ghost,' the earth was moved, and the rocks were rent and the graves opened. —*Beda.*

**Christ weeps over Jerusalem**

*a* Ma. xxiii. 37—39.

*b* Ps. xcvii. 7, 8; He. iii. 7, 13, 15.

*c* Is. xxix. 2, 3; Je. vi. 3, 6.

*d* *Jos. Wars*, v. 2, 6; xii. 2.

*e* 1 K. ix. 7, 8, Mi. iii. 12; Ma. xxiv. 2; Mk. xiii. 2.

"The time wherein the ungodly take their vain pleasure is but a day; but the time wherein they shall be punished is called days 2 Cor. iv. 18."—*Ludolphus.*

"He who neglects the good he may have, shall find the evil he would avoid. Desperate is his estate who hates the thing that should help him. If ever you see a drowning man refuse help, conclude him a wilful murderer."—*O. Felltham.*

*f* *Stems and Twigs.*

*g* *Anon.*

*h* *F. W. Robertson.*

"By connecting the following act and speech of Christ with this prophecy on the destr. of Jerus., Lu. points out the cause of that destr., viz., the sins of the Jews

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themselves in the city and Temple." — *Wordsworth.*

**purification of the temple**

Ma. xxi. 12, 13. Mk. xi. 15, 17.

[a] On word *temple* see i. 80.

[b] Ge. xliv. 30.

[c] *Harvey.*

"He comes 'like a refiner's fire, and like fuller's soap' (Mal. iii. 2); the refiner's fire to consume the dross, not destroy the metal; like fuller's soap to fetch out the stains, but not to eat out the substance and make spoil of all." — *Bp. Browning.*

[d] *Lange.*

"Our Lord, when He purged the temple, said, 'It is written.' This, after His example, must be our rule. Reformation is then right, when corrupted ordinances are reduced to their primitive institutions." — *Dr. Dodd.*

[e] *Mrs. Barbauld.*

"The best way to be rid of bad thoughts in my prayers, is not to receive them out of my prayers." — *T. Fuller.*

the broken-hearted; therefore His breath fanned the spark which seemed dying out in the wick of the expiring taper, when men thought that it was too late, and that the hour of *hopeless* profligacy was come. It was that feature in His character, that tender, hoping, encouraging spirit of His which the prophet Isaiah fixed upon as characteristic—"A bruised reed will He not break." It was an illustration of this spirit that He gave in the parable of the prodigal son.[a]

**45—48. and . . temple,**[a] *etc.* [i. 147, 332]. **daily,** during this His last week. All consuming zeal to the very last. **could . . find,** they had yet to *find* Judas. **attentive,** *Gk.*, "hanged on him." [Same word in LXX[b]="bound up in"]. (1) "Attention nothing could interrupt; (2) eagerness scarce ever satisfied."[c]

*The Divine Son in the desecrated house of His Father.*—I. Earnest in His anger. II. Dignified in His words. III. Gracious in His blessing. IV. Purifying in His deed.[d]

*Advantages of the house of God.*—Independent of the peculiar object of public religious assemblies, many collateral advantages are derived from them which the liberal thinker will by no means despise. The recurrence of appointed days of rest and leisure, which, but for this purpose, would never have been appointed, divides the weary months of labour and servitude with a separating line of a brighter colour. The house of God is a centre of union for neighbours, friends, and townsmen; and it is a reasonable and a pleasing ground of preference in our attachments, that we have "walked to the house of God in company." Even the common greetings that pass between those who meet there are hallowed by the occasion of the meeting, and the spirit of civic urbanity is mingled with a still sweeter infusion of Christian courtesy. By the recurrence of this intercourse feuds and animosities are composed which interrupted the harmony of friends and acquaintance; and those who avoided to meet because they could not forgive, are led to forgive, being obliged to meet. Its effect in humanising the lower orders of society, and fashioning their manners to the order and decorum of civil life is apparent to every reflecting mind. The poor who have not formed a habit of attending here, remain from week to week in their sordid cells, or issue thence to places of licentiousness more sordid: while those who assemble with the other inhabitants of the place are brought into the frequent view of their superiors; their persons are known, their appearance is noted; the inquiring eye of benevolence pursues them to their humble cottages, and they are not unfrequently led home from the social worship to the social meal. If the rich and poor were but thus brought together regularly and universally, that single circumstance would be found sufficient to remove the squalidness of misery and the bitterness of want, and poverty would exist only as a sober shade in the picture of life, on which the benevolent eye might rest with a degree of complacency when fatigued with the more gaudy colouring of luxury and show.[e]

## *CHAPTER THE TWENTIETH.*

**teaching in the temple**

**1—8. and . . pass,** *etc.* [i. 151, 334]. **authority,**[a] the law made provision for testing authority and Divine commission of a prophet.[b] **John,** whom they had so tested.[c]

*Christ's authority.*—Christ was his authority—I. In asserting God's paternal relationship to man; II. In calling all men to spiritual service; III. In making moral distinctions.[a]—*The mission of John.*—I. The Divine mission of John is always recognised and defended by Christ. II. He who cannot understand and believe John is incapable and incompetent of judging rightly of the Lord. III. The untenable nature of their point of view who would remain the disciples of John exposed by the Lord.[c]

*The King-Ambassador.*—Sometimes there were more kings than one in Sparta, the ancient capital of Laconia, in Greece, who governed by joint authority. A king was occasionally, it is said, sent to some neighbouring senate, in the character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador? No: he did not divest himself of his regal dignity, but only added to it that of public deputation. So Christ in becoming man did not cease to be God; but though He ever was, and still continued to be King of the whole creation, He acted as the voluntary Servant and Messenger of the Father.

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question of authority

Ma. xxi. 23—27. Mk. xi. 27—33.

a Ac. iv. 7—10; vii. 27.

b *Jacobus.*

c Jo. i. 26.

d *Dr. Parker.*

e *Lange.*

**9—12. this parable** [i. 153, 336]. **for . . time,** time enough to prove their fidelity and industry.

*God's vineyard.*—I. Here are men called to the highest service—to work in God's vineyard. II. They abuse the first principles of individual and social justice. III. Their course illustrates the tremendous speed by which sin reaches its climax. IV. They are exposed to a doom which the common conscience of the universe will approve.[a]

*Last of all he sent his son.*—It was during the reign of Theodosius the Great, in the fourth century, that the Arians made their most vigorous attempts to undermine the doctrine of the Divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself on his throne was happily overruled, in the following manner, to his seeing the God-dishonouring character of their creed. Among the bishops who came to congratulate him on the occasion was the famous and esteemed Amphilochus, who, it is said, suffered much under the Arian persecution. He approached the Emperor, and, making a very handsome and dutiful address, was going to take his leave. "What!" said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?" Upon this the good old bishop went to young Arcadius, then about sixteen years of age, and, putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back. Even this did not satisfy the Emperor. "What," said he, "is this all the respect you pay to a prince that I have made of equal dignity with myself?" Upon this the bishop arose, and looking the Emperor in the face, with a tone of voice solemnly indignant, said, "Sir, do you so highly resent my apparent neglect of your son because I do not give him equal honour with yourself? What must the eternal God think of you, who have allowed His co-equal and co-eternal Son to be degraded in His proper Divinity in every part of your empire!" This was as a two-edged sword in the heart of the Emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed which did not secure the Divine glory to the "Prince of Peace."[b]

parable of the wicked husbandmen

Ma. xxi. 33—47. Mk. xii. 1—12.

"The story of Naboth is become old; yet it is of daily practice. Ahab was not born an isolated individual; but, a far worse thing, Ahab is born among us every day, and in this world he never ceases to exist."—*Ambrose.*

"Every man naturally feels an indignation upon seeing instances of villainy and baseness, and therefore cannot commit the same without being self-condemned."—*Bp. Butler.*

a *Dr. Parker.*

b *Dr. Jeffers.*

"We ought not to pursue through every particular the circumstances of a parable, but enter into its general scope and seek nothing further."—*Chrysostom.*

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[a] Is. v. 1—7.
[b] *Bede.*
[c] Ma. xxi. 45.
[d] *Wordsworth.*
"Bad company is the most dangerous of all temptations. For one man who is led astray by love of vice, thousands are ruined by the seductions of others." — *Bowdler.*
"There is in the heart of man a deep rooted covetousness; a subtle worldly spirit, suggesting diabolical murderous thoughts, for its own ends." — *Adam.*
"Carnal minds cannot but wish for the end; but have no liking for the means leading to it." — *Bernard.*
[e] *Homilist.*
[f] *Whitecross.*

[a] Ps. cxviii. 22.
[b] Da. ii. 34, 35.
[c] 1 Co. i. 23—25; iii. 19.

"This stone is stumbled against, as it lies on the earth; but it will fall on him, when He shall come from on high to judge the quick and the dead. Woe to the Jews; for that, when Christ lay low on the ground in His humility, they stumbled against Him." — *Augustine.*

"Men who neglect Christ, and try to win heaven through moralities, are, like sailors at sea in a storm, who pull, some at the bowsprit, and some at the

**13—16. What . . do?**[a] mercy even yet. What would we have done? **may be,** "God often seems to speak *in doubt*, that a place may be left to man's free will."[b] **God forbid,**[c] "an ejaculation of their consciences applying the par. to themselves."[d] *See Gk.*, "Let it not be so."

*The wicked husbandmen.*—I. The efforts of mercy to redeem: 1. Abundant; 2. Outraged; 3. Persevering. II. The appearance of justice to punish: 1. The crime for punishment was immense, 2. The time for it is acknowledged; 3. The justice of it is acknowledged; 4. Its nature is terrible.[e]

*The punishment of the Jews.*—The awful calamities that came on the Jews, soon after our Saviour's ascension are well known, and furnish a dreadful illustration of the above passage. At the Passover, when it was supposed there were upwards of two millions of people in the city of Jerusalem, the Romans surrounded it with their armies, and cast trenches, and raised walls round it, in order that none might escape. Fierce factions raged within, and destroyed one another. Titus, the Roman general, earnestly endeavoured to persuade the Jews to an advantageous surrender; but they scorned every proposal. From extremity of famine, they were compelled to feed on human flesh, and even noble women were known to murder and devour their own children. Numbers were carried off by the pestilence. After a siege of six months, the city was taken; and, provoked by their obstinacy, the Romans made terrible havoc among the inhabitants. The temple was burnt to ashes, and its very foundations ploughed up. In Jerusalem alone, 1,100,000 are said to have perished by the sword, famine, and pestilence, besides multitudes who were destroyed in various parts of the country.[f]

**17, 18. written,**[a] every line in the Ps. app. to Christ. **stone,** without human manipulation.[b] **builders,** as not elaborately fashioned and carved with human devices. **rejected,**[c] in their blind wisdom. **corner** [i. 156]. **fall . . stone,** through heedless indiff., or open antagonism. Corner-stone at *rest*, Jesus revealed in Gospel: *grinding*, Jesus judging on His throne.

*The corner-stone.*—I. All men have a choice of treatment so far as this stone is concerned. II. Men whose moral intentions are right may demoralise themselves by the most unnatural and contradictory resentments. V. The most violent resentments are sometimes held in check even by secondary causes.[d]

*The rejectors of Christ.*—Among those who stay away from Christ, who will not believe in Him, who will not come to Him, the motive of the chief part has ever been, that they are destitute of the consciousness of sin, and of all thoughts and wishes rising above the objects of the senses; or else that they love their sins, and are determined to cleave to them, in despite of all that God can do to draw them away. Others there are who will not believe in Christ through pride and self-righteousness. Others have involved themselves inextricably in the labyrinthine abstractions of a sceptical understanding. Some will say, in their high-swelling imaginations, that they need no Redeemer, no Ransom, no Reconciler, no Atonement, no Pardon—that they can find the way to God by themselves—that they can build up a tower of their own virtues—a grand and gorgeous tower—virtue above virtue, the top of which shall reach to heaven. Such men there have been more or less in all ages; and the way their devices have been

baffled has ever been the same, by the confusion of tongues. They have been unable to understand one another's language. When one of them has asked for bread, his neighbour has given him a stone; when asked for a fish, he has given a serpent; indifference and scorn, instead of sympathy and encouragement. The hand of each has been against his brother. There has been no unity of spirit amongst them, but variance and strife and railing; they have never entered into the bond of peace. This is the other form of sin by which men are kept away from Christ. The great mass stay away because their hearts are paralysed and crumbled by carelessness and self-indulgence, or rotted by the cankering pleasures of sin; the few, because their hearts are hardened and stiffened by pride.[e]

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mainmast, but never touch the helm."—*Beecher.*

*d Dr. Parker.*

*e Archd. Hare.*

**19, 20. feign themselves,**[a] *see Gk.* The term used, *hypocrites* [i. 45], is that wh. our Lord applied to them. **governor,** hence their question was political, they wished to involve our Lord in a dispute with the people if He *approved* the tribute, or report Him to the civil power if He did not.

*The triumph of truth over error.*—I. The unnatural coalition of ecclesiastical or political parties, which are essentially opposed. II. Craft is as powerless as force with respect to the Lord.[b]

*Deceivers:*—

"Seems he a dove? his feathers are but borrow'd,
For he's disposed as the hateful raven.
Is he a lamb? his skin is surely lent him,
For he's inclined as are the ravenous wolves.
Who cannot steal a shape that means deceit?"[c]

"Beware of yonder dog;
Look, when he fawns, he bites; and, when he bites,
His venom tooth will rankle to the death.
Have not to do with him, beware of him,
Sin, death, and hell have set their marks on him;
And all their ministers attend him."[d]

"Why, I can smile, and murder while I smile;
And cry content to that which grieves my heart;
And wet my cheek with artificial tears;
And frame my face to all occasions."[e]

*a* Ps. lv. 21; Pr. xxvii. 6.

The Galileans, a sect under one Judas of Galilee, arose ab. this time and opp. tribute to Cæsar. The Herodians, on the other hand, supported Herod in his plan of subjecting the people to the Roms.

*b Lange.*

*c Anon.*

*d Anon.*

*e Shakespeare.*

"I am more afraid of the white than of the black devil." —*Luther.*

"No devil is so dangerous as the religious devil." —*Bp. Hall.*

**21, 22. master,** pretended respect. **know,** deceitful words. **tribute**[a] [i. 160, 338].

*The enemy's confession.*—This avowal of His enemies obliges us—I. Faithfully to receive His instruction; II. Willingly to follow it; III. To labour with joyful courage for His doctrines.—*Couard.*

*Ancient coinage.*—For five-hundred years of the Roman Republic, neither silver nor gold were used as money, but copper. Afterwards, coins bore images of the gods, and then of the emperors. Among the Russians and Indians, skins were used; among the ancient Dorians, oxen, hence *pecunia* (*pecus*, cattle); among the Lacedæmonians, iron; among the Abyssinians, salt; among the Polynesians, shells; Icelanders, dried fish; West Indians, sugar; ancient Scots, iron nails. Sultan Mohammed, A.D. 999, ordered the Queen of Persia to coin her money with his image as token of submission.—*Lightfoot.*

**question of tribute**

Ma. xxii. 16. Mk. xii. 14.

*a* φόρος used by Lu. here and xxiii. 22; by Paul, Ro. xiii. 6, 7; never by Ma. or Mk., who use κῆνσος = census. It means what is borne (fr. φέρω), hence a tax levied upon persons and property, in dis. fr τέλος, a toll (i. 257).

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23—26. **lawful,** prob. all. to Jewish law.[a] **Cæsar,** Tiberius, sec. Emp., suc. Augustus, born B.C. 42. At first, by victory and kindness, won esteem of populace. Talented, cruel, licentious, brutal to wife and mo.; poisoned his nephews. Assassinated A.D. 37, aged 79. **penny,** Ro. *denarius.*[b] **render,**[c] divine authority of human government. **Cæsar's . . God's,** pay Cæsar's dues, without worshipping Cæsar's gods.

*The dues of Cæsar and of Christ.*—I. Does not Christ seem to recognise some divided allegiance—man owing duty to Cæsar and to God. II. It is needful to inquire how far this principle of obedience is to carry us. III. Our Saviour intends us to understand how little money can do to make or mar the fortunes of God's kingdom.[d]

*Counterfeit coin.*—The preparing and circulating of counterfeit coin is undoubtedly among the worst species of fraud. In the following instance, the reading of the Scriptures, by the Divine blessing, proved an effectual check to this iniquitous practice:—Some time ago, a man travelling in Ireland, being benighted, opened a cabin door, and requested permission to lodge there, which was granted. The poor man who inhabited the house was, according to his usual custom, reading a chapter of the Bible to his family. When the stranger was seated, he resumed his reading; and, having prayed, the family retired to rest. In the morning, the same thing again took place, which seemed to excite the attention of the stranger. On rising from their knees, the stranger thanked his kind host for his hospitality, and informed him that he had travelled into that part of the country in order to attend a fair, for the wicked purpose of passing bad money; that he brought with him base coin to the amount of four pounds; that this was the first time he had taken up such a practice, but that what he had heard in the cabin had made such an impression on his mind that he had resolved it should be the last. He then took out of his pocket a small bag, containing the counterfeits, and threw it into the fire.[e]

**the Sadducees question on the resurrection**

Ma. xxii. 23—33. Mk. xii. 18.

27—33. **Sadducees**[a] [i. 14], the epicureans of Judaism. **deny,** free thinkers, *i.e.* false thinkers; mod. infidelity; old forms of unbelief under new names; new masks, old faces. **asked,** *etc.* [i. 161, 339]. **whose wife,** a mere scoff; a puzzle, not an argument; evading the truth by assuming a most unlikely circumstance.

*A little puzzle made a great problem.*—I. The impossibility of elucidating ultimate doctrine from a limited number of facts. II. The temptation to exaggerate extraordinary circumstances into inexplicable mysteries. III. The danger of setting up human wisdom as the test of Divine revelation. IV. The importance of ascertaining Christ's opinion before affirming our own conclusions.[b]

*Divine and human laws contrasted.*—"The language of God's Word is, 'Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet.' Now, where is there such a code of morality to be found in all the systems of ancient or modern heathen philosophers or politicians? Lycurgus ordained, that infants who were deformed or weak should be destroyed; but God's Word says, 'Thou shalt not kill.' Lycurgus taught his pupils to steal, and rewarded those who could steal in such an artful manner as not to

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[a] De. xvii. 15.

[b] So called fr. letter X upon it = 7½*d.*, principal silver coin of Empire. First made 269 B.C. Price of day's labour in Palestine. Soldiers' pay a little less. Julius the first Cæsar who coined Rom. money with his image.

[c] 1 Pe. ii. 17; Ecc. x. 20; Ac. xxiii. 5; 2 Pe. ii. 10; Ro. xiii. 1.

"Words, sweet as honey, smooth as milk; gall in the heart, and in deeds deceit. They, who persecute without a sword, are the most formidable of all persecutors; who assail our minds not with threats, but with flatteries."—*Ambrose.*

[d] *Rev. J. B. Brown, B.A.*

[e] *Whitecross.*

[a] Ma. iii. 7.

"When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts."—*Dr. South.*

"I shrink not from affirming that the very Scriptures themselves are so contrived, as to furnish matter for heretics."—*Tertullian.*

be detected; but the Bible says, 'Thou shalt not steal.' Aristippus maintained that it was no harm 'to steal, commit adultery and sacrilege; setting aside the vulgar opinion concerning them.' The Grecians, and many of the ancients, practised incest; that is, a man could marry his own sister; and they pretended to derive this practice from Gods, feigning that Jupiter married his own sister Juno. Hence many of their great men practised it, such as Cimon, Alcibiades, Darius the Persian, Ptolemy of Egypt, and others; but Moses said, 'Thou shalt not marry one that is near akin to thee;' and St. Paul required the *incestuous* person to be punished. The laws of Solon allowed of 'brothels and prostitution;' but Moses said, 'There shall be no harlot in Israel;' and were the principles of this book attended to, there would be none in Christendom. The polite and learned nations of the Greeks and Romans very generally permitted the custom of exposing infants; and Romulus allowed the Romans to destroy all their female children, except the oldest, and even the males, if they were deformed. 'These practices were common among them, and celebrated at their theatres.' They also had gladiatorial shows, in which slaves were obliged to fight with each other till one or the other fell, mangled with wounds. And so great was the rage for this sport among both sexes, that no war is said to have been so destructive. Lipsius tells us, 'that the gladiatorial shows cost twenty or thirty thousand lives a month; and, thus continued for a long course of years, must have destroyed more lives than the ravages of their wars.'"

**34—36. answering,** patient even with such men. **marry,** "forbidding to m.," one distinctive mark of man of sin.[a] **worthy . . world,** heaven. **resurrection,**[b] *i.e.* of the just,[c] to everlasting life. **equal . . angels,** angel-like, spiritual natures. **and are,** domestic life with its incidental trials, etc. unknown in heaven.

*The world to come.*—I. That there is another state of being beside and beyond the present state: 1. The traditions of universal belief; 2. Certain transformations which take place in nature around us; 3. The dignity of man. II. That the future state in many important particulars is widely different from the present state—They differ: 1. In their constitution; 2. In the blessedness enjoyed. III. That before this glorious state can be entered upon, certain pre-requisites are indispensably required: 1. Our guilty persons must be accepted; 2. Our sinful nature must be renewed.[d] — *Equality with angels.*—I. That men are capable of being made equal to the angels: 1. In the duration of their existence; 2. In moral excellence; 3. In wisdom and knowledge; 4. In power; 5. In glory, honour and felicity. II. That in the future world good men will be made equal to the angels. III. Inferences: 1. How inestimable the worth of the soul! 2. How Godlike our Saviour's interposition on behalf of ruined men! 3. How evident that the reward which raises them to such a height must have respect to the Saviour's merits rather than to their own! 4. Present life should be proportioned to such expectations; 5. The solemn, awful import of this subject to impenitent sinners.[e]

*The future state.*—Our Lord speaks of this world, viz. this present life—and that world, viz., the resurrection state, as being so different as not to admit of the same relations nor needing the

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"I lay it down for a rule, that when much ingenuity is required to gain an argument credit, that argument is unsound at the bottom."—*Cowper.*

"O happy necessity of dying! What would the world be without thee?" — *Overberg.*

*b Dr. Parker.*

"By heaven, we understand a state of happiness infinite in degree, and endless in duration."[d] —*Franklin.*

*a* 1 Ti. iv. 3.

*b* Ac. xxiv. 15.

*c* Lu. xiv. 14.

"The grand inlet of error has been to argue *à priori*, from antecedent philosophical notions, and then to pervert the Scripture to countenance these notions, to press it into the service, and to compel it to come in, which has been the source of heresy; or else to reject it, which has been the source of infidelity."—*Seed.*

"These frail and dull clods shall then become impassible as angels; subtle as a ray of light; bright as the sun; and nimble as the wings of lightning."—*Bp. Hopkins.*

*d Anon.*

*e Dr. Payson.*

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*f Jacobus.*

"How gloomy would be the mansions of the dead to him who did not know that he should never die; that what now acts shall continue its agency, and what now thinks shall think on for ever."—*Johnson.*

"Heaven's gates are not so highly arch'd
As princes' palaces; they that enter there
Must go upon their knees."
*Webster.*

same. Here that world is spoken of as needing worthiness to attain it. Therefore it must refer, not to the state of the risen dead—indiscriminately the good and evil—but of the pious dead. This resurrection, therefore, is the resurrection of life (Jo. v. 29), which only some "obtain"—"they which shall be accounted worthy"—and a resurrection spoken of as better (not the better), in He. xi. 35, with reference to trials of their condition in this life and in reference to that of the wicked. The phrase here reads, "The resurrection which is from the dead, not of the dead, but from among the dead, as though in reference to the rest of the dead who are not. The contrast here shows that the resurrection referred to is the resurrection of "the just" (cap. xiv. 14)—the dead in Christ—children of the resurrection (*v.* 36), whose resurrection surely shall be one of privilege and eminence to which the apostle was earnest to attain (Phil. iii. 11), but which he speaks of in common terms, as the "resurrection of the dead," whose partakers are blessed and holy, as having part in the first resurrection (Re. xx. 5, 6); for to all the wicked, the resurrection will be that of damnation (Jo. v. 29). "All rise," says Bengel, "here, but the pious rise from among the wicked, concerning whom a resurrection is not properly such, but only a more complete destruction of soul, in connection with the body."*f*

**a** Ex. iii.

**b** Is. xxvi. 19; Ez. xxxvii. 1; Da. xii. 2.

**c** Ge. v. 24; xxxvii. 35; xlii. 38; xliv. 29; Nu. xvi. 30.

"The righteous only shall rise from death: for the resurrection of the wicked is not from, but to death—from one death to another; and therefore the righteous are called *Filii Resurrectionis.*"—*Lake.*

*d Van Doren.*

*e Parkhurst.*

**37, 38. Moses,**[a] Jesus did not appeal to prophets,[b] bec. the Ss. only recognised the Pentateuch. *Even* Moses, whose work it was not to reveal life to come, though his writings contain many hints thereof.[c] **all,** hence *all* are living aft. death.

*Live unto Him.*—I. No one is dead to Him, or in His sight: 1. They live; 2. They live to Him, and therefore an imperishable, holy, blessed, and common life. II. They have a living and abiding interest in Him.[d]

*Life in death.*—The word *gar*, which begins this clause of the sentence, has the force of *therefore*—"all live with respect to Him." Not all mankind, though that is also true in a sense; but rather, all the *faithful*, who have walked in the footsteps of the patriarchs. This may be inferred from the context. God considered them not as dead, but as living, since He can and will recall their bodies to life, and their spirits have never ceased to be and to think. A passage occurs in a fragment of history referring to the Maccabees, where a mother encourages her seven sons to die rather than disobey the law of God, saying to them, "That they who died for God, *lived to God*, as Abraham, Isaac, Jacob, and all the patriarchs."[e]

**39—44. scribes . . said,** they rejoiced at discomfiture of Sadducees, **and . . said,** *etc.*[a] [i. 165, 342]. Jesus now acts on the aggressive. Asserts claims of Messiah. If Christ was David's Lord, He must be theirs. **son,** both *son* (human nature) and *Lord* (Divine nature). **enemies,** man's also,—sin, death, hell.

*The Divine echo in the human heart.*—What are the practical consequences of our having this responsive faculty.—I. Man is made a co-worker with God; II. He enjoys the restraints of conscience; III. God bases His judgment upon this responsive faculty.[b]

*Christ a King.*—1. A king is usually very highly descended; comes to his dignity by inheritance. Christ is King by reason of His descent from the Eternal Emperor of the universe (Col. i. 15; Heb. i. 6). 2. A king hath or ought to have great qualifications,

**a** Ma. xxii. 42; Mk. xii. 35.

"Wonder not to find one and the same to be the Prince and Priest, God and man, the rod and the root, the root and the offspring of David, his Son and yet his Lord; for these things belong to that One Person, who is both God and

Christ was endowed with all "the treasures of wisdom," &c. &c. 8. Kings are sometimes chosen, as Solomon by David, and Alexander by Philip. Jesus Christ was chosen King by God the Father (Ps. lxxxix. 19). 4. Kings are anointed as well as chosen. Christ was anointed with the "oil of gladness above His fellows" (Ps. xlv. 7; Isa. lxi. 1, 3). 5. Kings are proclaimed at their instalment (1 Sam. x. 24). Christ was proclaimed by the angels, the wise men, and the shepherds (Luke ii. 11). 6. Kings have great attendants. Christ had angels. 7. Kings have subjects who subscribe to their power. Christ has many who believe in Him, etc. 8. Kings govern by laws. Christ governs by laws. 9. Kings, though they may rule in love, often have rebels. Christ rules in love, but has many rebels. 10. Some kings have great dominions. Christ's dominions include the universe. 11. Kings have a crown to wear and a sceptre to wield. Christ has on His head many crowns, and His sceptre is a sceptre of righteousness. 12. Kings send ambassadors to treat with other states who may or may not be at war with them. Christ sent His Apostles, and sends all true ministers to treat with sinners and saints (2 Cor. v. 20). 13. Kings afford protection to good subjects. Christ protects His people.—*Keach.*

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man; some of them as He is God; some of them as he is man; and some as God-man."—*Jerome.*

"God puts Christ's enemies as a footstool beneath His feet, for their Salvation as well as their destruction."—*Origen.*

"*In the book of the Psalms;* is not in Ma. or Mk.; but is inserted here as conveying information necessary to Gentile readers."—*Wordsworth.*

**45—47. audience,**[a] *etc.* [i. 169—176, 344]. **wear . . robes,** innocent act, made sinful by wrong motive. **greetings,**[b] complimentary salutations. **markets,** places most frequented. **chief rooms,** and hence most conspicuous. Lovers of show and power. **devour . . houses,**[c] rapacious. **shew . . prayers,**[d] hypocrites.

*The devil in the garb of a theologian.*—How hypocrisy infests: I. Social; II. Married; III. Ecclesiastical life. The danger of an unspiritual formalism among ministers of religion. Sanctimoniousness, a sin always severely punished.—*Lange.*

*Never be haughty.*—A humming-bird met a butterfly, and being pleased with the beauty of its person and glory of its wings, made an offer of perpetual friendship. "I cannot think of it," was the reply, "as you once spurned me, and called me a drawling dolt." "Impossible!" exclaimed the humming-bird. "I always entertained the highest respect for such beautiful creatures as you." "Perhaps you do now," said the other; "but when you insulted me I was a caterpillar. So let me give you a piece of advice: never insult the humble, as they may some day become your superiors."

**the people cautioned against the Scribes**

Ma. xxiii. 1—39; Mk. xii. 38, 40.

*a* 1 Ti. v. 20.
*b* Lu. xi. 43.
*c* Is. x. 2; Ma. xxiii. 14.
*d* 1 Th. ii. 5. "If thou stand guilty of oppression, or wrongfully possessed of another's right, see thou make restitution, before thou givest an alms; if otherwise, thou art but a thief and makest God thy receiver."—*Quarles.*

## *CHAPTER THE TWENTY-FIRST.*

**the widow's mite**

Mk. xii. 41—44.

**1—4. and . . saw,** *etc.* [i. 345]. **treasury,** inscriptions over the thirteen chests showed the objects of the charities. **two mites,** *all* she had: might have kept *one.*

*The widow's mite.*—This passage leads us to infer three things concerning the worth of true feeling: I. That it is greater than secular wealth: 1. Christ's conduct here is strikingly singular; 2. And manifestly right. II. That it is greater than munificent deeds. "More:" 1. Not financially; 2. Nor proportionately; 3. But morally. The last is: (1) More valuable in itself; (2) In its influence. III. That it is greater than artistic magnificence.[a]

*a Homilist.* "A sacrifice without a heart was a sad and ominous presage in the superstition of the Roman augurs;

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and so it is in the service of God; for what the exhibition of the work is to man, that the presentation of the will is to God." — *Bp. Taylor.*

"The poorest can give to God as much as the richest, if he give from his heart." —*Bp. Philpotts.*

"God will not refuse the poor offerings of poor people; but He will not accept the poor offerings of the rich." —*Bp. Medley.*

*The widow's mites.*—"Once when I was soliciting contributions on behalf of the Scottish Missionary Society, I preached in Paisley. The next day, I was met by an old and meanly dressed woman, who asked me how I did. I replied, I did not know who she was. She answered, 'Sir, I heard you preach yesterday. I was out of work four days, but Providence relieved me. Now, I do not like to be present at a Missionary meeting when I have nothing to give: so I went to some friends, and told what you had said; so one gave me 6*d.*, another 4*d.*, and another 1*d.*, and several others one halfpenny, making altogether 19½*d.* I could do nothing less than show my gratitude to God, from the straits from which He has relieved me.' I thought more of that nineteenpence-halfpenny than of the tens and fifties of pounds I had previously received; for it is the spirit with which it is given that sanctifies the gift. If, then, God has prospered you more than formerly, I entreat you to act in the spirit of the poor woman of Paisley; and not only to cheer the hearts of the Christian directors of this Institution, but to enable them to cheer the hearts of the millions of human beings, who, but for you, may never hear of the way to eternal life."—*Dr. Dickson.*

**prediction of the overthrow of the Temple**

Mk. xxiv. 1—14; Mk. xiii. 5—13.

**5, 6. spake . . temple,** *etc.* [i. 176, 346]. **gifts, votive** offerings.[a] **stone . . down,**[b] fulfilled by Terentius Rufus.

*The Temple in the time of Christ, a beautiful appearance without life.*—Earthly pomp: I. In its external splendour; II. In its essential transitiousness.[c]

*The teaching of Christ.*—As to His *mode* of teaching, it was not systematic; and in this His example was imitated by the Apostles. The language and form in which it was delivered was unphilosophical; that is, instead of employing terms of science, He formed His expressions from passing occurrences, and whatever objects happened to be present to His hearers at the time of His addressing them. Or else He spoke in parables, or made use of that ancient symbolic language so often adopted by the Jewish prophets, as when He washed His disciples' feet, and set a child in the midst of them.

As to the *matter* of His teaching, His discourses aim either at correcting what was perverted, and explaining what was obscure in the preceding state of morals and religious knowledge, or else they declare truths not before revealed. With the several leading topics which they embrace, the Christian reader is presumed to be familiar; and it is sufficient to observe briefly, that of the former kind are His exhortations of *inward purity*, as opposed to mere outward acts of obedience and compliance with the spirit rather than with the letter of the precept. To the latter class belong the doctrines of Atonement and Grace; of the Trinity in Unity; certain points of revelation relating to a future state; and whatever else may be considered as peculiar to the Christian revelation.[d]

a Such had been presented by Herod, and even by heathens, as Ptolemy Euergetes, als. by Rom. Emperors. *Jos. Wars*, ii. 17; vi. 5; *Ant.* xii. 8; xv. 11; xvii. 6; xix. 6.
"A temple of immense opulence."—*Tacitus.*
b Mi. iii. 12.
c *Lange.*
"If perishable objects are adorned with such beauty, what will be the brilliant magnificence of those things which endure for ever?" —*Eucherius.*
d *Bp. Hinds.*

**false Christs**

**7—9. when . . be,** idle curiosity. We should be more concerned with present duties than future secrets. **many . . Christ**[a] [i. 177, 346]. **time . . near,** ref. to destr. of Jerusalem. **commotions,** *lit.* instabilities, affairs unsettled. **by . . by,** *Gk.*, immediately.

*Our Lord's teaching; how varied in its endlessly rich significance?* —I. Instructive; II. Alarming; III. Encouraging; IV. Full of promise.[b]

a 2 Th. ii. 3, 9, 10; 1 Jo. iv. 1; 2 Jo. 7.

"As there is a foolish wisdom, so there is a wise ignorance; in not prying into God's

*Imagination and prophecy.*—All along the Oker Thal, in the Hartz, there are huge rocks towering up among the fir-clad hills, to which the peasants have appended names according as they fancy them to bear resemblance to chairs, horses, cobblers, or cocked hats. The likeness in most cases is such as only fancy can make out when she is in her most vigorous mood; nevertheless this rock must needs be called a man, and that a church, and there has no doubt been many a quarrel between rival observers who have discovered each a different image in the one pile of rock; yet the stones are not churches, chairs, or cobblers, and the whole business is childish and nonsensical. Interpreters of prophecy during the last few centuries have been most of them in the same position; one of them sees in the sublimities of the Revelation the form of Louis Napoleon where two hundred years ago half Christendom saw the Pope, and the other half Martin Luther. The other day one of the seers saw Sebastopol in the prophecies, and now another detects the Suez Canal, and we feel pretty sure that the Council at Rome will soon be spied out in Daniel or Ezekiel. The fact is, when fancy is their guide men wander as in a maze. Spiritualistic interpreters see, like children gazing into the fire, not what is really before them, but what is in their own heads. Great truths are in the Prophets and in the precious book of Revelation, but your fanciful theologians turn these sublimities of truth into the toys of children, when they give their imagination licence to act as an expositor.[c]

**10—12. nation,** *etc.*[a] [i. 178, 246]. **sights,** the fruit of war, pestilence, earthquake. **signs,** it is said that a sword-shaped star hung over Jerus. for a year. **lay . . prisons,**[b] as Peter, Paul, John, Silas, etc.

*Seasons of new development in the kingdom of grace, united with violent commotions in the kingdom of nature.*—I. It has always been thus; II. It still is thus; III. It will one day be thus in the highest degree.—*The persecution of His disciples a sign of the Lord's coming.*—This will—I. Take place first of all; and II. Last longest of all.[c]

*Fearful sights, etc.*—Josephus, in his *Wars of the Jews*, recites divers signs which happened before the destruction of Jerusalem: 1. That a blazing star in fashion of a sword hung over the city; 2. That at the feast of unleavened bread a light shone round about the altar as clear as day; 3. That a cow led to be sacrificed calved a lamb; 4. That the brazen gate of the Temple, which twenty men could scarcely open, was seen to open at midnight of its own accord; 5. That on the first of May there were seen in the air chariots and standing battles, skirmishing in the clouds, and compassing the city; 6. In the Temple was heard the sound of a wonderful terrible voice which said, "*Migremus hinc!*" "Let us go hence."[d]

**13–15. testimony,**[a] these things a witness to you of the truth of My words; you a witness for Me bearing testimony to My truth. **settle,** *etc.*,[b] in other words, be perfectly calm and collected. **give** [i. 70]. **wisdom,** right words to fit the time. **gainsay,**[c] refute.

*Fulfilment of Christ's promise* (*v.* 15).—This promise was fulfilled—I. To the Apostles; II. To the confessors; III. To the martyrs; IV. To the Reformers; V. To heroes of faith in all ages.[d]

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ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may; I leave God's secrets to Himself. It is happy for me that God makes me of His court though not of His council."—*Bp. Hall.*

"They who least consider hazard in the doing of their duty, always fare best."—*Dr. Hammond.*

*b Van Deren.*

*c Spurgeon.*

"Trust not him with your secrets who, when left alone in your room, turns over your papers."—*Lavater.*

**wars, earthquakes, famines, and persecutions**

*a* Ma. xxiv. 6; Mk. xiii. 7; Hag. ii. 22.

*b* Ac. iv. 3; v. 18; xii. 4; xvi. 24; Re. ii. 10.

"It is fancy, not the reason of things, that makes life so uneasy to us, as we find. It is not the place nor the condition, but the mind alone that can make anybody happy or miserable."—*Palmer.*

*c Lange.*

*d Grotius.*

*a* Phi. i. 28; 2 Th i. 5.

*b* Job v. 9.

*c* Ac. vi. 10.

Gainsay, to deny; A.S. *gean*, against, *seegan*, *sagan*; Ice. *segja*; Ger. *sagen* to answer.

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"God forgive me this great unthankfulness, for this exceeding great mercy, that He chooseth me for one in whom He will suffer." —*Bradford.*

*d Lange.*

*e Lightfoot.*

*Two witnesses.*—"Yoke-fellows, indeed, are the Jew and Romanist above all people of the world, in a deluded fancying their own bravery and privilege above all the world besides. He that comes to read the Jewish writings, especially those that are of the nature of sermons, will find this to be the main stuffing of them, almost in every leaf and page—'How choice a people is Israel! how dearly God is in love with Israel! what a happy thing it is to be of the seed of Abraham! how blessed the nation of the Jews above all nations!' And such stuff as this all along. And is not the style of the Romanists the very same tune?—'How holy the Church of Rome! what superiority and pre-eminence hath the Church above all Churches, and all the men in the world are heretics, and apostates, and castaways, if they be not Romanists.' Whereas, if both these people would but impartially look upon themselves, they would see that there are such brands upon them as are upon no nation under heaven now extant."[d]

a Mi. vii. 6, 7.
b Ac. vii. 59; xii. 2; xxvi. 10; Re. ii. 13; vi. 9; xii. 11.
c Jo. xvii. 14.
d Ma. x. 30.
e Ro. v. 3; He. x. 36; Ja. i. 4.
"The Christian soldier is bound up to God's order; though the army be on earth, yet the council of war sits in heaven." —*Gurnall.*
"If thy superfluous parts are in such good keeping, how great must be the security of thy bodily life."—*Augustine.*
f *Anon.*
g *Cheever.*

**16–19. then,** *etc.*[a] [i. 70, 179, 347]. **parents . . friends,**[b] hence the wound all the more painful. "*Et tu Brute!*" **hated,**[c] as opponents of idolatry and immorality. **perish,**[d] loss of all for Christ's sake is not ruin but salvation. **patience,**[e] calm waiting for, and trusting in God.

*The Christian's preservation dependent on his patience.*—"I. That the disciples of Jesus are exposed to distressing and perilous circumstances. II. From this danger nothing can preserve us but patience. III. Such shall possess their souls."[f]

*Providential escape.*—"The Rev. John Campbell relates a singular escape of a Bushman's child from being devoured by a lion. The child was only four years of age, and was sleeping beside its parents in a half open hut. About midnight the child awoke, and sat by a dull fire. The father happening to awake about the same time, looked at his child, and while looking, a lion came to the opposite side of the fire. The child, ignorant of its danger, was not afraid, but spoke to it, and sportingly threw live cinders at it, on which the lion snarled, and approached nearer, when the child seized a burning stick, and playfully thrust it into its mouth, when the lion scampered off as fast as it could run. The father witnessed all this, but was afraid to interfere, lest he, as well as his child, should have been torn to pieces by the ferocious animal."[g]

siege of Jerusalem
a De. xxviii. 25, 48; Zec. xi. 6.
b Da. ix. 26, 27.
c *Lange.*
d *W. H. Bartlett.*
"No causes are warrantable for the undertaking of a war if justice be not one of the quorum. For the justice of the action is the Cape of Good Hope by

**20–22. when,** exact time not stated [i. 181, 348]. **see,** some, then living, would *see.* **days . . vengeance,** *Gk.*, of full vengeance. **written,**[a] esp. by Dan.[b]

*The fall of Jerusalem.*—"Announcing—I. The shame of Israel; II. The greatness of the Lord; III. The glory of the kingdom of Christ; IV. The calling of Christians; V. The future judgment."[c]

*The modern view from the same spot.*—It was the only spot from which one might realise what there is of grandeur and impressiveness on the sight of Jerusalem. Beautiful when the morning sun, rising above the mountains of Arabia, diffused a brilliant light over the opposite eastern walls, and on the domes and towers of the city, it was far more striking when the luminary, about to sink in the opposite direction, cast a rich slanting glow along the level grassy area and marble platform of the Temple enclosure, touching with gold the edge of the beautiful dome of

the rock, and the light arabesque fountains with which the area is studded, while the eastern walls and the deep valley below are thrown into a deep and solemn shadow, creeping, as the orb sank lower, further and further towards the summit, irradiated with one parting gleam of roseate light, after all below was sunk into obscurity. It was the same hour, as we know, when Jesus was accustomed to steal forth from the city, and commune with His Father among the shady gardens at the foot of the holy mount.[d]

**23, 24. woe . . child,** *etc.*[a] [i. 181]. **distress,** tribulation (*Ma.*). **wrath . . people,** what people had been so blessed? Fruit of despising mercy. **captive,** *Gk.*, led captive by the spear. Roms. crossed two spears, as a stand, under wh. captives stood when sold. **trodden,**[b] *Gk.*, shall remain trodden down, *continue* to be held in *oppressive* subjection. **until . . fulfilled,**[c] with the harvest of the world the Jews will be gathered in.

*Led away captive into all nations.*—"The wandering Jew: I. An unprecedented miracle in the chronicles of the world; II. A living testimony to the truth of Christianity; III. A future manifestation of the glory of God; IV. The lawful creditor of every believer."[d]

**25—28. and there,**[a] *etc.* [i. 183, 350]. "Our Lord transf. His words fr. *capture of Jerus.* and app. them to time of *second advent*, and consummation of all things."[b] **sea,**[c] popular tumults. **earth,** *Gk.*, habitable world (*see* note on Luke ii. 1). **coming . . cloud,** denoting judgment and vengeance.[d] **look up,** with faith, hope, joy. Many will look *downwards* then, as now. **redemption,**[e] final and complete deliverance.

*The Lord's return a powerful attraction to a godly life.*—I. It awakens the spirit to a lively hope. II. It inspires all believing hearts with sweet consolation, even when the cause of the kingdom of God is in its saddest condition. III. It impressively warns us to prepare, by prayer and watchfulness, to stand before the Son of Man.[f]

*The two suns.*—There is this difference between the Sun of Righteousness and that in the sky,—that whereas the latter, by his presence, eclipses all the planets (his attendants), the former, though radiant with a much brighter splendour, will, by His presence, impart glory to His saints, according to that word, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." So that the elect, in relation to this Sun, shall not be like stars, which His shining obscures, and makes to disappear, but like polished silver, or well-glazed arms, or those vaster balls of burnished brass the tops of churches are sometimes adorned with, which shine not till they are shined upon, and derive their glittering brightness, and all the dazzling fire that environs and illustrates them from their being exposed (unscreened) to the sun's refulgent beams.

**29—33. fig-tree**[a] [i. 185, 350], one of most com. and familiar in E. **all . . trees,** all lands "have their parables for watchful hearts." **shoot . . summer,** their budding an infallible sign of coming summer. **these things** (*see* esp. note on Ma. xxiv. 32—35). **this generation,** "the Israel of God."[b]

*The tender branch* (*see* Ma. xxiv. 32—35).—I. The occasion on which these words were spoken. II. The special design contemplated. To furnish certain premonitory indications of what

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which men sail to the assured harbour of safety and Fortunate Islands of victory and glory."—*Guicciardini.*

*a* La. iv. 10.

*b* Da. xii. 7; Ho xi. 2.

*c* Ro. xi. 25.

*d Schleiermacher.*

**signs in the last days**

Ma. xxiv. 29, Mk. xiii. 24.

*a* 2 Pe. iii. 10, 12.

*b Wordsworth.*

*c* Re. xxi. 1.

*d Hengstenberg.*

*e* Ro. viii. 19, 23.

"Those visible heavens, the sun itself, and the stars that are above it, as well as all things under it, shall be changed; but in the heaven of heavens there will be no change because no such thing as time will be there; all is eternal in heaven, but under heaven all things have their time."—*Whitefoot.*

*f Gaupp.*

**coming of the kingdom of God**

*a* Ma. xxiv. 32; Mk. xiii. 28.

*b Wordsworth.*

"By drawing the terrors of His last coming so black,

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had been foretold: 1. The appearance of false Christs; 2. National commotions; 3. Religious persecutions; 4. The wide diffusion of the Gospel. III. The important consideration adduced. "Heaven and earth," etc. This declaration is—1. Infallibly true; 2. Most emphatic and decisive; 3. Comprehensive and unqualified.[a]

*The time of figs.*—The season of figs or fig-harvest, which was in June, while now it was April. This clause was added by Mark, not only for the information of his Gentile readers, who would not know that the fig-harvest was not yet come, but also to show the ground of reasonable expectation in regard to fruit. The fig-tree in Palestine begins to put forth leaves about the end of March. Hence this leafing of the fig-tree was an acknowledged sign that summer was near (xiii. 28). It is well known that with this tree the fruit appears before the leaves (Sol. Song ii. 10—13). To see a tree in leaf, therefore, in April, and before the time for gathering the fruit, which was in June, gave every promise of finding fruit upon it. Leaves without the fruit would be a contradiction, as the time for gathering had not come: and as the tree is very fruitful in Palestine, and one kind bears three times in the year, some of the winter crop may generally be found with the early crop of summer. Kitto suggests that it was one of this kind that our Lord saw, and that this clause gives the reason why He did not expect to find figs on the common fig-trees, but did expect to find them on this. This incident occurred in connection with our Lord cleansing the temple (*see* Harmony); and the instruction now given to the disciples was naturally on the subject of Israel's falsity, and the coming destruction of their polity. Hence, we may suppose, they would be given to understand this miracle in this light. It was not wrought in anger, nor merely at disappointment for not finding fruit in His hunger. He who fed the five thousand could easily have commanded figs on the tree. He who turned the water into wine could easily have turned the leaves into figs. But it was wrought for instruction and warning. Our Lord here preached repentance, and that "the axe was laid at the root of the tree." It was, therefore, not for destruction, but for instruction. And those who would find here an objection to our Lord, as though He vented His wrath upon a poor dumb tree, do not consider that a dumb tree could be no sufferer, and do not see the truth that lies under the surface. Our Lord's inference from the miracle is, "Have faith in God." Peter, in his remark, understood perhaps the deeper meaning of Israel's withering under the Word of Christ—dried up from the roots.

**our blessed Master** hath taken the most probable course to awaken men's consciences, and to put them upon shaking off spiritual security and sloth; and from the representations given of it, as a thing certain in itself and uncertain in the time, He hath cut off all wicked excuses for unthinking negligence and dangerous delays."—*Stanhope.*

**c** *Anon.*

"The present condition of the Jews is a striking evidence of our religion. It is a marvellous thing to behold this nation, subsisting for so many years and always in a state of wretchedness; but this is necessary as an evidence of Christ, both that they should remain as His witnesses, and that they should suffer because of their ingratitude, their cruelty, and their obstinacy."—*Pascal.*

**watchfulness**

*a* Ro. xiii. 13; 1 Th. v. 6; 1 Pe. iv. 7.

*b* 1 Co. vi. 10; Ep. v. 18; Je. li. 39.

**Surfeit**, to overdo. Fr. *surfaitsur*, L. *super*, over; *fait*, done—*faire*, L. *facio*, to do.

34—36. **take heed,**[a] to yourselves. **overcharged,** conscience is stupefied by sensual gratifications. **surfeiting,** gluttony, and all kinds of animal indulgence. **drunkenness,**[b] drowns care, cheers the heart, quickens wit,—and then? **cares . . life,** labour, wealth, pursuits, etc. **unawares,**[c] when all seems safe. **snare,** all. to birds caught in unseen toils. **always,**[d] even when there is the app. of security. **stand,**[e] as conquerors.

*Temperance.*—I. On these words it may be proper to observe: 1. The person who spoke them; 2. The persons to whom they were directed; 3. The exhortation contained; 4. The matter in which we are to exercise care; 5. The instances of danger men-

tioned; 6. The extent of the caution; 7. The particular motive. II. What is to be counted intemperance?—1. All such use of meats and drinks as indisposes the body to be at the service of the soul; 2. Such ways of living as are above what our worldly circumstances will admit of; 3. Such an indulgence of the appetite as robs men of their time; 4. Such as disturb and lessen the exercise of reason; 5. Such as incite criminal and impure inclinations; 6. Such as tend to a sensual frame. III. The obligations which lie upon Christians to maintain a strict guard against intemperance: 1. The Gospel recommends temperance as of great importance in Christianity; 2. We have representations in the Word of the danger of intemperance; 3. The goodness of God is an argument not to abuse His favour; 4. The Gospel directs to a better use of our superfluities; 5. The example of Christ; 6. Intemperance will put us in the worst posture for Christ's coming.*f*

*Danger of unwatchfulness.*—In that part of the country of the Grisons which adjoins to the State of Venice, formerly stood the ancient town of Pleuers, built on a rising ground near the foot of a mountain. The situation was considered healthy; the gardens were delightful, and hither the neighbouring gentry used to come on the Sabbath, and spend the day in all manner of riot and debauchery. Their voluptuousness was great, and the enormity of their crimes was aggravated by their abuse of the blessings of Divine Providence. A lady told Bishop Burnet, that she had heard her mother often repeat some passages of a Protestant minister's sermons, who preached in a little church in the neighbourhood of the place. He intimated in his discourse, that nothing but a timely repentance, and the forsaking of their evil ways, would screen them from Divine justice, which would soon be executed upon them in a most singular manner. This was good advice; but, alas! it was slighted, and the people continued to go on in the same manner as before. On the 25th of August, 1618, an inhabitant came, and told them to be gone, for he saw the mountain cleaving, and that it would soon fall upon them; but he was only laughed at. He had a daughter, whom he persuaded to leave all, and go along with him: but when she had got out of the town, she recollected that she had not locked the door of a room in which she had left several things of value. She accordingly went back; but in the meantime the mountain fell, and she was buried in the ruins, together with every person there present, not one escaping. The fall of the mountain choking up the river that ran near the bottom, first spread the alarm over the neighbouring country. "I could hear no particular character," says Bishop Burnet, "of the man who escaped, so I must leave the secret reason of so singular preservation to the great discovery at the last day, when those steps of Divine Providence, which we cannot now account for, will be disclosed."*g*

37, 38. **daytime**, *Gk.*, during the days. **night**, *etc.*, *i.e.* to Bethany[a] [i. 150]. **early . . Him**, all anxious to hear the first and last words of Him who "spake as never man spake."

*Jesus at His post.*—I. The intrepid tranquillity with which He remained at the post assigned to Him. II. The undiminished audience which His discourses gained. III. The undiminished power which He displayed.*h*

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*c* 1 Th. v. 3; 2 Pe. iii. 10; Re. iii. 3; xvi. 15.

*d* Ma. xxiv. 42; xxv. 13; Mk. xiii. 13; Lu. xviii. 1.

*e* Ps. i. 5; Ep. vi. 13.

"What is our heart but the most noble part of the human frame, which, like a king, has the entire charge of all the members of the body, subject to its rule? Our heart is the camp, the stronghold of the omnipotent King, which He hath confided to our ever watchful keeping."—*Theodoret.*

"A drunken man doth not so much commit sin, as he is all sin himself."—*Augustine.*

*f Dr. J. Evans.*

*g Whitecross.*

"There is holiness in the heart when there is holiness in the pot; and there should needs be holiness in the pot, when there may be death in the pot."—*Caryl.*

"Temperance is a bridle of gold; he who uses it rightly is more like a god than a man."—*Burton.*

*a* Ma. xxi. 17; Mk. xi. 11. Bethany = house of dates. Date fruit of date-palm, so called fr. fancied resemblance to a

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finger. Fr. *datte*; (cp. *dattel*, fr. L. *dactylus*; Gk. *dactylos*, a finger.

b *Lange.*

c *Dr. Guthrie.*

"He is a bad Christian who cuts the coat of his profession according to the fashion of the time, or the humour of the company he falls into."—*Gurnall.*

My soul shall be satisfied, when I can look upon the face, and behold the glory of Him who redeemed me from eternal death.

*The fulness of Christ.*—I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields and slaking the thirst of a hundred generations, it shows no sign of waste or want. And when I have watched the rise of the sun as he shot above the crest of the mountain, or, in a sky draped with golden curtains, sprang up from his ocean-bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ? Let that feed your hopes and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing! For when judgment-flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fulness of Christ shall flow on throughout eternity, in the bliss of the redeemed. Blessed Saviour, Image of God, Divine Redeemer! in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore. What Thou hast gone to heaven to prepare, may we be called up at death to enjoy![c]

## *CHAPTER THE TWENTY-SECOND.*

**conspiracy of the rulers**

a Ma. xxvi. 2; Mk. xiv. 1.

b Lu. xxi. 38.

"Wicked men will be charged with such sins, as they would willingly have committed, but could not through want of opportunity. When the sinner laments that he cannot perpetrate the wickedness wh. he intended, God will certainly impute it to him, as if it had been actually committed. The true Christian must, willingly and freely, for the honour of Christ, abstain fr. and shun evil, even with every opportunity and ability for its commission." — *Rambach.*

**1, 2. now,** *etc.*[a] [i. 197, 352]. **nigh,** *i.e.*, after two days (*Ma.*, *Mk.*). **feared . . people,**[b] whose hearts rejoiced at His words and deeds.

*The two meetings.*—That of the Lord and His disciples, and that of the chief priests and scribes. I. In the one, the tranquillity of innocence; in the other, the anxiety of wickedness. II. In the one, the certainty of what is to be suffered; in the other, uncertainty concerning what is to be done. III. In the one, courageous expectation of danger; in the other, abject fear of the people.—*Lange.*

*The fears and hopes of the wicked.*—He has his fears, they are realised; he has his hopes, they are frustrated and lost. The fears are well-founded, the hopes delusive and vain. They are based and built on false and deceitful views of himself and God. They have no foundation in truth. They are like the house built on the sand, which may stand in the summer's sunshine and calm, but gives way with tremendous and utter downfall before the storm and the flood of winter. "His expectation shall perish." He flattered himself with its stability; but it was while it was untried: in the end, he is buried in its ruins. "His hope is as the giving up of the Ghost." The vision that has deceived him, the unreal phantom that has cheated his eyes, and allured his wandering steps onward and upward to the gates of hell, shall vanish then in "the blackness of darkness for ever;" all his fears fulfilled, all his hopes blasted.—*Dr. Wardlaw.*

**the betrayal**

**3—6. then,** *etc.*[a] [i. 200, 354]. **Satan,** who failed with the Master,[b] now succeeds with the servant. Satanic influence the

true secret of treachery of Judas. **captains,** Levitical guard of temple.[c] **covenanted,** agreed now, paid afterwards. **promised,** they might well distrust the man who would betray his friend. **opportunity,** hence the night was chosen. **absence,** *etc.*, who might have attempted a rescue.

*Truth sold for money.*—1. What impelled Judas to this act?—1. Not a Divine impulse; 2. Not a sense of public duty; 3. Not a malicious feeling to Christ; 4. But avarice. II. What must a man have and do in order to sell truth for money?—1. Have it at his disposal; 2. Have a tempting offer; 3. Which he must deliberately accept.[a]

*Treachery.*—Treachery is the violation of allegiance, or of faith and confidence. The man who betrays his country in any manner, violates his allegiance, and is guilty of treachery. This is treason. The man who violates his faith, pledged to his friend, or betrays a trust in which a promise of fidelity is implied, is guilty of treachery. The disclosure of a secret committed to one in confidence is treachery.[e]

"The man was noble,
But with his last attempt he wip'd it out,
Betray'd his country; and his name remains
To the ensuing age abhorr'd."[f]

**7–10. then . . day,**[a] labour over at noon; leaven removed. **killed,** betw. 3 p.m. and sunset. **Peter . . John,** names by Lu. alone. These two oft. united. **prepare,** Jesus gives orders as the "head of the family." **where,** they might well ask this of a *homeless* man. **man,** "among his friends a secret enemy, among his enemies a secret friend."

*The real presence.*—I. Jesus' guests. "Among *you*": 1. His disciples; 2. Friends; 3. Ransomed; 4. Servants. II. Jesus' presence. "*Among* you": 1. It is real; 2. Special; 3. Familiar; 4. Abiding. III. Jesus' engagement: 1. As servants hear requests, so Christ hears our prayers; 2. As servants are assiduous in their attendance on the guests, so Christ is ever considering our necessities; 3. As servants bring forth what they are desired, so Christ is ever dispensing blessings.[b]

*Illustration of obedience.*—During Havelock's stay in England, a gentleman went one evening to the house of the colonel, in compliance with an invitation. In the course of conversation, Mrs. Havelock turned suddenly round to her husband, and said, "My dear, where is Henry?" referring to her son, whom she had not seen during the whole afternoon. The colonel started to his feet. "Well, poor fellow! he's standing on London Bridge, and in this cold too! I told him to wait for me there at twelve o'clock to-day, and in the pressure of business I quite forgot the appointment." It was now about seven o'clock in the evening. The colonel at once rose, ordered a cab to be called, and as he went forth to deliver his son from his watch on London Bridge, he turned to excuse himself from his visitor, saying, "You see, sir, that is the discipline of a soldier's family." In the course of an hour he returned with poor Harry, who seemed to have passed through the afternoon's experience with the greatest good humour.

**11–13. guestchamber,** same word in ii. 7 = inn; *here*, room of house set apart for special use. **furnished,** *Gk.*, spread

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*a* Ma. xxvii. 14; Mk. xiv. 10.
*b* Ma. iv. 8–11.
*c Vv.* 52, 53; Ac. iv. 1.
"Thoughts cannot form themselves in words so horrid as to express my guilt."—*Dryden.*
"Jerome and Isidore observe that Issachar doth signify wages or hire, noting unto us Juda's nature by his name, called Iscariot of this Iscariotical feat, 'What will ye give me?'"—*Dean Boys.*
*d Homilist.*
*e Webster.*
*f Shakspeare.*

**preparation for the Passover**

Ma. xxvi. 17–19; Mk. xiv. 12–16.

*a* De. xvi. 6; Ex. xii.
"With peculiar beauty does a man bearing a pitcher of water meet the disciples, on their going to prepare the Passover, that hence the design of this Passover might be illustrated in its effect of entirely washing away the sins of the whole world. For the water is the laver of grace; and the pitcher denotes the frailty of those human instruments, by whom this grace was to be administered to the world."—*Bede.*

*b Stems and Twigs.*

"The three questions which he

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advised people to put to themselves before the Lord's Supper were, "What am I? what have I done? what do I want."—*P. Henry, Life by M. Henry.*

*a Burkitt.*

*b Buck.*

"I hourly learn a doctrine of obedience."—*Shakspeare.*

with carpets. **went . . them,** obedience of faith always rewarded. **they . . ready,** lamb, bitter herbs, bread, wine. "The Jews were making ready another *sacrifice*, of wh. they knew not."

*The room where the Passover was celebrated.*—I. A large room—the emblem of a heart enlarged with love, joy, and thankfulness. II. An upper room—a heart exalted by heavenly meditations. III. A room furnished—a soul adorned with all the graces of the Holy Spirit.[a]

*The nature of obedience.*—1. Active; not only avoiding what is prohibited, but performing what is commanded (Col. iii. 8, 10). 2. Personal; for though Christ has obeyed the law for us as a covenant of works, yet He has not abrogated it as a rule of life (Rom. vii. 22; iii. 31). 3. Sincere (Ps. li. 6; 1 Tim. i. 5). 4. Affectionate; springing from love, and not from terror (1 John v. 19; ii. 5; 2 Cor. v. 14). 5. Diligent; not slothfully (Gal. i. 16; Ps. xviii. 44; Rom. xii. 11). 6. Conspicuous (Phil. ii. 15; Ma. v. 16). 7. Universal; not one duty, but all must be performed (2 Pet. i. 5, 10). 8. Perpetual; at all times, places, and occasions (Rom. ii. 7; Gal. vi. 9).[b]

**the feast of the Passover**

*a* Ex. xii. 11.

*b* Lu. xii. 50.

*c* 2 Ch. xxxv. 18.

*d* 1 Co. v. 7.

"Of all our sacrifices there is none in the sight of the Almighty equal to a zeal for souls."—*Gregory.*

"A Christian's life is a state of holy desire."—*Jerome.*

*e Rev. C. Simeon.*

"I would take a line out of some people's book, a leaf out of others, but let me have Christ in the entire volume—the life of Christ to a letter."

One of Rutherford's golden sentences gives us the secret of his unusual unction: "The cross gives us much to say."

**14—16. hour . . come,** legal hour at 6 p.m. **sat down,** the first Passo. *standing.*[a] A hint to those who contend ab. postures. **with desire,** Hebraism, intense desire.[b] **this Passover,** this last,[c] the first of a new series of Christian feasts. **suffer,** He speaks of suffering, notwithstanding His increased popularity. **fulfilled,**[d] the antitype superseding the type.

*The last Passover.*—I. Why did He so desire to eat the Passover with them at that time?—1. To manifest His love to them; 2. To convey instruction to their minds; 3. To commend them to God in prayer; 4. To fully prepare them for His departure. II. Why He determined to eat it with them no more:—1. Because it was now about to be fulfilled and abrogated; 2. Because other memorials of His love were now to be established.[e]

*The precious blood of Christ.*—One evening, two soldiers were placed as sentries at the opposite ends of a sallyport, or long passage, leading from the rock of Gibraltar to the Spanish territory. One of them, from the reading of the sacred Scriptures, was rejoicing in God his Saviour; while the other, from the same cause, was in a state of deep mental anxiety, being under strong convictions of sin, and earnestly seeking deliverance from the load of guilt that was pressing upon his conscience. On the evening alluded to, one of the officers, who had been out dining, was returning to the garrison at a late hour, and coming up to the sentry on the outside of the sallyport, and who was the soldier recently converted, he asked, as usual, for the watchword. The man, absorbed in meditation on the glorious things that had recently been unfolded to him, and filled with devout gratitude and love, on being roused from his midnight reverie, replied to the officer's challenge with the words, "*The precious blood of Christ.*" He soon, however, recovered his self-possession, and gave the correct watchword. But his comrade, who was anxiously seeking the Lord, and who was stationed as sentry at the other or inner end of the sallyport, a passage specially adapted for the conveyance of sound, heard the words, "*The precious blood of Christ,*" mysteriously borne upon the breeze at the solemn hour of midnight. The words came home to his heart as a voice from

heaven; the load of guilt was removed; and the precious blood of Christ spoke peace to the soul of the sin-burdened soldier.

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**institution of the Lord's Supper**

17—20. **cup** [i. 202]. **thanks**, for the deliverance of old.[a] **fruit . . vine**, blood of the grape.[b] **kingdom . . come**, the door of wh. was opened the next day. **and**, it was now, at close of Passo., that the Lord's Supper was instituted. **thanks**, for what it *was*, and what it signified. **brake**,[c] Christ's body wounded, pierced. **gave**, He gave Himself. **this . . body** [i. 202, *Transubstantiation*]. **remembrance**, provision against treacherous human memory. This memorial has outlived all monuments. **after supper**, *i.e.* the previous Paschal Supper. **testament** [*see* Intro. Vol. I. under New Test.].

*The Sacrament.*—I. Its author. II. The rites. III. The words annexed. IV. The command: 1. The command itself, "This do;" 2. The end, "In remembrance of me."[d]

*Absurdity of transubstantiation.*—A former Duke of Buckingham sent for a Popish priest to converse with him, who accordingly came, elated with honour. After the usual compliments on both sides, the Duke called for a bottle of wine, and, drawing the cork and stroking it, asked the priest if ever he saw so fine a courser in his life? "I have not," added he, "a more beautiful horse in my stables." The priest, astonished to hear him talk such nonsense, began to think he was insane; and fearing to incense him, said, mildly, "My lord Duke, this is only a cork." "A cork, indeed! Pray, how do you prove it to be a cork?" said the Duke. "By the evidence of my senses," replied the priest. "If I handle it, I feel it is a cork; if I taste it, I know it to be a cork; if I apply it to my nose, I smell it is a cork; if I look at it, I see it is a cork." Here the conversation dropped. After some time, however, the Duke said he had lately been thinking much upon transubstantiation, but, having some doubts upon the subject, had sent for him to resolve them. "How do you prove," said the Duke, "that the bread in the Lord's Supper is transformed into the body of Christ?" "I prove it," replied the priest, "by the words of Christ Himself—'This is my body.'" "Hold there!" said the Duke, "I have you by your own argument. If I handle it, I feel it is bread; if I taste it, I know it to be bread; if I apply it to my nose, I smell it is bread; if I look at it, I see it is nothing but bread." The poor priest was confounded, and went off about his business.[e]

[a] De. viii. 10—18; 1 Ti. iv. 4.

[b] Ge. xlix. 11; De. xxxii. 14.

[c] 1 Co. x. 16, xi. 24.

"The sinner's soul, not repenting, takes in the Lord's bread, *Panem Domini*, not *Panem Dominum*; His bread, but not His body. 'No wicked person can eat it,' saith Origen. 'He cannot eat Christ's body that is not of Christ's body,' saith St. Augustine. He eats but bread; and yet that to his bane too. The *clementum* should be *alimentum*; but it is to him *medicamentum*; it should be food, but it is poison." *Dr. Clerke.*

[d] *Beveridge, Theo. Thes.* i. 389.

[e] *Biblical Treasury.*

**the traitor unmasked**

Ma. xxvi. 21—25; Mk. xiv. 18—21.

21—23. **but**, *etc.* [i. 201, 355]. See fuller acc. by *Ma.*, *Mk.* **hand**, the hand that took the bribe. Oriental way of saying "the person is here."[a] **determined**, defined. **woe**, *etc.*, responsibility of Judas not destroyed by the *determination*. **which . . them**, ea. said, "*Is it I?*" no one said of another, "*Is it he?*"

*Hand-religion.*—I. The hand may be busy in religion where the heart is hostile to its spirit; II. Jesus ever discovers the discrepancy between the hand and the heart; III. The discrepancy between the hand and the heart is certain of exposure.[b]

*Equality at the Lord's Supper.*—It is related of the Duke of Wellington, that once, when he remained to take the sacrament at his parish church, a very poor old man went up the opposite aisle, and, reaching the communion-table, knelt down close by the side of the Duke. Some one (probably a pew-opener) came and touched the poor man on the shoulder, and whispered to him to

[a] Jo. xiii. 26; Ps. xli. 9.

"Oh! how Christians hang down their heads upon the scandal of any of their company; as all the patriarchs were troubled, when the cup was found in one of

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their sacks."—*Gurnall.*

*b W. Williams.*

*c Foster's Ency.*

**strife concerning the greatest**

*a* Lu. ix. 46; Mk. ix. 34.

"Then swell with pride, and must be titled Gods, great *benefactors* of mankind." — *Milton, Par. Reg.* iii. 82. Benefactor, one who confers a benefit. L. *bene*, well; *facio, factum*, to do.

*b* 2 Mac. iv. 2.

*c Xenophon, Cyr.* iii. 3, 4. The Pope, in mock humility, washes the feet of twelve poor men, while in absolute tyranny he lords it over soul and body.

*d* Jo. xiii. 13; Phi. ii. 7.

"Let all the strife of men be, who shall do best; who shall be least." — *Dr. Whichcote.*

*e Lange.*

*f Dr. Norton.*

*g Dr. Gill.*

**the faithful shall be rewarded**

*a* He. iv. 15.

*b* Ma. xxv. 34; Lu. xii. 32; 1 Co. ix. 25; 1 Pe. v. 4.

*c* Ma. xxvi. 29. "Poverty is a civil pestilence, which frights away both friends and kindred."—*F. Quarles.* "If you will embrace Christ in His robes, you must not think scorn of Him in His rags." — *J. Bradford.*

move farther away, or to rise, and wait until the Duke had received the bread and wine. But the eagle eye and the quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and held him, to prevent his rising; and in a reverential undertone, but most distinctly, said, "Do not move: we are all equal here."*g*

**24—27. strife . . greatest***a* [i. 121, 319]. Dispute arose fr. mistaken views of His kingdom. **kings,** *etc.* [i. 142, 327]. **benefactors,** seeking popularity by gifts, etc. Doing good fr. wrong motives. A title coveted by kings;*b* surname of one of the Ptolemies; also of Cyrus.*c* **greater . . younger,** not even making pretensions on acc. of age. **I . . serveth,***d* Jesus, the servant of all, is our Master.

*Christ in the midst of His disciples as one who serveth.*—I. The character which He exhibits as such: 1. Condescending; 2. Active; 3. Persevering love. II. The claims He makes as such: 1. Reverence His greatness therein; 2. Let yourselves be served by Him; 3. Serve others for His sake.*e*

*Feigned humility.*—An instance of this was lately mentioned to me by the deacon of a Christian Church. One of the members was indulging freely in this strain: "What a poor, shortcoming creature I am!" His minister sighed, and said, "Indeed, you have long given me painful reason to believe you." Whereupon the member, being taken at his word, replied in a tone of anger, "Who told you anything about me? I am as good as you. I will not come to hear you any more: I will go somewhere else." And so he did.*f*—*Apostolic humility.*—It has been remarked that in A.D. 59, soon after Paul was converted, he declared himself "unworthy to be called an *Apostle*." As time rolled on, and he grew in grace, in A.D. 64, he cried out, "I am less than the least of all *saints;*" and just before his martyrdom, when he had reached the stature of a perfect man in Christ, in A.D. 65, his exclamation was, "I am the chief of *sinners*."—*The greatness of humility.*—Generally speaking, those that have the most grace and the greatest gifts, and are of the most usefulness, are the most humble, and think the most meanly of themselves. So those boughs and branches of trees which are most richly laden with fruit bend downwards, and hang lowest.*g*

**28—30. temptations,***a* His whose life a conflict with Satan. **appoint,***b* *see Gk.*, a *covenant* appointment. **as . . me,** *your* kingdom as sure as *mine.* **eat . . table,** perfect friendship and fellowship.*c* **judging,** joyfully concurring in Christ's sentence.

*Reward of faithfulness.*—Consider these words as addressed: I. To the disciples then before Him; II. To His faithful followers in every age. There is between them and the Apostles, a great resemblance: 1. They answer to the same character; 2. For them also are reserved the same honours. Exhortation: (1) Adhere with firmness to the Lord Jesus Christ; (2) Expect with confidence His promised blessings.—*Rev. C. Simeon.*

*Religious fidelity.*—When Kossuth, escaping the pursuit of the Cossacks, sought the protection of the Sultan, that monarch offered him safety, wealth, and high military command, if he would renounce Christianity and embrace the religion of Mahomet. A refusal of these conditions, for anything he knew to the contrary would be equivalent to throwing himself upon the sword of Russi

which was whetted for his destruction. And this was his answer: "Welcome, if need be, the axe or the gibbet; but evil befall the tongue that dares to make to me so infamous a proposal!"—*Christian fidelity.*—There have been men on this earth of God's, of whom it was simply true that it was easier to turn the sun from its course than these from the paths of honour. There have been men, like John the Baptist, who could speak the truth which had made their own spirits free, with the axe above their neck. There have been men redeemed in their inmost being by Christ, on whom tyrants and mobs have done their worst; and, when like Stephen, the stones crashed in upon their brain, or when their flesh hissed or crackled in the flames, were calmly superior to it all."—*F. W. Robertson.*

**31, 32. and . . Simon** [i. 203, 358], following a general promise, is a particular warning. **desired . . you,**[a] whom does he not *desire* to have? "you," the boldest, bravest, of my friends. **sift . . wheat,**[b] to separate him fr. the twelve. **prayed,**[c] the *prayer* of Jesus more mighty than Satan's *desire.* **fail not,** utterly, though it might falter. **converted,** turned back fr. thy sin of denying, etc. **strengthen,**[d] establish by word and deed.

*Sifted but safe.*—I. The devil's desire. "To have you:" 1. Observe, the devil first seeks to draw the soul from intercourse with Jesus, in order to compass its ruin; 2. Observe some of the means he uses for this purpose. II. The devil's design. "To sift you as wheat:" 1. This was not the first time the devil was foiled; 2. We must not forget the secret of Peter's escape.[e]—*The antagonist forces of the modern universe.*—I. In the moral universe there exists a spiritual antagonist of the good: 1. Distinguished as possessing a kind of royalty; 2. As being fiercely voracious; 3. As being most insidious and cunning. II. Satanic power is limited by Omnipotent goodness. III. There is in the moral universe a counteracting power to this Satanic agency. "I have prayed for thee:" 1. Christ's intercession is a source of strength to the believer; 2. A pledge of enduring love; 3. Implies the unimpaired power of God. IV. There are degrees of strength in moral character. "I have prayed for thee." Peter is here singled out as the type of a class: 1. Christ is thoroughly conversant with our moral capabilities: 2. We may pray for individuals; 3. Christ is the medium of all spiritual strength. Learn: (1) To expect temptation; (2) To flee to Christ immediately; (3) Embrace every opportunity for increasing your moral strength; (4) Because you are in the same class with Peter, be not discouraged.[f]

*Courting temptation.*—We read a story of a virtuous lady that desired of St. Athanasius to procure for her out of the number of the widows fed from the ecclesiastical corban, an old woman, morose, peevish, and impatient, that she might, by the society of so ungentle a person, have often occasion to exercise her patience, her forgiveness, and charity. I know not how well the counsel succeeded with her; I am sure it was not very safe: and to invite the trouble, to triumph over it, is to wage a war of an uncertain issue, for no end but to get the pleasures of the victory, which oftentimes do not pay for the trouble, never for the danger.[g]—*The wisdom of temptation.*—The devil doth not know the hearts of men; but he may feel their pulse, know their temper, and so,

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"We must distinguish between Christ's natural kingdom, which belongeth unto Him as God, co-essential and co-eternal with His Father, and His dispensatory kingdom, as He is Christ, the Mediator."—*Bp. Reynolds.*

**Simon Peter is cautioned**

Ma. xxvi. 33—35; Mk. xiv. 27—31; Jo. xiii. 36—38.

*a* 1 Pe. v. 8.

*b* Am. ix. 9.

*c* Jo. xvii. 9, 15; He. vii. 25; 1 Jo. ii. 1.

*d* Ps. li. 13; Jo. xxi. 15—17.

"The blast of temptation struck down the leaves; but the root stood fast."—*Theophylact.*

"God doth convert some, that by them He may convert others. This is excellently shadowed in a vision of Ezekiel's, where the waters, running from the Sanctuary into the Dead Sea, healed it, and presently upon the banks grow up trees of Life, of which we read in the Revelation, that 'their leaves were for the healing of the nations."—*Bp. Lake.*

"The devil knows not how great good he procures us, even when he most rages against us."—*Augustine.*

*e Stems and Twigs.*

*f Dr. Parker.*

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*g Bp. Taylor.*

*h T. Watson.*

"Every resistance to temptation lessens the power of the tempter, and renders the path of duty more easy."

accordingly, can apply himself. As the husbandman knows what seed is proper to sow in such soil; so Satan, finding out the temper, knows what temptation is proper to sow in such a heart. That way the tide of a man's constitution runs, that way the wind of temptation blows. Satan tempts the ambitious man with a crown, the sanguine man with beauty, the covetous man with a wedge of gold. He provides savory meat, such as the sinner loves.[h]—*Powerful temptation.*—Summerfield, whose piety could be felt in the midst of great temptation, exclaimed, "I view myself as the most abandoned of all sinners: I am tempted to wish that I was openly profane, as being in a more likely way to obtain the salvation of God than in the present state. I know not what to do. Lord! pity me in my low estate!"

**Peter's denial foretold**

*a* Ma. xxvi. 72, 74; Mk. xiv. 68, 71.

"God knows our hearts better than we do ourselves; and therefore we ought to believe what God has revealed and declared, though it be never so contrary to our imaginations. One does not begin to fall when the fall becomes sensible."—*Bp. Wilson.*

"The heart is never more deceitful than in the report which it gives of our progress in Christian virtues."—*Martyn.*

*b Dr. Parker.*

*c Whitecross.*

**33, 34. ready**, spirit, willing; **flesh, weak.** Peter, impulsive, emotional. **tell thee**, plainly, emphatically. **deny**, notwithstanding thy promise. **knowest**, lit. fulfilled.[a]

*Peter's professions of fidelity, and Christ's prophecy of his fall.*—"This incident shows—I. That the most unlikely men may fail in the great crises of life. II. That the Saviour's resources were equal to the most terrible strain of sorrow. III. That all vows made in unaided human strength are unreliable. IV. That even now, when danger is threatened, men are in danger of repeating the first apostasy of the disciples."[b]

*The watchful care of Providence.*—"Mr. Mason was an acting magistrate for the county of Surrey; an excellent man, and the author of many evangelical works. In reference to the preceding passage, he says, 'These were precious words to me. With tears of thankfulness I record the goodness of my Lord to the chief of sinners. Upwards of twenty years ago, when it pleased God to call me by His grace, and make me happy in His love, my name was cast out as evil; friends became foes; their hands were against me; they withdrew their favours from me, and derided me. Under narrow circumstances, tender feelings for a large family, carnal reasonings of my corrupt nature, and strong temptations from the enemy, I was sore distressed. But the Lord was gracious: and often did He bring this text to my mind, *Lackest thou anything?* I was constrained with gratitude to reply, *Nothing, Lord.* Christ is a most precious Master to serve! I have proved it.' Thus too shall all His servants have to say. Let us, then, under the darkest dispensation of His providence, trust in Him, and not be afraid."[c]

**final instructions**

*a* Lu. ix. 3.

*b Wordsworth.*

*c* Is. liii. 12.

"O Lord, why dost Thou command me to buy a sword, and yet forbid my using it? Why dost Thou require me to possess what I must not produce, except it be for this, that

**35—38. said . . them**, borrowing a lesson fr. the past to give them confidence for the future. **when**[a] [i. 68, 289]. **sword**, prov. expr. sig. they would be reduced to a condition in wh. men of the world would resort to such means of defence.[b] **written**,[c] and "accomplished" in a few hours. **it . . enough**, they had taken His word ab. the sword literally. He would presently rebuke the use of the sword.

*Peace once enjoyed no pledge of future safety.*—I. The Lord's disciple must never reckon on superfluity. II. The Christian must prepare in extraordinary manners for extraordinary dangers.[d]

*Invisible armour.*—On board a British ship, there was but one Bible among seven hundred men; that was owned by a pious sailor, who did not forget to let his light shine before men. He read it over to others; and at length, by this means, a little pray-

ing circle was formed, numbering thirteen in all. Just before an engagement, they all met, and commended themselves to God in prayer, expecting never again to meet in this world. Their ship was in the thickest of the storm; and all around, their comrades fell, never to rise again. At one gun, where two of the number were stationed, three other soldiers were killed by one ball; but there they stood firm to their posts, clad in an armour invisible to mortal eyes, but more impregnable than steel. When the battle was over, those who were left had agreed to meet, if possible. What was their joy to find the whole thirteen assembled, not one of them even wounded! What a thanksgiving meeting that must have been! Their upright behaviour was such throughout the voyage that they won the highest respect and commendation of their superior officers.[c]

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I may have in readiness wherewith, not to avenge, but to defend myself, if need be, so as to appear having rather the power than the will."—*Ambrose.*

*d Lange.*

*e Foster's Ency.*

**39, 40. and . . out,**[a] aft. they had sung a hymn (*Ma. Mk.*). **wont,** His usual resort. Judas knew the place. **place,** of prayer. **enter not,** easier to keep out than get out.

*The Mount of Olives and Gethsemane symbols of the Christian life.*—I. The Mount is a figure of the Church, in which the spiritual life grows. II. Gethsemane (the oil-press) is a figure of suffering, through which the spiritual life is purged or set free.[b]

*Security in temptation.*—I see the unclean spirit rising like a winged dragon, circling in the air, and seeking for a resting-place. Casting his fiery glances towards a certain neighbourhood, he spies a young man in the bloom of life and rejoicing in his strength, seated on the front of his cart going for lime. "There he is!" said the old dragon: "his veins are full of blood, and his bones of marrow; I will throw into his bosom sparks from hell; I will set all his passions on fire; I will lead him from bad to worse, until he shall perpetrate every sin; I will make him a murderer, and his soul shall sink, never again to rise, in the lake of fire." By this time I see it descend with a fell swoop towards the earth; but nearing the youth the dragon heard him sing—

"Guide me, O thou great Jehovah!
Pilgrim through this barren land:
I am weak, but Thou art mighty;
Hold me with Thy powerful hand.
Strong Deliverer,
Be Thou still my Strength and Shield!"

"A dry, dry place, this," says the dragon; and away he goes. But I see him again hovering about in the air, and casting about for a suitable resting-place. Beneath his eye there is a flowery meadow, watered by a crystal stream, and he descries among the kine a maiden about eighteen years of age, picking up here and there a beautiful flower. "There she is!" says Apollyon, intent upon her soul: "I will poison her thoughts; she shall stray from the paths of virtue; she shall think evil thoughts and become impure; she shall become a lost creature in the great city, and at last I will cast her down from the precipice into everlasting burnings." Again he took his downward flight; but he no sooner came near the maiden than he heard her sing the following words, with a voice that might have melted the rocks—

"Other refuge have I none;
Hangs my helpless soul on Thee:
Leave, ah! leave me not alone;
Still support and comfort me."

**Gethsemane**

*a* Ma. xxvi. 36; Mk. xiv. 32; Jo. xviii. 1.

"The Mount of Olives, in the days of the Kings of Judah, was defiled with idolatry, and therefore called the mount of corruption. Christ goes up to that Mount to purge it by His tears and prayers. O, my soul! what hath thy heart been, but the seat of corruption? Yet how backward hast thou been to purge it of its uncleanness!"—*Dr. Horneck.*

*b Lange.*

"The time for reasoning is before we have approached near enough to the forbidden fruit to look at it and admire."—*Margaret Percival.*

"He who has no mind to trade with the devil, should be so wise as to keep from his shop."—*South.*

"I see the devil's hook, and yet cannot help nibbling at his bait."—*Adams.*

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"Devils soonest tempt, resembling spirits of light." — *Shakspeare.*

c *Christmas Evans.*

"An hour of solitude, passed in sincere and earnest prayer, or the conflict with, and the conquest over, a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them."—*S. T. Coleridge.*

"This place is too dry for me," says the dragon, and off he flies. Now he ascends from the meadow, like some great balloon, but very much enraged, and breathing forth "smoke and fire," and threatening ruin and damnation to all created things. "I will have a place to dwell in," he says, "in spite of decree, covenant, or grace." As he was thus speaking, he beheld a woman, "stricken in years," busy with her spinning-wheel at her cottage-door. "Ah, I see!" says the dragon; "she is ripe for destruction; she shall know the bitterness of the wail which ascends from the burning marl of hell!" He forthwith alights on the roof of her cot; when he hears the old woman repeat with trembling voice, but with heavenly feeling, the words, "For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee." "This place is too dry for me," says the dragon, and away he goes again. . . "In yonder cottage lies old William, slowly wasting away. He has borne the heat and the burden, and altogether has had a hard life of it. He has very little reason to be thankful for the mercies he has received, and has not found serving God a very profitable business: I know I can get him to 'curse God and die.'" Thus musing, away he flew to the sick man's bed-side; but, as he listened, he heard the words, "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff, they comfort me." Mortified and enraged, the dragon took his flight, saying, "I will return to the place from whence I came." c

"We cannot arrive at any portion of heavenly bliss without in some measure imitating Christ. And they arrive at the largest measure of heavenly bliss who imitate the most difficult parts of Christ's character, and, bowed down and crushed under His feet, cry, in fulness of faith, 'Father, Thy will be done.'" — *S. T. Coleridge.*

"It is to my mind a most gracious instance of our Lord's exceeding love to us, that He Himself drank the cup of human suffering to the very bottom; that no servant of Christ can fear his death so painfully, or feel himself so forsaken and miserable, whilst actually undergoing it, as his Master

**41, 42. stone's cast,** we too say "ab. a stone's throw," for a short distance. **prayed** [i 204, 358]. **if . . willing, not** without Thy will. The proper condition of all true prayer.

*Thy will be done.*—I. Christ Himself, as our surety, had a bitter cup to drink. From: 1. Men; 2. God. II. Christ, as a man, was adverse to sufferings: 1. In Him were two natures, Is. vii. 14: (1) Divine, 1 Jo. v. 20; (2) Human, 1 Tim. ii. 5. 2. These were united in one person. 3. Hence the properties of one are sometimes attributed to the other. 4. But some things He did as God, some as man, others as God-man. III. Christ addresses Himself to God as His Father. IV. We must submit our will to God's.—*Beveridge, Theo. Thes.* i. 393.

*Hopeful resignation.*—I was called upon to visit an individual, a part of whose face had been eaten away by a cancer. In his agony, I said, "Supposing that Almighty God were to give you your choice, whether would you prefer your cancer, your pain, and your sufferings, with a certainty of death before you, but of immortality hereafter, or health, prosperity, long life in the world, and the risk of losing your immortal soul?"—"Ah, sir!" said the man, "give me the cancer, the pain, the Bible, the hope of heaven, and others may take the world, long life, and prosperity."—*W. Trefit.*—*Happy in resignation.*—A brother and sister were once playing in the field, when he lost a ring which was the Christmas gift of a friend, his choicest earthly treasure. After searching for it in vain, he went with many tears to a retired spot, kneeled and prayed. And did God answer his prayer, so that he found the ring? No. But said the little boy, "*He made me happy to lose it.*" Christian mother, have you lost your only earthly treasure, and have you gone to the throne of grace in prayer, and found that though you could not find again your much-loved child, God has made you happy to lose it. Have you, bereaved wife?

Husband? Sister? Brother? Friend? Oh, when we can feel happy to lose *any* blessing which our Heavenly Father has given us, and then taken away, we are beautifully resigned to His will.—*J. Bate.*

**43, 44. and . . angel,** as in case of temptation.[a] **strengthening,** with encouraging words, and prob. a special message. **agony,** wrestling with death and Satan. **sweat,** yet a cold night, and kneeling on the cold ground. **as . . blood,**[b] real blood. Intense mental suffering. **ground,** not on His raiment only. Luke alone, a physician, records this bloody sweat.

*Christ's suffering in the garden.*—I. The tremendous sufferings of our Lord: 1. The terms in which they are expressed; 2. The effects wh. they produced. II. The lethargic indolence of His disciples. Observe—1. How terrible shall we find it, if ever we be called to bear the penalty of sin; 2. What folly is it to indulge sloth and stupor in our hearts; 3. How different is the cup which God has put into our hands.[c]

*The bloody sweat.*—Of this there are many examples. As the case of a man at Lyons, who, when sentenced to death, was covered with a bloody sweat (*Gerhard, Harm.* p. 1). Dr. Mead, fr. Galen, says, that "sometimes, fr. great mental fervour or pressure, the pores are so dilated that even blood issues fr. them, and there happens a bloody sweat" (*Boyles' Nat. Phi.*). Voltaire, who rejects this case of our Lord as absurd, speaks of Charles IX. of France as having died a sorrowful death—"blood oosed fr. his pores fr. mental suffering." In the *Med. Gazette*, Dec. 1848, is an acc. by Dr. Schneider of some Norwegian sailors who, in a tremendous storm, sweated blood, under circumstances of strong terror. See also an eminent medical writer (*Blainville*) in *British Critic*, 1831, p. 1.

**45, 46. sleeping**[a] **. . sorrow,** medical reason nat. given by *Lu.* Extreme grief oft. followed by heaviness. Condemned persons have, sometimes, to be aroused fr. sound sleep by the executioner. **rise . . pray**[b] [i. 205, 359].

*Christian watchfulness.*—I. There is a strange infatuating propensity in man to sleep when his circumstances imperiously call him to the greatest vigilance: 1. This is human nature; 2. But we must not defend it. II. A few motives to correct this fatal propensity: 1. Because it is but for an hour we have to watch; 2. The consideration of our weakness. III. The gracious help promised.[c]

*Causes of the agony of Christ.*—*Kannegiesser* remarks, "If the mind is seized with a sudden fear of death, the sweat, owing to the excessive degree of constriction, often becomes bloody." The eminent French historian, *De Thou*, mentions the case of an Italian officer who commanded at Monte-Maro, a fortress of Piedmont, during the warfare in 1552 between Henry II. of France and the Emperor Charles V. This officer having been treacherously seized by order of the hostile general, and threatened with public execution unless he surrendered the place, was so agitated at the prospect of an ignominious death, that he sweated blood from every part of his body. The same writer relates a similar occurrence in the person of a young Florentine at Rome, unjustly put to death by order of Pope Sixtus V., in the beginning of his reign, and concludes the narrative as follows:—"When the youth

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did before him." —*Dr. Arnold.*

**the agony**

Ma. xxvi. 30, 36—46; Mk. xiv. 26, 32—42; Jo. xviii. 1.

"Included in nearly all the chief MSS., it is remarkable that these two *vv.* are omitted from the Alexandrine and the Vatican MSS." — *Wordsworth.*

*a* Ma. iv. 11; Mk. i. 13.

*b* The Fathers understand this literally, as a "*sudor sanguineus.*"

"He, as it were, wept with His whole body."—*Bernard.*

*c Rev. C. Simeon.*

*a* Ma. xxvi. 40.

*b* Ma. xxvi. 41; Mk. xiv. 37.

"Satan always rocks the cradle when we sleep at our devotions. If we would prevail with God, we must wrestle; and if we would wrestle happily with God, we must wrestle first with our own dulness."—*Bp. Hall.*

"O! happy servant, whom God takes such earnest care to amend, at whom He expresses so high displeasure!" —*Tertullian.*

*c Rev. R. Cecil.*

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**Jesus arrested**

Ma. xxvi. 47—56; Mk. xiv. 43—52; Jo. xviii. 2—12.

"The devil does not permit those who do not watch to see their sin till they have perpetrated the evil."—*Chrysostom.*

"Every word in the text tends to cover it with a several blackness. 'Betrayest thou?' blackens it with malice. 'Judas, betrayest thou?' blackens it with perfidiousness. 'Judas, betrayest thou the Son of Man?' blackens it with ingratitude. 'Judas, betrayest thou the Son of Man with a kiss?' blackens it with hypocrisy."—*Dr. Young.*

*a Stems and Twigs.*

*b E. P. Whipple.*

was led forth to execution, he excited the commiseration of many, and, through excess of grief, was observed to shed bloody tears, and to discharge blood instead of sweat from his whole body."

**47—49. and,** *etc.* [i. 206, 361]. **Judas,** all four Evang. record his presence. **before them,** to guide them, and eager to earn the promised reward. **near,** with his heart how far away! **betrayest . . kiss,** was it not enough to betray Him without the use of such a sign as that? **saw,** fr. the looks of the armed crowd. **follow,** *i.e.* the capture of their Lord. **Lord . . sword,** their first impulse to attempt a rescue.

*The betrayal.*—I. The instrument of the betrayal. Judas, one of the Twelve: 1. A man of little influence; 2. A professed disciple. II. The occasion of the betrayal. "While he yet spake:" 1. Treachery is always connected with cruelty; 2. Treachery is often connected with insensibility. III. The spectators of the betrayal. "A multitude:" 1. This made Judas strong at the time; 2. Added poignancy to his grief afterwards; 3. Increased the humiliation of the Lord. IV. The sign of the betrayal. "A kiss." V. The question of the betrayal. "Judas, betrayest thou the Son of Man with a kiss?" What did these words say to Judas? Doubtless, they spake to his heart of his ingratitude, perfidy, cowardice, and folly.[a]

*An example of courage.*—Perhaps the grandest example in modern history of that audacity which combines all the physical, civic, and mental elements of courage, is found in Napoleon's return from Elba, and triumphant progress to Paris. The world then beheld the whole organisation of a monarchy melt away, like a piece of frost-work in the sun, before a person and a name. Every incident in that march is an epical stroke. He throws himself unhesitatingly on the Napoleon in every man and mass of men he meets; and Napoleonism instinctively recognises and obeys its master. On approaching the regiment at Grenoble, the officers in command gave the order to fire. Advancing confidently within ten steps of the levelled muskets, and baring his breast, he uttered the well-known words, "Soldiers of the Fifth Regiment, if there is one among you who will kill his Emperor, let him do it: here I am!" The whole march was worthy such a commencement, profound in intelligence, irresistible as destiny.[b]

**Malchus is wounded and healed**

*a Alford.*

"Christ is a name of office, not of nature. What is Divine shines forth in miracles; what is human is subject to injuries; nevertheless, both the miracles and the sufferings belong to one and the same person."—*Joan. Damascen.*

"In the appre-

**50, 51. one . . them,** Simon Peter (*Jo.*), now so bold, anon so timid! **servant . . priest,** Malchus (*Jo.*). **suffer . . far,** spoken either to the disc. and = "Resist no further;" or to the multitude, and = "Bear with this onset of my friends, there shall be no more resistance;" or to Malchus, and = "Permit me this act of healing, you shall suffer no more." "His hands were held, and He says, 'Suffer, permit me thus far,' *i.e.*, to touch the ear of the wounded person."[a]

*The ear of Malchus healed.*—I. The Saviour, surrounded by His foes: 1. When it was that they appeared; 2. The number of which they were composed; 3. By whom they were led. II. The Saviour defended by His friends: 1. The permission solicited; 2. The act performed; 3. The precept enjoined; 4. The cure effected.[b]

*Divine pity.*—God's pity is not simply pity—*it is a father's pity.* If a man be found weltering by the road, wounded, and a stranger comes who never before had even seen him, he will *pity*

him. No matter, if born under a different heaven, or speaking a different tongue, or worshipping at a different altar, he pities him; for the heart of man speaks one language the world over, and suffering wakes compassion. But if, instead of being a stranger, it were a near neighbour, how much more tender the pity as he ran to his help! But if, instead of one who stood only in the offices of general and neighbourhood kindness, it were a strong personal friend—yea, a brother—how, and much more intense, would be the throbbing emotion of tenderness and pity! But all these fade away before the wild outcry of the man's own father, who would give his life for his son, and who gives pity now, not by measure, but with such a volume that it is as if a soul were gushing out in all its life! But the noblest heart on earth is but a trickling stream from a faint and shallow fountain, compared with the ineffable soul and heart of God, the Everlasting Father. The pity of God is *like* a father's, in all that is tender, strong, and full, but not in scope and power. For every one of God's feelings moves in the sphere of the infinite.[c]

**52—53. then,** having rebuked Peter (*Ma. Jo.*). **said,** *etc.*[a] [i. 209, 361]. **hour,**[b] the dark hour, suited the dark deed. **darkness,**[c] and, to fulfill His Father's will, "the Light of the world" must suffer a temporary eclipse. It was prob. at this juncture that the young man [i. 362] made his escape.

*The hour of darkness.*—I. How menacingly it set in. II. How brief was its duration. III. How glorious the light by which it was followed.—*The power of darkness.*—I. Permitted by; II. Used by; III. Conquered by God.[d]

*The Bible meaning of darkness.*—Darkness is taken properly, or metaphorically:—I. Properly, darkness is nothing else but a privation of light; it is no positive creation; it hath no cause in nature, but is the consequence of the sun's absence. II. Metaphorically, or improperly, it signifies divers things: (1) The state of nature or unregeneracy, or deep alienation from the life of God (Eph. v. 8, 11); (2) Several sins wherein wicked men live; (3) Desertion; (4) The grave; (5) Hell; (6) Afflictions. 1. Darkness causeth a man to lose his way, and wander about, and exposeth him to many dangers. So spiritual darkness (John xii. 35; Jer. xiii. 16). 2. There are degrees of darkness: darkness and thick darkness, and the blackness of darkness. So there are degrees of sin, degrees of misery, and degrees of torments in hell. 3. Darkness is more grievous to such as have enjoyed light, than to a man born blind. So it is more grievous to a Christian, who has had light, to be involved in the darkness of sin, than for one who never found the Light of Life. 4. There is no darkness but the sun can dispel; so there is no sin but God can forgive.[e]

**54—57. took . . him,** and bound him (*Jo.*). **led him,** in the first instance to Annas'[a] (*Jo.*) **house,** or palace (*Mk.*), where the denials took place [i. 210, 362]. **Peter . . off,** so say *all* the Evang. **Peter . . them,** bad company, first step to denial of his master. **maid,**[b] the portress (*Jo.*), who had let him in at Jo.'s request. **beheld . . fire,** the light of wh. revealed him. The comforts men seek often reveal their character. **denied,** for the *first* time.

*Spiritual declension.*—I. Survey the distinguishing marks of that declining state of discipleship represented by the text: 1.

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hending of our Blessed Saviour. all the Evangelists record, that Peter cut off Malchus' ear, but only Luke remembers the healing of it again; (I think) because that act of curing was most present and obvious to his consideration, who was a physician." — *Dr. Donne.*

*b Anon.*

*c H. W. Beecher.*

*a* Ma. xxvi. 56; Mk. xiv. 48.

*b* Job xx. 5; Jo xii. 27.

*c* Ma. xxvi. 18; Ep. vi. 12; Col. i. 13; Is. lx. 2; 2 Cor. iii. 14; Re. xii. 10.

"Thus was the King of glory dishonoured in the shameful condition of a malefactor; with swords and staves they seize upon Him; with shouts and tumults, they hurry Him away. But, O! this comforts all, the power of darkness shall last but an hour."—*Austin.*

*d Lange.*

*e B. Keach.*

**Jesus is led to the high priest**

**the first denial**

Ma. xxvi. 57, 58, 69—75; Mk. xvi. 53, 54, 66—72; Jo. xviii. 13—18, 25—27.

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He still felt some attachment to his Master; 2. His love was in a decaying condition; 3. Peter's heart was in an undecided, irresolute state. II. Advert to its causes: 1. Presumption; 2. Shame; 3. Fear and worldly prudence; 4. Unbelief. III. Reflect on its consequences: 1. A dreadful fall; 2. Gross dishonour to the cause of Christ; 3. Bitter remorse.[c]

*The process of backsliding.*—Some time ago, two ministers were walking along the banks of a river, when they came to a tree which had been blown down in a recent gale. It was a mighty, noble tree, tall and substantial, with large outspreading roots and ample foliage. It must have been the growth of the greater part of a century; and anyone who had seen it would have said there was no cause why it should not have stood a century longer. Approaching to examine it, they found it had been snapped off just above the roots; and, on looking still closer, found that there was only an outer shell of sound wood, and that the heart was rotten. Unnoticed, the decay had been going on for years. "Do you know," said Mr. —— to his companion, "that a tree never breaks off in this way, unless there has been previous decay?"—"A very suggestive lesson," was the answer, "for you and me, and for your people and mine. Is it not so with the falls of many of the members of our Churches? Men seldom fall *all at once* into notorious, flagrant sin."[d]

**58—60. after . . while,**[a] Peter had meanwhile left the fire, and was making for the door. **another,** *see Gk.*, masculine. Peter in reply says "man." Hence this *second* denial was to a man, whose suspicions had been aroused by *another maid* (*Ma.*), who had prob. heard the charge by the first maid [i. 213]. **space . . after,** Peter now in the porch. **another,**[b] a kinsman of Malchus (*Jo.*). **confidently,** positively, as having certain knowledge (*Jo.*). **Galilean,** proved by his dialect (*Ma. Mk.*). **man . . sayest,** *third* denial with oaths and curses (*Ma. Mk.*). **cock crew,** for the second time[c] (*Mk.*).

*Peter's denial and repentance.*—I. Peter's sin. It was preceded: 1. By self-confident boasting; 2. With warning; 3. It was repeated and otherwise aggravated. II. His repentance. It was: 1. Produced by the love of Christ; 2. Bitter; 3. Long-continued, and its results were abiding.[d]

*Resisting falsehood.*—When the immortal Sydney was told that he might save his life by telling a falsehood, by denying his handwriting, he answered, "When God hath brought me into a dilemma, in which I must assert a lie, or lose my life, He gives me a clear indication of my duty; which is to prefer death to falsehood."

**61, 62. turned,** fr. facing His accusers to look upon His friend. **Peter,** who, hearing the cock, would involuntarily glance at Jesus, and meet His eye. **and . . bitterly**[a] [i. 215, 364].

*Peter, his fall and repentance.*—I. His fall. If we inquire what led the way to this catastrophe, we shall find that it was: 1. A self-confident spirit; 2. A presumptuous entering on dangerous circumstances. II. His deep and unfeigned repentance: 1. The occasion of this: (1) The crowing of a cock; (2) The eye of Christ turned upon him; (3) His recollection of what he had formerly heard. 2. The sincerity of it: (1) It was a solitary repentance. "He truly grieves who grieves alone." (2) It was

**a** Jo. xviii. 13.
**b** Ma. xxvi. 69; Mk. xiv. 66, 67; Jo. xviii. 17.
**c** "As no place is left free by the devil's malice, so no place must be made prejudicial by our carelessness; and as we should always watch over ourselves, so then most when the opportunity carries cause of suspicion."—*Bishop Hall.*
"Sins make all equal whom they find together; and when they are worst who ought to be best."—*G. Herbert.*
**c** *Anon.*
**d** *Bowes.*

**second and third denial**

**a** Ma. xxvi. 71; Mk. xiv. 69; Jo. xviii. 25.
**b** Ma. xxvi. 73; Mk. xiv. 70; Jo. xviii. 26.
**c** Mk. xiv. 30, 72. See *Rev. R. Cecil's Serm.* i. 386.
"How shall we have power to accomplish our good resolutions, when it is not even in our power to remind ourselves of them at the proper time?"—*Overbury.*
**d** *D. Longwill.*

**e** *J. Farrar.*

**Peter's repentance**

**a** See *Bp. Sanderson's Serm.* iii. 353; *cf.* Ps. cxxx. 1—4; cxliii. 1—4; Je. xxxi. 18; Ez. vii. 16; 2 Co. x. 12; 2 Co. vii. 10, 11.
"The conciseness and sublimity, with wh. this is mention-

lasting. (3) It was evinced by its purifying tendency. (4) It appeared evident by its effects. Learn: 1. Though a good man may fall in sin, yet he will not lie in it; 2. To watch against presumption, and, if fallen, against despair; 3. That Christ's faithfulness is His people's only security.[b]

*The effect of a look.*—A girl who had long been kept at Sunday-school by the force of her parents' will suddenly became very much attached to it. Instead of being her detestation, it became her delight. On being asked the reason of this change in her feelings, she replied: "I have a new teacher, mother. Since Miss Wilson took our class I take quite a pleasure in my lessons. The first day she taught us I did not know my lesson. But *she did not speak cross or scold me*, as my other teacher used to do. When I failed to answer my questions, *she looked right into my eyes in such a sad way that I almost cried.* Since that day I have always had the lessons."

**63—65** [These *vv.* follow *v.* 71, in order of events]. **men . . smote,** *etc.*[a] [i. 212].

*The Saviour blindfolded.*—I. How much He sees. II. How sublime is His silence. III. How powerful His preaching.[b]

*Voluntary suffering.*—Prometheus is fabled to have offended Jupiter by befriending mankind, and teaching them the arts. The angry Jove caused him to be chained to a rock on Mount Caucasus. There a vulture preyed upon his liver, which was renewed as fast as it was devoured. Prometheus possessed a secret by which he might have freed himself at any time from his cruel torture; but this he disdained to do. He has, therefore, become the symbol of magnanimous endurance of unmerited suffering.

**66—68. soon . . day,** *etc.* [i. 216, 365]. While this tumultuous and informal examination was taking place, the Sanhedrim was hastily convened, and now assembled, in the council-hall in the "palace." **art . . Christ,** this question by the h.-priest, aft. false witnesses had been sought[a] [i. 210]. **if . . you,** and accept your negative reply as the truth. **nor . . go,** bec. you are bent on my destruction.

*The morning of Christ's dying-day illumined by the glory of His Majesty.*—I. He is silent when He might have spoken. II. He speaks when He might have been silent. III. He forbears when He might have rebuked.[b]

*The mockery of justice in the trial of Jesus.*—Dupin, in his tract on the trial of Jesus, has shown that, throughout the whole course of that trial, the rules of the Jewish law of procedure were grossly violated, and that the accused was deprived of rights belonging to the meanest citizen. He was arraigned in the night, bound as a malefactor, beaten before His arraignment, and struck in open court during the trial; He was tried on a feast-day and before sunrise; He was compelled to criminate Himself, and this under an oath or solemn adjuration; and He was sentenced on the same day as the conviction.[c]

**69—71. 'hereafter,** *etc.*[a] [i. 211, 363]. **ye say,** it is as ye say.[b] He prob. saw that their consciences condemned them. **need . . witness,** they would both be judges and witnesses in their own case.

***The condemnation of Jesus by the Sanhedrim.***—This teaches us—

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ed, resembles the account in Genesis of His Word being spoken, at which the world was created. The Lord looked, and Peter wept bitterly; the Lord looked, and the darkness of death was fled, and light filled the mind."—*J. Williams.*

*b Rev. R. Cecil.*

**Jesus is blindfolded and mocked**

*a* Ma. xxvi. 67, 68; Mk. xiv. 65. *Lange.*

As this globe is but a dot compared with the heavenly worlds, so the sorrows of earth are insignificant compared to the joys of heaven.

**Jesus led before the council**

*a* Ma. xxvi. 63.

"I was ever distrustful of the success of that business which I undertook before I recommended myself and my affairs to God in my private morning prayers." — *Sir M. Hale.*

*b Lange.*

*c Greenleaf.*

*a* He. i. 3; He iii. 21.

*b* Mk. xiv. 62.

" The Jewish Sanhedrim be

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Heved that the man Jesus, as a prophet, might work mirs.; but, claiming Divinity, He was a blasphemer, and worthy of death." — *Salvador, a Jew*, quo. in *Greenleaf*.

"Jews did not expect the Messiah to be Divine."—*Luthardt*.

"What men want of reason in their opinions, they generally supply and make up with rage."—*Tillotson*.

[c] *Lange*.

[d] *J. Maclaurin*.

I. The power of sin; II. The greater power of grace; III. The supreme power of the Divine government.[c]

*The victory of Christ.*—It was a spectacle worth the admiration of the universe, to see the despised Galilean turn all the artillery of hell back upon itself: to see one in the likeness of the Son of man wresting the keys of hell and death out of the hands of the devil: to see Him entangling the rulers of darkness in their own nets, and making them ruin their designs with their own stratagems. They made one disciple betray Him, and another deny Him; they made the Jews accuse Him, and the Romans crucify Him: but the wonderful Counsellor was more than a match for the old serpent; and the Lion of the tribe of Judah too hard for the roaring lion. The devices of these powers of darkness were in the event made means of spoiling and triumphing over themselves. The greatest cruelty of devils and their instruments was made subservient to the designs of the infinite mercy of God; and that hideous sin of the sons of men overruled in a perfectly holy manner, for making an end of sin, and bringing in everlasting righteousness. The opposition made to this deliverance did but advance its glory; particularly the opposition it met with from those for whose good it was intended—that is, sinners themselves: this served to enhance the glory of mysterious long-suffering and mercy.[d]

## *CHAPTER THE TWENTY-THIRD.*

**Jesus before Pilate**

Ma. xxvii. 1, 2, 11—14; Mk. xv. 1—15; Jo. xviii. 28—38.

[a] Zec. xi. 8.

[b] Ma. xvii. 27; xx. 21; Mk. xii. 17; Lu. xx. 22.

[c] *Wordsworth*.

[d] Jo. xviii. 36; xix. 12.

"As they gave up Christ, the Saviour of all, to the soldiers of the Romans, so shall they, in just requital, be given up to the Roman power, and consumed by their hands."—*Cyril*.

[e] *Rev. C. Simeon*.

[f] *Percy*.

**1, 2. led . . Pilate** [i. 216, 365], president of a civil court, where the charge of blasphemy, for wh. they desired His death, could not be preferred. **began . . accuse,**[a] of a political offence. **found,** when and where? A falsehood. The charge had not been before them. These judges now became false witnesses. **nation,** what patriots are they all at once! **forbidding . . tribute,**[b] "They accuse him of doing what they themselves did, and what He forbade them to do."[c] **saying,** *etc.*,[d] they connected the falsehood ab. the tribute, with another ab. the Kingship of Jesus, to make a plausibly strong charge.

*Christ's accusation before Pilate.*—I. The transaction itself: 1. The virulence of the accusation; 2. The subtlety of the accusers; 3. The dignity of the accused. II. The improvement that should be made of it: 1. Expect all manner of evil to be spoken of us falsely for His sake; 2. Submit with meekness to whatever evils we may be called to suffer; 3. Be steadfast and immovable in the maintenance of our principles.[e]

*An appeal for justice.*—A poor old woman had often in vain attempted to obtain the ear of Philip of Macedon to certain wrongs of which she complained. The king at last abruptly told her he was not at leisure to hear her. "No!" exclaimed she. "Then you are not at leisure to be king." Philip was confounded. He pondered a moment in silence over her words, then desired her to proceed with her case; and, ever after, made it a rule to listen attentively to the applications of all who addressed him.[f]

**Pilate can find no fault in Him**

**3—5. Pilate asked,** *etc.*[a] [i. 218, 365]. **no fault,**[b] for reasons of this, notwithstanding the charge, see more detailed acc. of this examination in Jo.[c] "He claimed, indeed, to be a

king, but not a king like Cæsar, nor to sit on a throne like his."[d] **fierce,**[e] in a frenzy of despair lest they should fail. **stirreth . . people,** if true, they would have gladly hailed any effort to throw off the Rom. yoke that promised success. **teaching,** silent as to the subject of his teaching, they imply that he was a political demagogue.

*Personal responsibility unwelcome to the wicked* (*see* also Ma. xxvii. 24).—The whole transaction discloses a fact of general application to humanity, namely,—that a wicked man is unwilling to be held responsible for his own deeds. I. A general testimony to this fact is found in the practices to wh. wicked men resorts to keep his conscience quiet : 1. The ready attempt to criminate others; 2. Excusing himself, because another happens to stand nearer to the final issue of the sin; 3. The frequent reference of his wickedness by the sinner to a Divine constitution; 4. The universal fact of repugnance when the pressure of responsibility upon the sinner is made. II. That all avoiding of personal responsibility is utterly impossible—1. From the integrity of the Divine government; 2. From the immutable law of conscience; 3. The wrong act leaves its impression upon the sinner himself. Learn from the previous remarks—(1) The debasing effects of sin; (2) The manliness of virtue; (3) Its peculiar application to the young.[f]

*The innocence of Christ.*—Our eyes are keen to mark the improprieties of our neighbours; their vices are generally more noticeable to us than their virtues. From this tendency, it is not a little that tells in favour of the purity of Christ. None of His neighbours could charge Him with any moral defect. They could not say, Is not this the intemperate, the false, the dishonest? The best of men have their defects, and the nearer we come to them the more disposed we are to say, "We have seen an end of all perfection." Men whom we have loved and almost worshipped in the distance have, as we approached them, appeared but men. But the nearer you approach Christ, and the more you inspect His character, the brighter does His innocence shine.[g]

**6, 7. Pilate . . Galilee,** the astute Rom. now thought he saw a way to escape with credit to himself. **sent,** Rom. law term was *remittere.*[a] **Herod**[b] **. . time,** at the feast of the passo.

*The sending of Jesus to Herod.*—At first, we see here—I. A dark night; II. A dim twilight; III. And finally the dawning day.[c]

*The trial of Jesus contrary to justice and equity.*—*Justice* is a written or prescribed law, to which one is bound to conform and make it the rule of one's decisions; *equity* is a law in our hearts; it conforms to no rule but to circumstances, and decides by the consciousness of right and wrong. *Justice* is that which public law requires; *equity* that which private law, or the law of every man's conscience, requires. When a father disinherits his son, he does not violate *justice*, although he does not act consistently with *equity;* the disposal of his property is a right which is guaranteed to him by the established laws of civil society; but the claims which a child has by nature over the property of his parent become the claims of equity, which the latter is not at liberty to set at nought without the most substantial reasons. On the other hand, when Cyrus adjudged the coat to each boy as it fitted him, without regard to the will of the younger from whom the large coat had been taken, it is evident that he committed an

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*a* 1Ti. vi. 13.

*b* Jo. xviii. 38; xix. 4; He. vii. 26; 1 Pe. ii. 22.

*c* Jo. xviii. 33—37.

*d Jacobus.*

*e* Ps. lvii. 4. "By the very mentioning of Galilee, they desire to provoke Pilate, and make him an enemy to Christ; for the Galilæans above others were prone to sedition, and impatient of the Roman yoke."—*E. Leigh.* "There was, perhaps, some peculiar fitness, that as the kingdom belonged to 'the poor in spirit, so it should go forth from the despised Galilee, as it was the kingdom of One, whose throne was on Calvary, and the title thereon was 'Jesus of Nazareth.'"—*J. Williams.*

*f Dr. Hickok.*

*g Dr. Thomas.*

**Jesus is sent to Herod**

*a* Grotius observes upon this practice of the Roman law, for the prisoner to be sent to the governor of the province or district where he belonged, though all governors had the right of trying all offences within their own provinces.

*b* Lu. iii. 1.

*c Large.*

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"The virtue of justice consists in moderation, as regulated by wisdom"—*Aristotle.*

*d G. Crabb.*

act of *injustice*, without performing an act of *equity;* since all violence is positively *unjust*, and what is positively *unjust* can never be equitable; whence it is clear that *justice*, which respects the absolute and inalienable rights of mankind, can at no time be superseded by what is supposed to be *equity;* although equity may be conveniently made to interpose where the laws of *justice* are either too severe or altogether silent.[d]

**8–10. saw . . glad, the joy of** gratified curiosity. How many have seen Jesus, and been *glad* for other and better reasons! **for . . season,**[a] had any feeling stronger than curiosity moved him, he might have easily seen Jesus. **because . . things,**[b] esp. of His wonderful works. **hoped . . him,**[c] the greatest would have been a change in *his own heart.* **questioned . . words,** mere curious and irrelevant inquiries. **nothing,**[d] as *speechless*, but for another reason, as Herod at *his* bar shortly after. **vehemently,** would the *truth* have needed this violence?

*Christ before Herod.*—This narrative exhibits: I. A picture of the world; II. The fiery sacrificial flame; III. The glory of Jesus, in opposition to the will of those who contribute to it.—*Krummacher.—The behaviour of Herod towards Jesus.*—I. His false expectation; II. His great disappointment; III. His vain revenge.[e]

*Vain curiosity.*—Curious questions and vain speculations are like a plume of feathers, which some will give anything for, and some will give nothing for. Paul rebuked them which troubled their heads about genealogies; how would he reprove men and women of our days, if he did see how they busy their heads about vain questions, tracing upon the pinnacles where they may fall, whilst they might walk upon the pavement without danger! Some have a great deal more desire to learn where hell is, than to know any way how they may escape it; to hear what God did purpose before the world began, rather than to learn what He will do when the world is ended; to understand whether they shall know one another in heaven, than to know whether they belong to heaven: this rock hath made many shipwrecks, that men search mysteries before they know principles; like the Bethshemites, which were not content to see the ark, but they must pry into it, and finger it.[f]

"The very whispers of an acquitting conscience will drown the voice of the loudest slanderer."—*Dr. South.*

*e Arndt.*

*f H. Smith.*

**11, 12. Herod . . war, O brave men! set . . nought,**[a] treated Him as a contemptible nobody. **gorgeous,** shining, glittering. Such a robe as *Jewish* kings wore; Pilate's soldiers aft. put on Him a robe of *purple*,[b]—the royal colour of the *Roms.* **sent . . Pilate,** thus, if there was any question of jurisdiction, Herod waved it, showing also by the *gorgeous robe* that he regarded the charge touching kingship as a matter rather for derision than punishment.[c] **same . . friends,** Herod gratified by a sight of Jesus; Pilate flattered by the return of the prisoner. Both these *friends* are *enemies* to Christ.

*Herod's reconciliation with Pilate.*—I. Sin is a common bond of union among men:—1. This is true of sin in general; 2. It is true of enmity against Christ in particular. II. Friendships cemented by sin are no objects of envy or congratulation: 1. It was so in the present case; 2. It is so whenever we sacrifice a good conscience in order to obtain it.[d]

*Sinful friendship.*—Friendship sealed by companionship in sin

**Jesus is sent back to Pilate**

*a* Is. xlix. 7; liii. 3.

"He who had murdered the forerunner of Christ, now mocks Christ. So one sin leads to another and greater."—*Wordsworth.*

*b* Jo. xix. 5.

*c* See v. 15.

"The peace of some is rather founded in wrath to the saints than love among themselves; they

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will not last long. It is not worth having. It deserves not to be known by that noble name. Friends that are glued together by the shine of their lusts will be torn asunder soon; and these foul exudations that seem now to bind them into one, will become the fuel to a flame of mutual hate, when first a spark of disagreement fall. They will bite and devour one another. The degree of their privacy to each other's wickedness will be the measure of their dislike and distrust.[c]

> The friendships of the world are oft
> Confed'racies in vice, or leagues of pleasure.
> *Addison.*

are united; but how? no otherwise than Samson's foxes, to do mischief to others, rather than good to themselves." — *Gurnall.*

*c Rev. C. Simeon.*

*e Dr. Arnot.*

**13–17. and Pilate,** *etc.* [i. 219, 336]. **said,** summing up the evidence, and pronouncing his opinion. **as one,** *etc.*, this, he reminds them, was their charge. **things . . him,** and with no other thing had he, as judge, to do. **worthy . . death . . chastise,** it seems to have been "*the gen. impression*," that our Lord had done "*something*" that a chastisement would sufficiently punish. **necessity,** a Jewish custom with wh. he was bound to comply, prob. to conciliate the people.

*The relation of Pilate to Christ's trial.*—I. His mind was favourably disposed towards Him. II. He was embarrassed by the legal question on which the Jews laid so much stress. (Is. xix. 12.) III. He openly expressed his conviction of the justness of Jesus Christ.[a]

*The punishment of injustice.*—Cambyses, King of Persia, was remarkable for the severity of his government, and his inexorable regard to justice. This prince had a particular favourite, whom he made a judge; and this judge reckoned himself so secure in the credit he had with his master, that, without ceremony, causes were bought and sold in the courts of judicature as openly as provisions in the market. But when Cambyses was informed of these proceedings, enraged to find his friendship so ungratefully abused, the honour of his government prostituted, and the liberty and property of his subjects sacrificed to the avarice of this wretched minion, he ordered him to be seized and publicly degraded; after which he commanded his skin to be stripped over his ears, and the seat of government to be covered with it, as a warning to others. At the same time, to convince the world that this severity proceeded only from the love of justice, he permitted the son to succeed his father in the honours and office of prime minister.[b]

**Pilate declares Him innocent**

Ma. xxvii. 15–26; Mk. xv. 6–15; Jo. xviii. 39–40.

"It is dangerous to seek for expedients when we should do our duty."—*Bp. Wilson.*

"It is an unhappy policy, and always unhappily applied, to imagine that classes of men can be recovered and reconciled by partial concessions, or granting less than they demand." — *Lord Clarendon.*

*a Dr. Parker.*

*b L. M. Stretch.*

"What is justice? —To give every man his own."—*Aristotle.*

**18–21. and . . Barabbas,** *etc.* [i. 220, 366]. **sedition . . murder,** how careful were they of Cæsar's interests! **willing . . release,** bec. he saw He was innocent: bec. he was accountable to Ro. for administration of justice: bec. he had received a hint, in the shining robe, of Herod's view: bec. ab. this time his wife made known her dream[a] (*Ma.*): bec. he was awed by One who declared Himself the Son of God.

**release of Barabbas demanded**

*a* Ma. xxvii. 19. Wife of Pilate named by tradition *Claudia Procula*, a heathen, with Jewish sympathies.—*Ellicott. Andrews.*

"At the exhortation of the priests, the people chose Barabbas, which is by interpretation, 'The son of

*Barabbas preferred to Jesus Christ.*—This shows—I. That the care of the Jews was not to put down crime; II. That religion may degenerate into irreligion; III. That envy is of the nature of murder.[b]

*Injustice worse than poverty.*—Artibarzanes, an officer of Artaxerxes, king of Persia, begged his majesty to confer a favour upon him, which, if complied with, would be an act of injustice. The

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king being informed that the promise of a considerable sum of money was the only motive that induced the officer to make so unreasonable a request, ordered his treasurer to give him thirty thousand dariuses, being a present of equal value with that which he was to have received. Giving him the order for the money, "Here," said the king, "take this token of my friendship for you. A gift like this cannot make me poor; but complying with your request would make me poor indeed, for it would make me unjust."[c]

**22, 23. third time,**[a] *etc.* [i. 220, 366]. **evil,** he is quite ready to crucify anyone to please the Jews, if only a sufficient reason can be given. **instant,**[b] urgent; *Gk.*, "pressed upon him." **voices,** of envy, hatred, falsehood, "*no friend to Cæsar*," may have filled him with dread of disgrace.

*Pilate, the man who would serve two masters.*—I. The spurious desire of compromise condemned in the person of Pilate. II. The sad triumph of persevering wickedness over hesitating weakness. III. His blind policy who—1. Desired to save Jesus by evil means; 2. Yielded Him up in order to save himself.[c]

*The innocence of Christ.*—Pilate had found no fault in Him; yet Pilate had delivered Him up to be crucified. The Jews had been unable to charge Him with any fault; yet the Jews had crucified Him. They saw nothing but the hideous mists and phantoms of their own passions, of their own envy, and hatred, and malice; they clothed Jesus in the dark hues of those passions; and then they nailed Him to the cross. Not knowing what righteousness was, they could not recognise it when it came and stood in a visible form before them. Loving unrighteousness rather than righteousness, they tried to quench the light of righteousness, and could not find rest until they trusted they had built up a thick firmament of darkness around them, and extinguished the heavenly ray which God had sent through the darkness to scatter it.[d]

**24—26. as . . required,**[a] conceding to popular clamour what justice denied. **their will,** what would become of many holy things in our day if some had *their will?* **Simon** [i. 223, 368], type of priority of Gentile world in coming to Christ, and in bowing under the yoke of the cross.[b]

*Barabbas spared and Christ condemned.*—I. The circumstances of His condemnation: 1. Pilate's testimony respecting Him; 2. His ineffectual attempts to save Him; 3. His surrender of Him to the will of His enemies. II. Some reflection suited to the occasion: 1. How awful is the depravity of the human heart; 2. How dangerous an evil is indecision![c]

*Illustration of Pilate's desire for popularity.*—The only popularity worth aspiring after is a peaceful popularity—the popularity of the heart—the popularity that is won in the bosom of families and at the side of death-beds. There is another—a high and a far-sounding popularity—which is indeed a most worthless article, felt by all who have it most to be greatly more oppressive than gratifying—a popularity of stare, and pressure, and animal heat, and a whole tribe of other annoyances which it brings around the person of its unfortunate victim; a popularity which rifles home of its sweets, and, by elevating a man above his fellows, places him in a region of desolation, where the intimacies of human fellowship

a 'father,' in which set forth the secret of their infidelity in preferring antichrist, the son of sin, to Christ."—*Elliott.*
b *Dr. Parker.*
c *Stretch.*

a Ma. xxvii. 15—25; Mk. xv. 6—15; Jo. xviii. 39, 40.
b Ps. xxii.; lxii. "Innocence is no protection against tyrannical power, for accusing is proving where malice and force are joined in the prosecution. Force governs the world, and success consecrates the cause. What avails it the lamb to have the better cause, if the wolf have the stronger teeth? It is to no purpose to stand reasoning, when the adversary is both party and judge."—*Palmer.*
c *Lange.*
d *Archd. Hare.*

**Jesus is sentenced and led away**

a Ex. xxiii. 2.
b *Ambrose, etc.*
"He, who seeks man's favour, when God reproves, shall not find man's help, when God condemns."—*Augustine.*
"Simon was thus compelled to carry our Saviour's cross, to show the weakness whereunto the burden of our sins brought Him, and what must be every Christian's case, who goeth out of the field of this world toward the

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are unfelt, and where he stands a conspicuous mark for the shafts of malice, and envy, and detraction; a popularity which, with its head among storms, and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosannas of a drivelling generation.[d]

heavenly Jerusalem."—*Bp. Baily.*

*c Rev. C. Simeon.*

*d Dr. Chalmers.*

**27, 28. followed,** this incident pecu. to Lu. **women . . bewailed,** fr. ordinary womanly sympathy, or fr. sense of the wrong that He suffered. Prob. the crowd contained many of those who had heard Him in the Temple,[a] and who now, instead of hearing Him teach, beheld Him on the way to execution. **daughters . . Jerus.,** hence these were not the women who fol. Him fr. Galilee. **weep . . children,**[b] but for this saying, who of that crowd would have thought that any were so to be pitied as Jesus?

*Human sensibility.*—I. Christ involuntarily awakened it. This feeling may be regarded in two aspects: 1. As a testimony to the injustice of His treatment; 2. As an expression of a nature favourable to religious impressions. II. He positively rejected it. "Weep not for me:" 1. Such sympathy, in His case, was not required; 2. It has no moral worth. III. He rightly directed it. Because the moral cause of suffering: 1. Was in themselves; 2. Can only be removed by penitential sorrow.[c]

*Various kinds of tears.*—They are good tears which burst from our hearts when we look upon Him whom we have pierced, and weep as a mother that weepeth for an only son; the tears which Christ wept over Jerusalem, fallen and impenitent, foreseeing its relentless doom; the tears of compassion which he wept over the sorrows of the house of Lazarus; the tears which Paul shed, when, in the city of Ephesus, he went, by night and by day, from house to house, entreating the people to be reconciled unto God. Not the bitter and disappointed mood of Jonah, when he was exceedingly displeased and very angry because the Lord had relented of His threatenings against Nineveh, and entreated God, saying, "Take, I beseech Thee, my life away from me, for it is better for me to die than to live;" but the mood of Jeremiah the prophet, when he exclaimed, "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of my people recovered?" "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the daughter of my people!" Not the tears of pride which come reluctant from the steeled head, like water dropping from the flinty rock, but the tears of pride humbled and convinced by the power of God, which flow copiously like the stream which issued from the rock when it had been smitten by the wand of Moses, the messenger of God. Not the tears of natural desire after a worldly good, nor the tears of natural sorrow for a worldly good removed, but the tears of spiritual desire after spiritual good, or the tears of sorrow when God had hidden His countenance, or removed our candlestick out of its former place.[d]

the people bewail Him

*a* Lu. xxi. 38.

*b* Ma. xxvii. 25.

"The style of the Gospel is admirable in a thousand different views; and in this, amongst others, that we meet there with no invectives, on the part of the historians, against Judas, or Pilate, nor against any of the enemies, or the very murderers of their Lord."—*Pascal.*

"The tears of those we love do either slacken our hearts or wound them."—*Bp. Hall.*

*c Homilist* ii. 123.

*d Ed. Irving.*

"The tears you shed will be changed into wine, which you will drink with unconceivable delight in heaven; or they will become pearls, and adorn your crown of honour in the life eternal."—*Beecher.*

"Tears, the safety valves of the heart when too much pressure is laid on."—*Albert Smith.*

**29—31. days,**[a] distinct ref. to impending calamities. **say, etc.,** *i.e.* parents will wish that they had had no children; children that they had never been born. **fall . . cover,**[b] many in those days—as Josephus and his friends—sought refuge in the caves. **green . . dry,**[c] if the *green* is not spared, the *dry* will not be

*a* Ma. xxiv. 19; Lu. xxi. 23.

*b* Is. ii. 19; Ho. x. 8; Re. vi. 16, ix. 6.

*c* Ps. xi. 3; Je.

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lxv. 29; Ez. xx. 47; xxi. 4; 1 Pe. iv. 17.

"Know, that they are not tears, but pearls, that thus fall from your eyes, dearly precious to the Almighty, and carefully reserved in His casket, for the decking of your soul to all eternity. Know, that even the Lord Jesus was a 'man of sorrows;' and that He bedewed Jerusalem with His tears, ere He watered it with His blood."—*Bp. Hall.*

d *Homilist* v. 398.

e *Jacobus.*

**Jesus is crucified**

Ma. xxvii. 35–44; Mk. xv. 24—32; Jo. xix. 18—27.

a Is. liii. 12.

"The very Cross was the tribunal of Christ; for the Judge was placed in the middle; one thief, who believed, was set free; the other, who reviled, was condemned; which signified what He was already about to do with the quick and dead, being about to set some on His right hand and some on His left."—*Bp Hall.*

b *Rev. W. W. Wythe.*

**He prays for His murderers**

a Ma. v. 44; Ac. vii. 60; 1 Co. iv. 12.

b Ac. iii. 17; 1 Co. ii. 8.

"Lord, pardon my cursory, and preserve me from

regarded. The *green tree* = Jesus; the *dry tree* = the wicked Jews.

*The green tree and the dry.*—I. Jesus in His sufferings had no inward conflict of hostile passions as the wicked will have. II. Nor had He any consciousness that His sufferings were worthless; the wicked will have. III. He had no self-crimination; the wicked will have it. IV. He had no despair; the wicked will have it.[d]

*The green tree, and the dry.*—Jesus here, by the green tree, means Himself; by the dry tree, the wicked Jews (Ps. i. 3; Ez. xxii. 47; Eccl. vi. 3). If innocence must suffer so, what must become of the guilty? If I, who am only bearing the sins of others, must so suffer, what of those who have called down My blood and their own sins on their own heads and those of their children? The green tree is not fit for the fire, but the dry tree is all ready of itself for the flames, and the branches that abide not in Him are cast forth and withered, and men gather them, and cast them into the fire, and they are burned. And if these Romans put to death an innocent person—the Just One—the Lord of Glory—at the instance of these wicked Jews, what shall be the case when they shall visit your own wickedness upon you, and be the Divine executioners for destroying this sinful nation?[e]

**32, 33. two . . malefactors,**[a] *i.e.*, two others, who were malefactors. **Calvary** [i. 223, 368], Lu. alone—writing for Gentiles—does not mention the Heb. name—*Golgotha.* The Gk. word is κρανιον, a skull, trans. by the Latin term *Calvary.*

*Calvary.*—I. The place—"There," elevated, public; II. The agents—"They," infernal, malicious; III. The crime—"Crucified," painful, ignominious; IV. The victim—"Him,"—Divine, Saviour.[b]

*Fighting under the Cross.*—St. Oswald was a Saxon king and saint. Having been dispossessed of his dominions by Cadwalla, King of the Britons, who, besides being a bloody and rapacious tyrant, was a heathen, he lived for some time in exile and obscurity; but at length he raised an army, and gave battle to his enemy; and, the two armies being in sight of each other, "Oswald ordered a great cross of wood to be made in haste; and, the hole being dug into which it was to be fixed, the king, full of faith, laid hold of it, and held it with both hands till it was made fast by throwing in the earth. Then raising his voice, he cried, 'Let us all kneel down, and beseech the living God to defend us from the haughty and fierce enemy, for He knows that we have undertaken a just war for the safety of our nation.' Then they went against the enemy, and obtained a victory as their faith deserved."

**34, 35. said,** Lu. reports three sayings of Jesus as uttered on the Cross; four others are reported by the rest of the Evangs., seven altogether. This was said prob. when they were fixing Him to the Cross. **forgive,**[a] hence they, though ignorant, were guilty. **know not,** they executed the orders of others. The Jews also knew not the extent of their dreadful crime.[b] **rulers,** chief priests, and members of the Sanhedrim.

*Father, forgive.*—I. Consider the persons for whom He prayed. II. Consider for what He prayed. III. Consider the arguments of His prayer. IV. Consider why He uttered this prayer aloud

V. Was the prayer answered? Learn—(1) How to forgive an enemy; (2) When to forgive.[c]

*Christ's prayer for His murderers.*—When the cholera first broke out in Hungary, in 1831, the Sclavic peasants of the north were fully persuaded they had been poisoned by the nobles, to get rid of them. Hence they rose in revolt, and committed the most dreadful excesses. One gentleman was seized by the peasants of a village, among whom he had, up to that moment, been exceedingly popular; he was dragged from his home to the public streets, and beaten several hours, to make him confess where he had concealed the poison. At last, weary with inflicting blows, they carried him to the smith, and applied hot ploughshares to his feet at three different times. As the poor man, exhausted with this dreadful torture, and finding all entreaties and explanations vain, fell back from weakness, and was apparently about to expire, these beautiful words of our dying Saviour escaped his lips: "Father, forgive them; for they know not what they do." As if by a miracle, the savage fury of the peasantry was calmed. Struck with the innocence of the victim and the enormity of their crime, they fled and concealed themselves.

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sedentary sins To shed blood in cool blood is blood with a witness." — *T. Fuller.*

"They know not that they do no injury to me, but all injury to themselves." — *Bonnell.*

[c] *Stems and Twigs.*

"To rest the weary and to soothe the sad, Doth lesson happier men, and shames at least the bad." *Byron.*

**36, 37, mocked,** it was the time of their mid-day meal. **vinegar** [i. 223], they offered this in mockery as if to drink *with* or *to* Him.[a] **saying,** a taunting ref. to the title over His head.

*The soldiers' crime.*—I. The nature of their crime. "Mocked:" 1. It was not reluctant obedience to their superiors; 2. It was not a sudden impulse; 3. It was not mere pleasantry; 4. The mocking of the soldiers was the utterance of wilful heartfelt malice. II. The cause of their crime: 1. Ignorance; 2. Excitement; 3. Example. III. Practical observations. Men mock at religion: 1. Because they know not its excellence; 2. Because excited by evil companions; 3. Because others in high position do so.[b]

*Use of the Cross.*—Louis XII., King of France, had many enemies before he succeeded to the throne. When he became king, he caused a list to be made of his persecutors, and marked against each of their names a large black cross. When this became known, the enemies of the king fled, because they thought it was a sign that he intended to punish them. But the king, hearing of their fears, made them be recalled, with an assurance of pardon: and said that he had put a cross beside each name, to remind him of the Cross of Christ, that he might endeavour to follow the example of Him who had prayed for His murderers, and had exclaimed, "Father, forgive them, for they know not what they do." God places the Cross by the side, or upon the offences of the believing penitent, and forgives him.[c]

the soldiers mock Him

[a] Ps. lxix. 22.

"Let us not say to Christ with the Jews, 'Come down from the Cross;' but let us fasten ourselves to His Cross."—*Sutton.*

"God never wrought a miracle to convince atheism; because His ordinary works convince it."—*Lord Bacon.*

"Being 'the children of the devil,' how do they imitate the very words of their father; for the devil said, 'If thou be the Son of God, cast thyself down."—*Chrysostom.*

[b] *Stems and Twigs.*

[c] *Bate.*

**38. superscription,** accusation [i. 225, 369], this inscription was called by the Roms. *titulus.*[a] **letters . . Hebrew,** *Lat.* was the *official*; *Gk.*, the *usual* language; *Heb.*, the *vernacular* tongue. By some it is thought that *Ma.* fol. the Heb.; *Jo.* the Gk.; and *Mk.*, the Lat. Prob. they all have given the Gk. save Jo., who adds "of Nazareth." Ma., Mk., and Lu., agree; but Ma. adds "Jesus" to the title.

*The superscription.*—I. The cross was the best place: 1. Here

the title on the cross

[a] *Suetonius, Cal.* 32.

"There was a necessity that Christ should die, in reference of His regal office. 'O King

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we see His power; 2. And graciousness; 3. His devotion to His people's interests; 4. A King whose affection is not influenced either by tribulation or famine. II. Pilate, the best writer: 1. Thus God teaches us He can make His foes the ministers of His pleasure; 2. Thus are we shown God will make every Pilate to contradict himself. III. The preparation day the best time: 1. Just as Jesus was vindicating His claim to rule the hearts of men, He is hailed as King; 2. As He was approaching the gates of heaven; 3. As men from all countries and all parts of the land were present.[b]

*The title on the Cross.*—It was customary for the Romans, on any extraordinary execution, to put over the head of the malefactor an inscription denoting the crime for wh. he suffered. Several examples of this occur in the Roman history. It was also usual at this time at Jerusalem to post up advertisements, wh. were designed to be read by all classes of persons in several languages. Titus, in a message wh. he sent to the Jews, when the city was on the point of falling into his hands and by wh. he endeavoured to persuade them to surrender, said, "Did you not erect pillars, with inscriptions on them in the Greek, and in our language, 'Let no one pass beyond these bounds?'" In conformity to this usage, an inscription by Pilate's order was fixed above the head of Jesus, written in Hebrew, Greek, and Latin, specifying what it was that brought Him to this end.

*Greek, Latin and Hebrew.*—This venerable eulogy and epitaph, set upon our Saviour's cross, proclaimed Him King of all religion, having reference to the Hebrews; of all wisdom, to the Greeks; of all power, to the Latins.[d]

**39—41. one,**[a] both of them at first [i. 227, 370]. **Lu. tells us** ab. *one* in particular: who app. to have been a Jew, since he sneers at the assumption of the name of *Christ*. **other,**[b] as a Gentile, speaks of His *kingdom*. **condemnation,**[c] *i.e.*, punishment. **we . . deeds,** confession of guilt. **this . . amiss,**[d] testimony to Christ's innocence.

*The dying penitent.*—I. This narrative is concise, and should be expanded by explanatory observations: 1. The crimes of those who were crucified with Christ; 2. The manner of their crucifiction; 3. The reproaches they are said to cast on our Lord; 4. The conduct of the penitent criminal; 5. Our Lord's answer. II. It is instructive, and should be improved by an attentive application. It instructs: 1. Sinners; 2. Penitents; 3. All true believers in Christ. III. It is liable to abuse, and should be guarded by cautions: 1. Let no one abuse it by self-deception; 2. Let no one abuse this narrative by presumption.[e]

*Late repentance.*—A pious English physician once stated that he had known some three hundred sick persons who, soon expecting to die, had been led, as they supposed, to repentance of their sins, and saving faith in Christ, but had eventually been restored to health again. Only ten of all this number, so far as he knew, gave any evidence of being really regenerated. Soon after their recovery, they plunged, as a general thing, into the follies and vices of the world. Who would trust, then, in such a conversion?[f]

**42, 43. remember,**[a] he desired to have a place in the *future thoughts* of Jesus. **verily,**[b] truly, most certainly. **to-day, not**

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live for ever,' is either the loyal or the flattering vote for temporal princes, either the expression of our desires or the suggestion of their own, whereas our Christ never showed more Sovereign power, than in His death." — *Bp. Pearson.*

"Here is a title expressing no crime at all, and so vindicating Christ's innocency. As there was never such a person crucified before, so there was never such a title affixed to the cross before." —*Flavel.*

*b Stems and Twigs.*
*c W. C. Taylor, LL.D.*
*d Trapp.*

**the two malefactors**

*a* Lu. xvii. 34—36.
*b* Ps. xxxvi. 1.
*c* Je. v. 3.
*d* 1 Po. i. 19.

"It is a great sign of true repentance when a man approves of the justice of his own punishment."—*Grotius.*

"Sin, like the thief upon the cross, when it is fast nailed and kept from its old tyranny, yet will, as much as it can, revile and spit out venom against Christ; and therefore give it not over, break the legs of it, crucify it clean, until it be quite dead." — *Reynolds.*

*e Anon.*
*f Cheever.*

**the penitent thief**

In the *future.* paradise, better than in my remembrance: better than the *kingdom* you are thinking of.[e]

*Conversion of the dying thief.*—I. The prominent feature of this striking conversion. And here we may notice: 1. The former character of this person; 2. The means whereby the change was accomplished; 3. The evidences he manifested of the reality of his conversion: (1) He warned and reproved his fellow-sufferer; (2) He made an open confession of his guilt, and acknowledged the justice of his sentence; (3) He vindicates the character of Christ; (4) He prayed to Christ, and exercised unbounded confidence in Him. II. What those lessons are which we should learn from this wonderful event: 1. Let us admire the riches of Divine grace; 2. How striking a proof is here afforded of the Saviour's power; 3. The danger of delay is another lesson we may deduce from this narrative.[a]—*The Pillow of the dying thief.*—I. He was promised admission to the best place—"Paradise:" 1. Communion with God; 2. Unmarred felicity; 3. Unsullied purity. II. He was, &c., at the best time—"to-day." III. He was, &c., to enjoy the best company—"with me." IV. He was, &c., in the most emphatic manner.—"Verily."[e]—*The dying thief; or, marks of an accepted Faith.*—Here we may discern "the marks of an acceptable faith;" and on the possession or the want of such a faith your destiny and mine for eternity must depend. I. True faith is self-condemnatory; it is rooted and grounded in sincere repentance. II. But his faith was also unhesitating, full, confiding. III. His faith was frank and open. IV. His faith was spiritual; it looked through and over all mere outward circumstances. V. The object petitioned for has respect exclusively to the higher interests of a life beyond the grave. Learn: 1. The subject before us shows that no one need despair; 2. To the Christian, when contemplating an approach to the Lord's table, this subject is rich in instruction and replete with encouragement.[f]—*An unparalleled case of conversion.*—I. In what respects this was an ordinary case of conversion: 1. Ordinary, as to the means employed; 2. Ordinary, as to the evidences displayed. II. In what respect this was an extraordinary case of conversion: 1. In respect of the subject; 2. In respect of the suddenness of the change; 3. In respect of the circumstances amid which it took place; 4. In respect of the time when it transpired.[g]—*Sermon from the words of the dying thief.*—I. Listen to what the voice says to Christians: 1. "Be not faithless;" 2. "Be zealous;" 3. "Be not afraid of their faces;" 4. "Preach unto the people." II. Listen to what the voice says to anxious souls: 1. "He is able to save to the uttermost;" 2. "Salvation is of God;" 3. "Bring forth therefore fruits meet for repentance." III. Listen to what the voice says to the procrastinator: 1. It says to such, "Harden not your hearts;" 2. It says, "Remember now thy Creator in the days of thy youth."[h]

*Remember me.*—Mr. Legh Richmond, in one of his visits to the "Young Cottager," found her asleep, with her finger lying on a Bible, which lay open before her, pointing at these words,—"Lord, remember me when Thou comest into Thy kingdom." "Is this casual or designed? thought I. Either way is remarkable. But in another moment, I discovered that her finger was indeed an index to the thoughts of her heart. She half awoke from her dozing state, but not sufficiently so to perceive that any person

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*a* Ps. cvi. 4, 5; Ro. x. 9, 10; 1 Co. vi. 10, 11.

*b* Ro. v. 20, 21.

*c* 2 Co. xii. 4; Re. ii. 7.

Paradise, a *park*, or *pleasure-ground*; L. *paradisus*; Gk. *paradeisos*; Sans. *paradeça*, a high well-tilled land; Heb. *pardês*; Ar. and Pers. *firdaus*, pl. *farádis*, a pleasure-garden, a plantation. The word is used by the LXX. for *Gan-Eden* = the garden of Eden, or delight, Ge. ii. 8—10, 15, 16; iii. 1—3, etc. See also *Xenophon. Cyr.* i. 3, 12; *Æcon.* iv. 13; *Reland de Vestig. Ling. Pers. Miscel.* ii. 210; *Winer, Real, W.* i. 244 *v. Eden.*

"He who pardons the sinner that repents, will grant no repentance to the sinner that presumes." — *Augustine.*

*d Anon.*

"It is but a hard case when a thief must guide us, and be our example." — *Dr. Donne.*

"If God would give me all in heaven and earth, without Himself, I should be extremely and for ever miserable."—*Adam.*

*e Stems and Twigs.*

*f Dr. W. J. Hamilton.*

*g Stems and Twigs.*

*h Ibid.*

*i Whitecross.*

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**preternatural darkness**

"God hath made the flesh of Christ a veil between the brightness of His glory and us; it serves to rebate the unsupportable glory, and also to give admission to it as the veil did in the Temple."—*Flavel.*

"Our Lord and Saviour was exalted upon the Cross, at the sixth hour of the day, and then being tormented three long hours together, at the ninth hour, He made perfect our redemption, and yielded up His own life to save ours. So mysterious were these hours of prayer, wh. holy men of old had chosen for the exercise of their piety."—*Cyprian.*

[a] *Jacobus.*

was present, and said in a kind of whisper, 'Lord, remember me—remember me—remember—remember a poor child;—Lord, remember me.'"[a]

**44, 45. and . . darkness,** *etc.* [i. 227, 370]. **all . . earth,** acc. to Heb. usage this *may* = all the lands, *i.e.* of Judea or Palestine. **veil** [i. 229].

*The darkness.*—Several cases in wh. God made luminaries sig. His care of His people (as sun and moon standing still: dial of Ahaz). This darkness an emblem—I. Of the dreadful infatuation of the Jews; II. Of that darkness in wh. we were once invested; III. Of the conflict betw. Christ and the rulers of the darkness of this world; IV. Of the gloom overspreading the soul of Christ. Learn—By that darkness our light is secured: (1) How cheerful is light; (2) Walk in the light; (3) Our present light is but the dawn of eternal day.

*The darkness.*—Phelegon, a freedman of the Emperor Adrian, in his chronicle, preserved by Eusebius, Origen, and others, speaks of a great eclipse of the sun, surpassing any ever known, at the sixth hour of the day or (noon-time), so that the stars were seen—that it took place in the fourth year of the 202nd Olympiad, wh. is known to be the year of Christ's death. And this was indeed the most remarkable of all eclipses of the sun; for it occurred at full noon, wh. is quite contrary to nature, and plainly miraculous; and it lasted three hours, whereas four minutes is the longest natural period of the sun's entire eclipse, to any one part of the earth. James Ferguson, the well-known writer on Natural Philosophy, says that "he finds, by calculation, that the only Passover full moon wh. fell on a Friday from the twentieth year after our Saviour's birth to the fortieth, was in the 4,746th year of the Julian period, which was the 33rd year of His age, and the same time as recorded by Phelegon, and on the 3rd day of April."[a]

**46, 47. cried . . voice** [i. 229], saying, "It is finished."[a] **he said,**[b] preserving His calmness of mind and fixedness of purpose to the last moment. **Father,** victory of faith. Happy shall we be if at the last we can truly call God *Father.* **into . . hands,** personal and special keeping. **spirit,**[c] breath of life, soul. **centurion,** a heathen witness of this death bears testimony to Christ. **certainly,** without doubt. **this . . man,** he had never seen a guilty criminal die after such a fashion.

*The last saying on the Cross.*—This announces—I. The glory of a happy death. II. The glory of the dying Son of God. III. The glory of His priestly sacrifice.—*Steinmeyer.*—*The death of Jesus.*—I. The fulfilment of all God's promises. II. The chief matter of apostolic preaching. III. The completion of His teaching and the climax of His life. IV. Our life.—*Van der Palm.*—*How the Lord dies.*—With—I. Inward liberty; II. Clear consciousness; III. Perfect confidence.[d]

*Into thy hands.*—In December, 1777, Haller, the celebrated Swiss physician, wrote in his diry, "This is probably the last time that I shall use a pen. I cannot conceal it, that the view of the approaching Judge is awful to me. How shall I stand before Him, since I am not so prepared for eternity as I think every Christian ought to be? O my Saviour, be Thou my Intercessor and Redeemer in this fearful hour! Give me the assistance of

**Jesus dies**

[a] Jo. xix. 30.

[b] Ps. xxxi. 15; 1 Pe. ii. 23.

[c] Ma. xxvii. 50; Mk. xv. 37; Jo. xix. 30.

"Christ's commendation of His Spirit avails to the benefit of ours; for, by virtue of this prayer, He delivered into the hands of the living God souls to be kept as a deposit, on their release from the body wh. they had inhabited."—*Victor Antioch.*

"This great voice did great things."—*Origen.*

[d] *Theiner.*

Thy Spirit to guide me through the awful valley of death; and when I die, may I like Thee, exclaim triumphantly and full of faith, 'It is finished! Father, into Thy hands I commend my spirit.'" William the Conquerer expired saying, "I commend my soul to Mary;" the devout Lady Jane Grey, laying her head upon the fatal block, said, "Lord, into Thy hands I commend my spirit." The pious Basil, discoursing awhile to those about him, at length drew his latest breath in the ejaculation, "Into Thy hands I commend my spirit." Arriving at an island in the Rhine, where he was to suffer martyrdom, John Huss knelt down, and said, "Lord, I thank Thee that Thou hast heard me. In Thee do I put my trust. O my rock and my fortress, into Thy hands I commend my spirit!" Bishop Ridley, when he saw the flames approaching him, said, "Into Thy hands, O Lord, I commend my spirit! Lord, receive my soul! Lord, have mercy upon me!" So, too, the French minister and martyr, Aymond de Lavoy, at his execution, cried, "O Lord my God, into Thy hands I commend my soul!" When the halter was placed round the neck of Salvestro, a friend of Savonarola, he exclaimed, "Into Thy hands, O Lord, I commend my spirit." Did the immortal Tasso ever sing so sweetly as when in death he breathed out the prayer, "Father, into Thy hands I commend my spirit"? or did Columbus make any such discovery as when, in the moment of departure for the world of spirits, opening the eye of faith, he repeated the same petition, "*In manus tuas, Domine, commendo spiritum meum*"?

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A woman when she was ill, being asked whether she wished to live or die, replied, "Which God pleaseth."—"But," said some one standing by, "if God were to refer it to you, which would you choose?"—"Truly," said she, "if God were to refer it to me, I would even refer it to Him again."

"Believer! go on—your last step will be on the head of the old serpent; you'll crush it, and spring from it into glory."—*Dr. J. M. Mason.*

**48, 49. smote . . breasts**, some think in self-accusations. **all . . acquaintance**, *etc.* [i. 229, 370], among them the women named by *Ma.*, and ref. to by *Mk.* and *Jo.* **afar off**,[a] decency and pity prevented a nearer approach.

*The effects of Christ's death.*—I. On the beholders: 1. On the multitude; 2. On the centurion. II. The reflections it suggests to us: 1. That the best of causes may be violently opposed; 2. That the cause of Christ will ultimately triumph; 3. That the proper effect of His death is to produce penitence and faith in all.[b]

"No radiant pearl, which crested fortune wears,
No gem, that twinkling hangs from beauty's ears,
Not the bright stars, which night's blue arch adorn,
Not rising sun, that gilds the vernal morn—
Shine with such lustre as the tear that flows,
Down virtue's manly cheek, for others' woes."[c]

the spectators

*a* Ps. xxxviii. 11; cxlii. 4.

*b Rev. C. Simeon.*

*c Bulwer.*

The man obtains his will of God who subjects his will to God.

**50, 51. Joseph** [i. 230, 371]. **good . . just**, Lu. notes his moral character. **same . . them**, had declined to vote. **also . . God**,[a] a secret disciple.

*Waited for the kingdom of God.*—I. Joseph's faith was strong in the Messiah's spiritual kingdom; II. He had the hope of every faithful Israelite from the time the promise was first given; III. He first confessed Christ, after His crucifixion.[b]

*Aristides the Just.*—A tragedy by Æschylus was once represented before the Athenians, in which it was said of one of the characters, "that he cared more to *be* just than to *appear* so." At these words all eyes were instantly turned upon Aristides, as the man who, of all the Greeks, most merited that distinguished character. Ever after he received, by universal consent, the surname of *the Just;* "a title," says Plutarch, "truly royal, or

Joseph of Arimathea

*a* Mk. xv. 43; Lu. ii. 25—38.

*b* Jo. xix. 38.

"Now, mystically, the just man buries the body of Christ; for the burial of Christ is such, as to have no guile or wickedness in it. The just man covers the body with linen; do thou also clothe the body of

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Christ with His own glory, that thou mayest be thyself just; and if thou believest it to be dead, still cover it with the fulness of His own Divinity. He also wraps Jesus in clean linen who has received Him with a pure mind." — *T. Aquinas.*

**the burial of Jesus**

Ma. xxvii. 57—61; Mk. xv. 42—47; Jo. xix. 31—42.

*a* Is. liii. 9.

*b* Ma. xxvii. 62.

" Observe the abundance of that poverty, wh. He had taken upon Himself for us. For He, who in life had no home, after death also is laid up in the sepulchre of another, and being naked is clothed by Joseph." — *Theophylact.*

*c Krummacher.*

*d J. Edmeston.*

**the Sabbath and the sepulchre**

*a* Lu. viii. 2; xxiii. 49.

*b* Mk. xvi. 1.

*c* Ex. xx. 8—10.

" Sunday, in our rest from bodily labour and employment, in the thoughts it suggests, the prospects it opens, the hope it confirms, is a day taken from time, and made a por-

rather truly divine." This remarkable distinction roused envy, which prevailed so far as to procure his banishment for ten years upon the unjust suspicion that his influence with the people was dangerous to their freedom. When the sentence was passed by his countrymen, Aristides himself was present in the midst of them; and a stranger who stood near, and could not write, applied to him to write for him in his shell. "What name?" asked the philosopher. "Aristides," replied the stranger. "Do you know him, then?" said Aristides; "or has he in any way injured you?" "Neither," said the other; but it is for this very thing I would he were condemned. I can go nowhere but I hear of Aristides the Just." Aristides inquired no further, but took the shell and wrote his name in it as desired.

**52—54. went,** "boldly" (*Mk.*), perh. at request of other discs. [i. 230, 371]. **he . . down,** the centurion having certified to His death (*Mk.*) **linen,** with spices furnished by Nicodemus (*Jo.*) **sepulchre** *a* [i. 231, 371], a new tomb (*Ma.*) in a garden (*Jo.*) **preparation,** *b* so called bec. the Jews, on that day, made needful *preparation* for the rest of the Sabbath: this preparation day would end at sunset.

*The burial of Jesus.*—I. Its possibility; II. Its glory; III. Its importance; IV. Its obligation.—*Arndt.*—I. The descent from the cross; II. The laying in the grave; III. The securing of the grave.*c*

*Devotion in burial :—*

When I recall the hours of sacred peace
Enjoyed beside the altar of my Lord,
I think, whenever this short life shall cease,
How dear a sepulchre would that afford!
Then where, when living, I desired to be,
Sleeping in Jesus would I wish to lie,
Where pious feet would often wander by,
And holy spirits often bend the knee.
My body wrapped in earth, my soul above;
This, near the emblem of my Saviour's cross—
That, purified from all terrestrial dross,
Viewing the monarch of the world of love!
So would the mortal and immortal be,
In earth, or heaven, my Saviour, near to Thee![d]

**55, 56. women . . Galilee** *a* [i. 229, 231]. **followed,** perh. they knew not at the time who these two were who buried their master. **beheld . . laid,** they carefully noted all things. **returned . . spices,** *b* bef. sunset. **rested,** *c* the enemy did not rest. It was now that they obtained a guard and sealed the stone [i. 232].

*The great Sabbath.*—I. A festival of delusive rest to Israel; II. A day of refreshing rest to Jesus; III. A pledge of recovered rest to sinners; IV. A time of active rest to the Father; V. A type of the rest remaining to the people of God.—*The Sabbath.*—I. Of Christ; II. Of Christians.*d*

*Keeping the Sabbath.*—Southey, in his Life of Wesley, tells us, that John Nelson, a Methodist preacher, being once desired by his master's foreman to work on the Lord's Day, on the ground that the King's business required despatch, and that it was common to work on the Sabbath for his Majesty when anything was

wanted in a particular haste, Nelson boldly declared, "That he would not work upon the Sabbath for any man in the kingdom, except it were to quench fire, or something that required immediate help." "Religion," says the foreman, "has made you a rebel against the King." "No, sir," he replied, "it has made me a better subject than ever I was. The greatest enemies the King has, are Sabbath-breakers, swearers, drunkards, and whoremongers; for these bring down God's judgments upon the King and country." He was told he should lose his employment if he would not obey his orders; his answer was, "he would rather want bread, than wilfully offend God." The foreman swore he would be as mad as Whitefield if he went on. "What hast thou done," said he, "that thou needest make so much ado about salvation? I always took thee to be as honest a man as I have in the work, and would have trusted thee with £500." "So you might," answered Nelson, "and not have lost a penny by me." "I have a worse opinion of thee, now," said the foreman. "Master," rejoined he, "I have the odds of you, for I have a worse opinion of myself than you can have." The issue, however, was that the work was not pursued on the Sabbath; and Nelson rose in the good opinion of his employer for having shown a sense of his duty as a Christian.[c]

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tion of eternity.[b] —*Adam.*

"We are now once more outside the burial gate, under our own roof, and returned to the necessary occupations of this vain and shadowy life. But we feel more sensible than ever that things are rapidly preparing us for the time when these mortal bodies must be borne back through that gate."—*Bengel.*

*d Lange.*

*e Whitecross.*

## *CHAPTER THE TWENTY-FOURTH.*

**the resurrection**

Ma. xxviii. 1; Mk. xvi. 2–4; Jo. xx. 1–2.

**1–3, now . . week,** on the *Lord's Day.* **very early,** lit. deep dawn-dusk [i. 233, 372]. **they,** Mary Magdalene, Mary the mother of Joses, and Salome (*Ma.*, *Mk.*). **stone . . away,** hence the difficulty they had apprehended[a] was removed. **they . . in,** it must have been a large sepulchre. **found . . body,** they found what was better,—the *empty* sepulchre; the proof of His resurrection.

*The tomb as the centre of the most conflicting interest.*—I. The possibility of doing more for the dead body than for the living man. II. The danger of tarrying at the tomb instead of following the example. III. The impotence of evil-minded men in reference to the resurrection.[b]

*The resurrection ill. by the morning.*—I. The morning comes after the night; so the resurrection will come after the night of this world is past away. "The night is far spent," &c. II. The morning is often longed for; so the saints of Christ wait for and greatly desire that the day of their consummate blessedness may come. III. The morning disperses the darkness and brings light, which makes manifest all things; so the resurrection shall make known the hidden things of darkness: (1) It shall reveal the characters of men; (2) Lay open their hearts; (3) Clear up many of the mysteries of life; (4) Discover the difference between the righteous and wicked, and show their final destination. IV. Towards the morning the morning star appears, which gives notice of the day; so, towards the morning of the resurrection, many signs and wonders shall appear (Matt. xxiv. 33). V. When the morning is come the sun rises and ushers in the day; so, at the resurrection, Jesus, the Sun of Righteousness, shall appear and bring in the day of eternity. VI. The morning brings joy and gladness, birds sing, children sing, &c.; so, at the resurrec-

*a* Mk. xvi. 3.

"The soul lives out of itself in the object of its affection; and it is there chiefly to be found."—*Augustine.*

"He was a lamb in His death; but a lion in His resurrection."—*Bernard.*

"Receive every day as a resurrection from death, as a new enjoyment of life; meet every rising sun with such sentiments of God's goodness as if you had seen it and all things new created on your account; and under the sense of so great a blessing, let your joyful heart praise

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and magnify the Lord."—*William Law.*

*b Dr. Parker.*

*c B. Keach.*

**angels in the sepulchre**

Ma. xxviii. 5—7; Mk. xvi. 5—7.

*a* Jo. xx. 2.

*b* Jo. xx. 12; Ac. i. 10.

*c* Re. i. 18.

*d* Ma. xvi. 21; xvii. 23; Mk. viii. 31; ix. 31; Lu. ix. 22; Jo. ii. 22.

*e* Jo. xiv. 26.

"At the resurrection of Christ, at the destruction of death, commerce with heaven is restored to things on the earth; and the angel holds a discourse unto life with the woman, since to her the devil had addressed his councils of death." — *Pet. Chrysol.*

"It is not sufficiently considered how much more we need recollection than information." — *R. Cecil.*

*f Beveridge, Theo. Thes.* i. 396.

*g Dr. Beaumont.*

**the women tell the eleven**

*a* Lu. viii. 2, 3; xxiii. 49, 55.

*b* Jo. xx. 18.

"The Apostolical office (of preaching the Lord's resurrection) was taken for a season from the disciples and delegated to these

tion, joy and gladness shall be to the righteous. Saints and angels shall join to sing harvest-home, &c. VII. In the morning persons arise from their beds; so then all, good and bad, shall come out of their graves. VIII. We can often tell what kind of a day we shall have by the kind of morning; so then they who have a part in the first resurrection shall reign with Christ; but those who have a part in the second shall be cast into the lake of fire.*g*

**4—7. perplexed,** not knowing what so strange a sight might mean, and prob. thinking this the enemy's work.*a* **two men,***b* appeared such to them. **the living,** lit. "the living one."*c* **remember . . spake,***d* trouble always follows forgetfulness of Christ's words. The Comforter's work was, in part, to bring the words of Christ to the remembrance of His discs.*e*

*The resurrection of Christ.*—Show—I. That Christ "rose from the dead:" 1. The O. T. foretold it: (1) Typically; (2) Expressly; 2. The N. T. asserts it; 3. There were many eye-witnesses of it; 4. The Spirit of God gives testimony to it. II. Why He "rose from the dead:" 1. For God's glory; 2. For man's good.*f*

*The resurrection of Christ.*—And just as the first ripe ears of corn which grew on the plains and the mountain-sides of Palestine were immediately brought into the Temple, and waved before the Lord, as a pledge that every ear of corn standing on and growing in Palestine should be safely reaped and gathered in; so the resurrection of Christ is a demonstration that we His people shall be raised again. If we sleep in Jesus, God will bring us with Him; because He lives, we shall live also. Dry up your tears, then. Sometimes you attend the remains of your relatives to their long homes, you go to "the house appointed for all living;" and sometimes you see the bones lying round the grave, and you are tempted to take them up, and ask, "Can these bones live? Can these dishonoured, dishevelled, denuded bones live?" Can the dead live again? "Come, see the place where the Lord lay." As surely as the sepulchre of Christ became an empty sepulchre, so surely the sepulchres of His people shall become empty sepulchres also; as surely as He got up, and sung a jubilee of life and immortality, so surely shall His people come out of the grave. How beautifully has the prophet Isaiah expressed it! "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Thy dead men shall live; together with my dead body shall they arise."*g*

**8—11. remembered . . words,** and at once understood the emptiness of the tomb. **told . . rest,** *i.e.*, the other women*a* who had come up with Him fr. Galilee. **it . . told,** Mary M. had gone fr. the sepulchre first, bef. seeing the angels and bef. the rest, and she had told only of the empty tomb.*b* How anxious they all are to tell good news. **idle tales,** too strange to be true.

*The first pilgrims to the holy sepulchre.*—I. How sadly they approached. II. How joyfully they departed. Heaviness may endure for a night, but joy cometh in the morning.—*The first Easter Gospel.*—I. The hearers. II. The preacher. III. The message. IV. The result of the message.*c*

*Memory of the Scriptures.*—"Ask one of our nation," saith Josephus, "concerning the law, he will tell you all things more readily than his own name; for, learning them as soon as we come to have any knowledge of things, we preserve them deeply engraven on our minds." Ribera tells of a man who "was acquainted with a Jew at Salamanca, of whom he inquired about several things, both in the historical and prophetical books of the Scripture;" but, says he, "he stopt me immediately upon the first mention of them, and repeated them all himself without a book in the Hebrew tongue; which I relating to another Jew that was become Christian, he told me that it was no wonder, for they committed all these things to memory from their childhood." It is said of Tertullian, that he devoted his nights and days to the Scriptures and got much of them by heart, so exactly that he knew the very punctuation of them. St. Austin tells us that, after his conversion, the Scriptures were the matter of his chief joy. Theodosius the Younger could repeat any part of the Scriptures exactly, and could discourse with the bishops at court as if he himself had been a bishop. It is said of Origen that he never went to meals but he had some portion of Scripture read, nor to sleep without observance of the same practice. Eusebius says, that he heard one who had his eyes burnt out during the Diocletian persecution repeat from memory the Scriptures in a large assembly. It is said of another that he had read the Scriptures until he had made his soul a library for Christ. Beza could repeat them in Greek at fourscore years of age. Cranmer and Ridley learnt the New Testament by heart, the one in his journey to Rome, and the other in the walks of Pembroke Hall, in Cambridge.[d]

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women." — *Augustine.*

"Some receive comfort suddenly and in an instant they pass from midnight into bright day, without any dawning between. Others receive consolation by degrees, wh. is not poured, but dropped into them by little and little." — *T Fuller.*

"They were first permitted to see and to know Him who loved Him with the greatest ardour, who sought Him with the greatest zeal." —*Cyprian.*

*c Lange.*

*d Bennett.*

**12. then . . Peter,** John accompanied him[a] (*Jo.*). **ran,** in haste, wonder, hope. **stooping down,** low door-way, careful examination. **linen . . laid,** order, no hurry; napkin folded.[b] **departed,** *Gk.*, went out to his own, *i.e.* home.[c] **wondering,** yet believing.

**Peter and John visit the sepulchre**

*a* Jo. xx. 3—10.

*b* Jo. xx. 7.

*c* Jo. xx. 10.

*Easter at the graves.*—I. The stone of the curse is rolled away. II. Angels abide in them. III. The dead are departed from them.[d]

*Light in the grave.*—It is said that the Romans had a practice of lighting up their tombs by placing lamps in them. These lamps have been often found. Man does need a light to scatter the terrors of the dark grave. Christ, the light of the world, makes the Christian's tomb all light.

"He rose, when the sepulchre was closed. it show that that body wh. had been shut up therein dead, was now become immortal. He now offers His feet to be held by the women, to show that He had real flesh, wh. can be touched by mortal creatures."—*Rabanus.*

*d Rautenberg.*

"No more a charnel-house, to fence
The relics of lost innocence,
A vault of ruin and decay;
Th' imprisoning stone is roll'd away.

"'Tis now a cell, where angels use
To come and go with heavenly news,
And in the ears of mourners say,
'Come, see the place where Jesus lay.'

"'Tis now a fane where Love can find
Christ everywhere embalm'd and shrin'd;
Aye gathering up memorials sweet,
Where'er she sets her duteous feet."[e]

*e J. Keble*

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**two journey to Emmaus**

*a Theophylact.* Epiphanius says Nathanael.

*b* Dr. Thomson favours *Kuriet el-'Aineb:* while Dr. Robinson thinks another Emmaus, a town in the Philistine plain, was the place. But this hardly meets the necessities of the case, since it was nearly 160 furlongs from Jerus. —*Lightfoot*, ii. 42. *Land and Book* 534; *Robinson* iii. 365; *Porter, Handbook for Syria* 271.

*c* Mal. iii. 16.

**Jesus joins them**

*a* Ma. xviii. 20.

*b* Mk. xvi. 12.

*c* Ge. xlii. 8, 9.

"Let those who inquire into religion recollect that what is above reason is not therefore unreasonable; that where difficulties are found, the Word of God is the only sufficient arbiter; and that the best means of understanding any single passage of Scripture is to acquire an accurate and long acquaintance with the the whole of the Sacred Volume." —*Bp. Heber.*

*d Lange.*

*e Hive.*

**Cleopas tells Jesus what had happened**

**13, 14. two** [i. 374], of whom Cleopas (*v.* 18) was one; and perh. the other was Luke himself.[a] **Emmaus**[b] (*hot springs*), acc. to local trad. *Kubeibeh*, N.W. of Jerusalem, and now called *Beit Ur.* **talked . . happened,**[c] what filled their heart, filled their mouth too.

*The Easter evening travellers.*—I. Their journey. II. Their conversation on the way, concerning the things which had lately come to pass. III. The unexpected companion they had—the Lord, unknown to them. IV. The results of this evening walk.—*Anon.*

*Religious conversation.*—It is related of Bishop Usher and Dr. Preston, that, before they parted, one said to the other, "Come, good doctor, let us talk now a little of Jesus Christ." Or the doctor said, "Come, my lord bishop, let me hear your grace talk of the goodness of God with your wonted eloquence; let us warm each other's hearts with heaven, that we may the better bear this cold world."

**15—17. communed,** compared ea. other's thoughts and feelings. **Jesus . . near,**[a] He is never far fr. His discs. **went . . them,** are we where Jesus can go with us? **holden,** either by Divine intention, or, more prob., by circumstances of the case; the other "form" of Mk.[b] may mean that He was as a stranger to them. [*Ill.* Joseph unrecognised by his brethren.[c]] **sad,** full of pity for the sad as ever. The cause of their sadness was disappointment and perplexity [*v.* 21].

*The way to Emmaus, a wrong way upon wh. the good Shepherd seeks the erring sheep.*—I. What the Lord's disciples best like to talk about, in their confidential intercourse one with another. II. The living Christ the third in every friendship. III. The invisible witness of friendly conversation. IV. The question of the risen Saviour.[d]

*Their eyes were holden.*—The reason why they did not know Him was (*v.* 16) that *their eyes were supernaturally influenced, so that they could not;* see also ver. 31. No change took place in *Him*, nor apparently in *them*, beyond a power upon them which prevented the recognition just so much as to delay it till aroused by the well-known action and manner of His breaking the bread. The *cause* of this was the will of the Lord himself, who would not be seen by them till the time when He saw fit. The "another form" of Mark may mean a contrast to the manner of His appearance to Mary (*v.* 9). *Now* He appeared in "another form" or manner to two men on the road to Emmaus. Have not we seen persons after an absence whom we did not quite recall, though we thought we knew them? Presently a familiar expression, or gesture, as with Jesus "the breaking of bread," has recalled the friend to our memory. Our eyes have been often "holden" by an unfaithful memory as theirs was by the power of Jesus. The *Gk.*, "Jesus *himself*," is too precise to admit of the idea that many, in common with yourself, have entertained. If He was literally in "another form," there would be no need for their eyes to be "holden," *i.e.* influenced in any way, that they should not know Him; and further, when they did know Him, He must have changed the form again, otherwise they would hardly have known Him even in the breaking of bread.[e]

**18—21. Cleopas,** supposed[a] to be κλωπᾶς,[b] the *Alphæus* of *Ma.* and *Mk.*, who do not name *Cleopas*, the fath. of Jas. and

Ju., while *Jo.* never has *Alphæus.* **stranger,** now just arrived. **known,** what all but strangers must know, for it is "town talk." **what things,** Jesus encourages confidence. He incites them to relate the causes of their grief, that He may the better comfort and instruct. **prophet,**[c] they confess what the enemy denied. **deed . . word,**[d] miracles and doctrines. **chief . . rulers,**[e] they make no doubt that Pilate was their tool. **trusted,** hoped. **redeemed,**[f] after the manner in wh. they expected redemption. **third day,** important recognition of the time.

*The complaint of disappointed hope.*—I. How painfully it sounds while the Lord abides in death; II. How quickly it is silent when it is manifest that He is risen indeed.[g]

*The neglected Bible.*—Some gentlemen belonging to a Bible Association called upon an old woman, and asked if she had a Bible. She was very angry at being asked such a question, and replied, "Do you think, gentlemen, that I am a heathen, that you ask me such a question?" Then calling to a little girl, she said, "Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They desired she would not take the trouble, but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered. On opening it, the old woman exclaimed, "Well, how glad I am that you called, and asked about the Bible; here are my spectacles; I have been looking for them these three years, and did not know where to find them!" Might she not be called a heathen? Certainly she was living like one, ignorant of the Word of God, and this arising from criminal neglect.[h]

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*a Routh, R. S.* i 281.

*b* Jo. xix. 25.

*c* Lu. vii. 16; Jo. iii. 2; Ac. ii. 22.

*d* Ac. vii. 22.

*e* Lu. xxiii. 1; Ac xiii. 27, 28.

*f* Lu. i. 68; Ac. i. 6.

"That St. Luke was his companion appears probable. Perhaps there are some parts of the history of this transaction which bear the marks of a writer who was personally present."—*Bp. Sanford.*

*g Lange.*

*h Whitecross*

**22—24. women,**[a] Mary Magdalene, etc. **certain**[b] **. . us,** Peter and John.

*Him they saw not.*—I. The deepest sorrow of Easter morning; II. The source of the highest Easter joy. How good it is not to go from Jesus with our unbelieving hearts, but to take them to Him.[c]

*A legend of resurrection.*—In the Decian persecution, six Ephesian young men fled into a cave on Mt. Cœlian. Their pursuers discovered them, and stopped up the mouth of the cave. There they fell asleep. In the reign of Theodosius, a heresy arose, which denied the resurrection. At this time, an Ephesian discovered the cavern on Mt. Cœlian; and, when the light penetrated it, the seven young men arose, as if from a sleep of a single night. One of them was sent to the city for food, and wondered much at the changes everywhere visible. At the baker's, he offered strange coin for payment for bread, and was dragged before the bishop, where the truth of this legend came out. The principal inhabitants of the city went to the cave, and found the young men with the freshness of roses on their cheeks, and a holy light around them. Theodosius himself came, to whom they said, "Believe in us, O Emperor! for we have been raised before the day of judgment, in order that thou mightest believe in the resurrection of the dead." Then they gave up the ghost. This resurrection occurred after a sleep of one hundred and ninety-six years.

*a vv.* 9, 10.
*b v.* 12.

"All the heirs of glory have not assurance ordinarily with them, and scarcely any at all times equally clear. Some travel on in a cloudy covert day, and get home by it, having so much light as to know their way, and yet do not at all see the bright and full sunshine of assurance; others have it breaking forth at some times, and anon under a cloud; and some more constantly."—*Abp Leighton.*

*c Lange.*

**25—27. fools,**[a] void of understanding, foolish ones. **slow . . believe,** hesitating to believe. **ought not,**[b] as a matter of necessity, if Christ be the true Messiah. **beginning . . pro-**

Jesus expounds the Scriptures

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[a] Ne. v. 11, 12.

[b] v. 46; Ac. xvii. 3; He. ix. 22, 23; 1 Pe. i. 3. 11.

[c] v. 44; Ac. iii. 22; [d] 43; xxvi. 22.

[d] *Stems and Twigs.*

phets,[c] taking them in their turn. **expounded,** explained and applied.

*Was it not seemly?*—I. Yea, Lord, Thine attributes teach us the propriety of Thy suffering: 1. Thou art wise; 2. Thou art Love; 3. Thou art Faithfulness; 4. Thy power to dispose of Thyself shows Thy fitness for these sufferings. II. Yea, Lord, Thy achievements teach us the propriety of Thy sufferings: 1. Christ has revealed most fully the character of God hereby; 2. Hereby He has overcome and will overcome the aversion of man's natural heart to God; 3. He has provided a means for our exemption from eternal suffering; 4. Made all who believe "the accepted of God;" 5. Qualified Himself to be a sympathetic High Priest; 6. Vindicated the eternal law broken by us; 7. Opened heaven, making the saints partners of His throne.[d]

**they entreat Him to abide with them**

[a] Ge. xxxii. 26; Mk. vi. 48.

"The grief of the saints here is not so much for the changes of outward things as of their inward comforts."—*Abp. Leighton.*

"When Lot earnestly pressed the angels, they went and tarried with him; and the two disciples constrained Jesus. Faint hearts and feeble hands obtain not the kingdom of heaven, which 'suffereth violence,' and must be taken by a holy force."—*Bp. Horne.*

[b] *Lange.*

[c] *Chambers.*

Is a man known to what country he belongs by his language? so he who belongs to the Jerusalem above speaks the language of Canaan.

Silence is beautiful in a wise man; but how much more so in a fool!

**28, 29. village,** Emmaus (*v.* 13). **made**[a] **. . further,** gave no sign of stopping there. **constrained,** still thinking Him to be a stranger. Hospitality. **day . . spent,** they urge the lateness of the hour.

*Abide with us.*—I. What this request: 1. Implies; 2. Requests; 3. Effects. II. The prayer in the evening hour: 1. Of the day; 2. Of the kingdom of God; 3. Of life. The Lord does not allow Himself to be entreated in vain.[b]

*Conversational powers.*—Tasso's conversation was neither gay nor brilliant. Dante was either taciturn or satirical. Butler was sullen or biting. Gray seldom talked or smiled. Hogarth and Swift were very absent-minded in company. Milton was unsociable and even irritable when pressed into conversation. Kirwan, though copious and eloquent in public addresses, was meagre and dull in colloquial discourse. Virgil was heavy in conversation. La Fontaine appeared heavy, coarse, and stupid; he could not speak and describe what he had just seen; but then he was the model of poetry. Chaucer's silence was more agreeable than his conversation. Dryden's conversation was slow and dull, his humour saturnine and reserved. Corneille in conversation was so insipid that he never failed in wearying; he did not even speak correctly that language of which he was such a master. Ben Jonson used to sit silent in company, and suck *his* wine and *their* humours. Southey was stiff, sedate, and wrapped up in asceticism. Addison was good company with his intimate friends, but in mixed company he preserved his dignity by a stiff and reserved silence. Fox, in conversation, never flagged; his animation and variety were inexhaustible. Dr. Bentley was loquacious, Grotius was talkative. Goldsmith wrote like an angel, and talked like poor Poll. Burke was eminently entertaining, enthusiastic, and interesting in conversation. Curran was a convivial deity; he soared into every region, and was at home in all. Dr. Birch dreaded a pen as he did a torpedo, but he could talk like running water. Dr. Johnson wrote monotonously and ponderously, but in conversation his words were close and sinewy; and if his pistol missed fire, he knocked down his antagonists with the butt of it. Coleridge in his conversation was full of acuteness and originality. Leigh Hunt has been well termed the philosopher of hope, and likened to a pleasant stream in conversation. Carlyle doubts, objects, and constantly demurs. Fisher Ames was a powerful and effective orator, and not the less dis-

tinguished in the social circle. He possessed a fluent language, a vivid fancy, and a well-stored memory.[c]

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**their eyes are opened**

30–32. **took bread,**[a] His manner would strike them as familiar. **blessed . . brake,** they at once perceive who He is. **eyes . . opened,** Hebraism. They recognised Him. **knew,** had no doubt. **vanished,** *Gk.*, became invisible. **and . . said,**[b] *etc.*, they immediately begin to reflect on what had passed since they first met Him.

*The burning heart.*—I. That there are seasons of peculiar enjoyment in the Christian life. II. The greatest delights of the believer are associated with the presence of Christ. III. The means by which He works upon the minds of His friends. "He opened unto us the Scriptures." This is His method now. New light on old revelations. IV. It is our duty and interest often to review seasons of great spiritual enjoyment. "Did not," &c.[c]

*Believing without seeing.*—I had been absent from home for some days, and was wondering as I again drew near the homestead if my little Maggie, just able to sit alone, would remember me. To test her memory, I stationed myself where I could see her, but could not be seen by her, and called her in the old familiar tone, "Maggie!" She dropped her playthings, glanced around the room, and then looked down upon her toys. Again I repeated her name, "Maggie!" when she once more surveyed the room, but not seeing her *father's* face she looked very sad, and slowly resumed her employment. Once more I called, "Maggie!" when, dropping her playthings and bursting into tears, she stretched out her arms in the direction whence the sound proceeded, knowing that though she could not see him, her father *must be there,* FOR SHE KNEW HIS VOICE.[d]

a Ma. xiv. 19.

b Ps. xciii. 3; Je. xx. 9; xxiii. 29; Ps. xlv. 2; Jo. vii. 46.

"I believe that there was something in the manner of His breaking the bread, and helping and giving it to them, which was His own appointed means of opening their eyes to the recognition of Him. But we must not suppose any reference to, much less any celebration of, the Sacrament of the Lord's Supper."—*Alford.*

c *Preacher's Portfolio.*

d *Bib. Treas.*

**returning to Jerusalem, they hear that He has appeared to Peter**

33–35. **rose . . returned,** the lateness of the hour, wh. they had just urged as a reason for the stranger's tarrying, does not prevent them fr. setting out. **found . . together,** talking over the wonders of the day. **Simon,**[a] this appearance not described. **they,** the two had also something strange to relate. **known . . bread,** revealed *in* and *by* the act.

*The risen Lord.*—I. Produce sufficient proofs or evidences of His resurrection: 1. The Old Testament foretold it; 2. The New asserts it; 3. There were many eye-witnesses of it; 4. The Spirit of God bore testimony to it. II. For what end did Christ rise from the dead?—1. For God's glory; 2. For man's good. Uses: 1. It brings comfort to the believing saints; 2. Terror to profane sinners (Ma. xxi. 44). It ought to have a particular influence on their lives.[b]

a 1 Co. xv. 5.

b *Stevens.*

**Jesus appears to the eleven**

36, 37. **and . . they,**[a] these two and the eleven. **Jesus,** suddenly. **peace . . you,** the usual salutation; the form He approved. **terrified,** *etc.*, though they were thus speaking. **spirit,**[b] for they knew that *He* had really died.

*The King of peace among His troubled subjects.*—How faith in the Saviour gives peace amidst—I. The doubts of unbelief: II. The disquietudes of the conscience; III. The sorrows of life; IV. The fear for the future; V. The prospect of death.—*Lange.*—*Peace.*—I. Over us. II. In us. III. Among us. IV. Around us.[c]

*Christian peace.*—Christian peace, the peace which Christ gives, the peace which He sheds abroad in the heart, is it aught else than such a glorified harmony—the expelling from man's life of

a Ma. xxvi. 14; Jo. xx. 19.

b Mk. vi. 49. The idea of ghosts is easily recognised in Homer and Virgil. The Jews entertained a similar notion. "Five great enemies to peace in-

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habit with us, viz., avarice, ambition, envy, anger, and pride; and, if these enemies were to be banished, we should infallibly enjoy perpetual p e a c e." — *Petrarch.*

*c Albrecht.*

*d Abp. Trench.*

*e* Jo. xx. 24.

"If thou wouldst ascend and come up to thy Lord God, thou must come up by the wounds of His blessed humanity that remain, as it were, for that use; and when thou art got up t h e r e, t h o u wouldst rather suffer death, than willingly commit any sin."—*Abp. Leighton.*

*f Homilist.*

*g Percy.*

all that was causing disturbance there, all that was hindering him from chiming in with the music of heaven, all that would have made him a jarring and a dissonant note, left out from the great dance and minstrelsy of the spheres, in which now shall mingle for ever the consenting songs of redeemed men and elect angels?[d] —*Satisfactory peace.*—A soldier dying in the Crimea requested to have the passage read to him, "Peace I leave with you," &c. When it was done, he said, "I have that peace. I am going to that Saviour. God is with me: I want no more," and expired.

**38—40. and . . said,** comforting and convincing words. **behold . . handle,** *etc.*, He would have every doubt removed. Thomas was not present.[a] **hands . . feet,** bearing in the print of the nails the signal proof of His identity.

*The spiritual universe.*—I. There is in the universe a species of spiritual existence separable from all material organisations, here called spirit. II. That of this species of spiritual existence man is a member, even in his corporeal and earthly state. III. These spiritual existences are the chief forces of the world.[b]

*Conclusive evidence.*—In a trial for murder in Hertfordshire, in the reign of Charles the First, among other evidence that the person had not committed suicide, but was murdered, a witness stated that there was the print of a thumb and four fingers of a left hand, in blood, upon the body. *Chief Justice.*—"How can you know the print of a left hand from the print of a right in such a case?" *Witness.*—"My lord, it is hard to describe; but if it please that honourable judge to put his left hand upon your left hand, you cannot possibly place your right hand in the same posture." The judges did so accordingly, and the fact was found to be as stated by the witness. Three of the persons indicted for the murder were found guilty and executed.[c]

**41—44. believed . . joy,**[a] too good to be true. **have . . meat,**[b] i.e. *food.* He will give them a further proof. **broiled,** or dried.[c] **eat . . them,** this a spirit could not do. **and . . said,**[d] their doubts being removed, and their wonder subsided, they were in a condition to receive instruction. **these . . words,** words to wh. He had oft. referred and expounded. His predictions and their Scriptures.

*The Scriptures.*—I. The prophetic Scriptures the best key—1. To the enigma of Christ's appearing; 2. To the enigma of Christ's life. II. The Lord—1. Kindles the light for the eye; 2. Opens the eye to the light.—*Lange.*

*Christ's quotations from the Old Test.*—Our Lord makes quotations from, or direct reference to passages in twenty-two out of the thirty-nine books of the Old Testament, viz.:—Ge., Ex., Le., De., 1 S., 1 and 2 K., 1 and 2 Ch., Ps., Pr., Is., Ez., Da., Ho., Joel, Jon., Mi., Zeph., Zech., Mal. In Ma. He quotes nearly one hundred passages, from nineteen books; in Mk., fifteen passages, from thirteen books; in Lu., twenty-five passages, from thirteen books; in Jo., eleven passages, from six books. If we may make such comparisons, we may say that De. and Is. were His favourite books. In Ma. alone there are eighteen references to De., and three in the other Gospels. To Is. there are twenty in all. To the Ps. there are sixteen, to Da. fourteen, to Ex. fourteen, to Le. thirteen. In the eighty-nine chapters of the four Gospels are one hundred and forty direct allusions to specific passages of the

*a* Ge. xlv. 26.

*b* Jo. xxi. 5.

*c Penn.*

"From knowing that our Saviour possessed the real human nature aft. His resurrection, we are taught to expect the resurrection of the body."—*Ogden.*

*d v.* 6; Lu. ix. 22; xviii. 31; Ma. xvi. 21; xvii. 22; xx. 18.

"Love is the original and source of all the passions, that we feel in our hearts. It is Love wh. fears; and Love wh. grieves; and Love wh. hopes; and Love wh. rejoices. There would be none of these, but for some good wh. we love; to wh.

Jewish Scriptures. Our Lord never makes a single quotation from the Apocryphal books, nor can we gather that He had ever read them. It is remarkable that His quotations are much more literally from the Septuagint than those of the Evangelists, when they quote for themselves, or of the Apostles, as found in the Acts and Epistles.

**45—48. opened,**[a] of little use to open the Scriptures, without the mind be opened by Divine power. **behoved,** became right and needful. **beginning,** aft. having so begun, it shall go abroad. **things,** life, death, resurrection of the Son of God.

*Pardon for all.*—I. The matter of apostolic preaching: 1. Repentance; 2. Remission of sins. II. The manner of it: 1. In His name; 2. Through His merits; 3. Depending on His grace. III. The field of operation: 1. Where there is most need of it; 2. Wherever men are found to be saved by it.[b]—*Special efforts for the conversion of cities.*—It becomes Christians in all ages to make special efforts for the conversion of cities and large towns: I. Our Saviour devoted His personal ministry very much to cities and large towns; II. Christ, in His instructions to His disciples, particularly directs their attention to cities and large towns; III. Cities were the theatres of the Holy Spirit's first and most illustrious achievements—instance, Jerusalem, Antioch, Ephesus, Corinth, &c.; IV. We should seek the conversion of cities, because in them the adversary reigns with peculiar power; V. There are peculiar advantages for the promotion of religion in cities; VI. Another reason for special efforts in behalf of cities is, the influence which they exert on the country and on the world.[c]

*Progress of Christianity.*—The following tabular statement, a conjectural but probable representation of the progressive increase of Christians in the world, is attributed to Sharon Turner: 1st century, 500,000; 2nd, 2,000,000; 3rd, 5,000,000; 4th, 10,000,000; 5th, 15,000,000; 6th, 20,000,000; 7th, 24,000,000; 8th, 30,000,000; 9th, 40,000,000; 10th, 50,000,000; 11th, 70,000,000; 12th, 80,000,000; 13th, 75,000,000; 14th, 80,000,000; 15th, 100,000,000; 16th, 125,000,000; 17th, 155,000,000; 18th, 200,000,000. Although this is only a mere approximation, and a very loose one, to the actual facts, yet it is interesting and instructive. With the exception of the thirteenth century (*tenebrosum*, as the late Dr. Miller called it), the progress of the truth has been ever onward. From every defeat it has arisen afresh, and what has never been the case in any other system, religious, social, or intellectual, has revived anew from the ashes of its own inward corruptions. In this nineteenth century the Christian population of the world cannot be far from 300,000,000, and its progress now is more rapid than in any period since the apostolic age. What imagination can forecast the conquests of the next fifty years! The leaven is working in every land; the old empires of idolatry and superstition are effete and ready to vanish, while new Christian empires are born almost in a day. Every new discovery in nature or invention in art helps to spread the Gospel.[d]

**49. send,** *i.e.* will send. **promise,** recorded by Jo.[a] **tarry,** waiting, praying, expecting. **power,**[b] to preach, etc.

*The promise of the Father.*—What is it? The Holy Ghost. Concerning whom consider—I. His person. II. His office: 1. To dictate the Gospel; 2. To renew, enlighten, and direct us; 3. To

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these and all the rest of their kindred owe their birth and nourishment."—*Bp. Patrick.*

**their understanding opened**

*a* Ac. xvi. 14.

Behove, to be *fit, right, needful.* A.S. *behofian*, to befit, to stand in need of, con. with Eng. *have*, Ger. *haben*; L. *habes*, to have; *habilis*, fit, suitable.

"If the law of Moses had not anything of a more latent meaning, David would not have said, "Open Thou mine eyes, that I may see the wondrous things of Thy Law!"—*Origen.*

"That Church alone, wh. first began at Jerusalem on earth, will bring us to the Jerus. in heaven; and that alone began there, wh. always embraces 'the faith once delivered to the saints.' Whatsoever Church pretendeth to a new beginning, pretendeth at the same time to a new churchdom; and whatsoever is so new is none."—*Bp. Pearson.*

*b Rev. W. W. Wythe.*

*c Rev. W. Patton, M.A.*

*d Dr. Haven.*

**they are told to await the coming of the Spirit**

*a* Jo. xiv. 16—26; xv. 26; xvi. 7—11.

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unite us to Christ; 4. To comfort and support the Church under troubles. III. When this promise was fulfilled: 1. Not just at Christ's ascension; 2. Nor before that; 3. But afterwards.—*Application*—(1) Believe the Spirit; (2) Bless God for sending Him.[c]

*The power of the Holy Spirit.*—Suppose we saw an army sitting down before a granite fort, and they told us that they intended to batter it down; we might ask them, "How?" They point to a cannon-ball. Well, but there is no power in that; it is heavy, but not more than half a hundred, or, perhaps, a hundred weight; if all the men in the army hurled it against the fort they would make no impression. They say, "No; but look at the cannon." Well, there is no power in that. A child may ride upon it, a bird may perch in its mouth; it is a machine, and nothing more. "But look at the powder." Well, there is no power in that; a child may spill it, a sparrow may peck it. Yet this powerless powder and powerless ball are put into the powerless cannon, one spark of fire enters it; and then, in the twinkling of an eye, that power is a flash of lightning, and that ball a thunderbolt, which smites as if it had been sent from heaven. So it is with our Church machinery at this day; we have all the instruments necessary for pulling down strongholds, and O for the baptism of fire!—*W. Arthur.*

**50—53. and,** forty days aft.[a] **led . . out,** glorified in a sequestered spot, and thus taught lesson of humility.[b] **lifted . . them,** last word of Christ, a blessing. **while,** letting His blessing fall upon them, as Elijah his mantle upon Elisha. **parted . . heaven,** a cloud enveloped Him and He was rapt away. **worshipped,**[c] offered Him divine homage. **joy,** they had lost His presence, but had His promise. They rejoiced in that now they understood what had so perplexed them before. **temple,** associated with Israel's glory, and their Master's word. **praising . . God,** for what they had seen, heard, and now with good reason expected.

*The ascension of Christ.*—I. Our Lord's departure from His disciples: 1. His object in coming into the world; 2. His occupation when departed from it. II. The effect it produced upon them. They were "filled with sorrow" when our Lord told them of His intended departure; but now they were as full of joy. Learn—(1) To adore Christ, as did the disciples; (2) To rejoice in Him; (3) To consecrate yourselves to Him; (4) To wait for the accomplishment of all His promises.—*Rev. W. Arthur.*

*The ascension of Christ.*—Having spoiled His enemies on the cross, He further makes a public triumphal show of them in His own person, which is a second act; as the manner of the Roman emperors was, in their great triumph, to ride through the city in the greatest state, and have all the spoils carried before them, and the kings and nobles, whom they had taken; and this did Christ at His ascension, plainly manifesting, by His open show of them, that He had spoiled and fully subdued them.[d]

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[b] Is. xliv. 3; Joel ii. 28; Ac. i. 8; ii. 1—21.

"In completeness the Gospel of Luke must rank first among the four. The Evangelist begins with the announcement of the birth of Christ's forerunner, and concludes with the particulars of the Ascension; thus embracing the whole great procession of events, by wh. our Redemption was ushered in, accomplished, and sealed in heaven.—*Alford.*

[c] *Beveridge, Theo. Thes.* i. 403.

**the ascension**

[a] Ac. i. 3.

[b] *Wordsworth.*

[c] Ps. lxxii. 15.

"Reasons of the ascension: — 1. To confirm the prophecies; 2. To commence His mediatorial work in heaven; 3. To send the Holy Ghost; 4. To prepare a place for His prepared people. He went up as our Representative Forerunner, High Priest, and Intercessor; and as the King of Glory"—*G. S. Bowes.*

[d] *Rev. C. Simeon.*

[e] *J. Goodwin.*

# THE GOSPEL ACCORDING TO ST. JOHN.

# Introduction.

**I. Author.** John, "the Divine," called "the beloved disciple" (Jo. xiii. 23; xix. 26; xx. 2; xxi. 7, 20, 24), and one of the "sons of thunder," was s. of Zebedee and Salome (Ma. iv. 21; xxvii. 56; Mk. xv. 40). His fa. was a fisherman, prob. of Bethsaida, and apparently in good circumstances (*see* and *cf.* Mk. i. 20; Lu. viii. 3; xxiii. 55; *cf.* Mk. xvi. 1; Jo. xix. 27; and Jo. xviii. 15, where ἄλλος μαθητής prob. = John). His mo. is said (*Theophylact.*) to have been dau. of Joseph (Mary's husband) by a former wife; if so, she was our Lord's sister, and John His nephew. John fol. his fa.'s occupation till his call to the Apostleship (Ma. iv. 21, 22; Mk. i. 19, 20; Lu. v. 1—10) at ab. twenty-five years of age. He remained with Christ till His ascension; was present at Council at Jerus., A.D. 49 or 50 (Ac. xv.); is said to have gone to Asia M. as pastor of the Seven Churches; resided chiefly at Ephesus; was banished thence by Domitian, A.D. 95, to Patmos, where he wrote the Apocalypse; was recalled on accession of Nerva, A.D. 96; returned to Ephesus, where he died (*Polycrates*) ab. A.D. 100, aged ab. 100 yrs., in third yr. of reign of Trajan (*Irenæus, Clement of Alex., Origen, Eusebius, Jerome*). [That he was thrown, prior to his exile, into a caldron of boiling oil, by order of Domitian, bef. the Porta Latina at Rome, rests mainly on the authority of *Tertullian;* not mentioned by *Irenæus* and *Origen*]. II. **Language.** That it was writ. in *Gk.* is the unan. testimony of antiquity; but some moderns (as *Salmasius*) think there was a *Heb.* original, bec. the quots. fr. the O. T. are fr. the Heb. and not fr. the LXX. III. **Origin.** John oft. states that he records what he had seen and heard (i. 14; xiii. 2; xviii. 15; xix. 26, 35; xx. 2). "I have no hesitation in receiving as the true acc. of the source of this Gos. that gen. given and believed, viz.: *that we have it fr. the autoptic* authority of the Apostle himself" (*Alford*). IV. **Time.** Exact date uncertain, but prob. betw. A.D. 70—85 (*Alford*). Ab. half a cent. prob. intervened betw. Lu.'s Gos. and Jo.'s (*Wordsworth*). V. **Place.** Ephesus (*Irenæus, Jerome*, and others). Some say Patmos; and others, that it was dictated at Patmos and published at Ephesus. VI. **For whom written.** Mainly and ultimately for Christians (xix. 35; xx. 31), to build them up and confirm them in the faith of our Lord's Divinity. VII. **Peculiarities:** 1. *Style* —(1) Purity of the Gk.; (2) Simplicity (*Westcott's Intro.*); Deepest truths in colloquial language (*Alford*); (3) Heb. cast of thought and expression; (4) Doctrinal. 2. *Contents.* Among the matters not contained in the other Gospels are, introduction and testimony of John i. 1—51; first mir., ii. 1—11; first Passo., ii. 13—22; visit of Nicodemus, iii. 1—21; last testy. of John, 23—36; woman of Samaria and sec. mir., iv. 4—54; sec. Passo., v.; discourse in the synagogue, vi. 25—71; discourses on His nature and office, viii., ix., x.; raising of Laz. and sec. anointing, xi., xii. 1—11; final discourse and prayer, xiv., xv., xvi., xvii.; incidents conn. with the Resurrection, xx. 2—10; xxi. 1—25. This Gos. may be considered in some measure supplementary to the others. Some, indeed, are disposed to deny that Jo. was acquainted with the works of the rest. But there is great antecedent improbability in this. Surely we may suppose them welcomed by the Church. They would soon circulate through Palcs. and A. Minor. It would be strange indeed if, after sev. yrs. they never reached Jo., resident in one of these countries. And, though some of the events narrated by the others are given by Jo., yet there are omissions in his work—as the Transfiguration—for wh. it is hard to acc. if he was not aware that this had been already chronicled (*cf. Roberts, Discuss. on the Gospels*, 375—380).

# Synopsis.

(1) *After Luthardt, quoted in Alford's Greek Testament,—(Prolegomena).**

I. JESUS THE SON OF GOD.

i. **The Christ** ..... i. 1–18

ii. **Jesus intro. to the world.**

1. By the Baptist ..... i. 19–40
2. By Himself ..... i. 41; ii. 11

iii. **First revelation as Son of God.**

1. In Jerus and Judæa ..... ii. 12; iii. 36
2. In Samaria and Galilee... iii. 36; iv. 54

II. JESUS AND THE JEWS.

i. **Jesus the Life.**

1. Beginning of opposition ..... v. 1–47
2. Progress of belief and unbelief... vi. 1–71

ii. **Jesus the Light.**

1. Unbelief at Jerus. ..... vii. 1–52
2. Opposition culminating ..... viii. 12–59
3. The office of the Light ..... ix. x.

iii. **The delivery of Jesus to death is the Life and the Judgment of the world.**

1. Raising from the dead ..... xi 1–57
2. Prophetic announcements ..... xii. 1–36
3. Final judgment on Israel .... xii. 37–50

III. JESUS AND HIS OWN.

i. **Jesus's love, and the belief of His discs.**

1. Love in condescension ..... xiii. 1–20
2. In keeping and completing faith ..... xiii. 31; xvi. 33
3. In exaltation of Son of God ..... xvii.

ii. **Jesus the Lord.**

1. Self-surrender to enemies ... xviii. 14 xix. 16
2. Self-surrender to death ..... xix. 16–42
3. Resurrection, etc. ..... xx. 1–29

IV. APPENDIX.

1. Symbolic draught of fishes .... xxi. 1–8
2. Symbolic meal ..... xxi. 9–14
3. Duties and prospects ..... xxi. 15–22
4. Conclusion ..... xxi. 24, 25

(2) *Condensed from Zampe (quoted in Smith's Dictionary of the Bible).*

I. THE PROLOGUE ..... i. 1–18

II. THE HISTORY.

i. Events in con. with journeys.

1. ..... i. 19; ii. 12
2. ..... ii. 13; iv.
3. ..... v.
4. ..... vi.
5. ..... vii.–x. 21
6. ..... x. 22–42
7. ..... xi. 1–5.
8. ..... xi. 55; xii.

III. HISTORY OF CHRIST'S DEATH.

1. Preparations for the passion xiii.–xvii.
2. Circumstances of it. ..... xviii.–xix.
3. Resurrection ..... xx. 1–29

IV. THE CONCLUSION.

1. Scope of the history ..... xx. 30, 31
2. Confirmation ..... xxi. 1–24
3. Reason of close of history ..... xxi. 25

* For other Synopses, see the elaborate plan of Mr. Westcott (*Introduction to the Gospels*, pp. 258—260), and the very excellent one of Bengel (*Gnomon*, ii. 226—229, Clark's edition).

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## CHAPTER THE FIRST.

*The Logos.*—The opening eighteen verses of St. John's Gospel form an introduction to the book, a passage almost without parallel. Augustine relates that his friend Simplicius told him of a Platonic philosopher who said that these first verses were worthy of being written in letters of gold. The distinguished scholar, Francis Junius, gave the following account of his spiritual enlightenment: "My father, who was frequently reading the New Testament, and had long observed with grief the progress I made in infidelity, had put that book in my way in his library, with a view to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament thus providentially laid before me. At the very first view, as I was deeply engaged in other thoughts, that grand chapter of the Evangelist and Apostle presented itself to me, 'In the beginning was the Word.' I read a part of the chapter, and was so affected that I instantly became struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all in amazement; and I was so agitated the whole day, that I scarce knew who I was. 'Thou didst remember me, O Lord my God, according to Thy boundless mercy, and didst bring back the lost sheep to Thy flock.' From that day God wrought so mightily in me by the power of His Spirit, that I began to have less relish for all other studies and pursuits, and bent myself with greater ardour and attention to everything which had a relation to God." So, too, a young man, at a more recent date, who indulged a hope without coming to believe in the Divinity of Christ, and was teaching a class of children on this section of the chapter, found it impossible to explain the same on his principles. Being thus lead fo examine the sacred text more closely, he was brought to a full belief in the supreme Divinity of our Saviour, whom he had before looked upon as created and finite. Biographers usually give some notices of ancestry; other Evangelists do it, Matthew taking us back by fourteen generations to the captivity, fourteen more to David, and yet fourteen to Abraham; while Luke conducts us through four thousand years to the father of mankind. Here we are taken at once to the home of eternity. Of what nationality, of what family is the Word? Visit the City of God, the ancient capital of the universe; examine the records, and there amongst the everlasting hills will you find the early dwelling-place of the Word. Out of thee, Bethlehem Ephratah, has come One whose goings forth have been of old, from everlasting.[a] "This admirable historian begins his Gospel beyond Moses, before the beginning of the world, and ends his Revelation beyond all historians with what shall be after the end of the world. This disciple was the beloved of his Master, and so loving to Him that he equalled the love of women; for he was with them, the last at the Cross, and thefirst at the Sepulchre, and outran Peter for all his zeal."[b]

"He who here speaks to us is *Boanerges*, the 'son of thunder,' and what he says sounds like thunder."—*Rad. Ardens.*

"What is said thus far seems as if St. John was anticipating an inquirer, who might ask, for instance, when was the Word? *In the beginning*, that is fr. Eternity. Where was the Word? *With* God the Father. What is the Word? This Word is *God*. In this sense Eternity answers to *when;* the Personal distinction from the Father to *where;* the sameness of Essence with the Father to *what*. He then gathers all these into one, adding, '*The same was in the beginning with God.*"—*Pompeo Sarnelli.*

*a A.C. Thompson, D.D.*

"Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church; that it, being enlightened by the doctrine of Thy blessed Apostle and Evangelist St. John may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ, our Lord."—*Collect.*

*b Austin.*

**1—5. beginning,**[a] bef. all created things.[b] **Word . . God,** so by Platonists, and learned Jews—as Philo—λόγος was used to sig. the Creator of the world. Philo, in his *Book of Agriculture*, calls the λόγος "God's first-born Son."[c] **same,** the eternal Word.[d] **all things,**[e] even matter itself.[f] **in . . life,**[g] the essential principle, and primal source of life—He was the living One. **and . . life,** the higher, spiritual life. **light,**[h] knowledge and happiness. **light,** of truth and holiness in the person, character, teaching, of Jesus. **darkness,**[i] moral sin, error, ignorance. The darkness made the light more conspicuous. **comprehended . . not,**[k] the sinful do not understand the holy.

*Christ the only true light.*—He was the only true light:—I. Previous to His incarnation. By—1. The republication of His law; 2. A long train of prophecies. II. During His sojourning on earth. III. He is the only true light at this day. Ask of yourselves: 1. What light you have received from Jesus; 2. How far you are reflecting round you the light you have received.—*Rev. C. Simeon.*

*In the beginning, etc.*—The sense of these words and the final cause of the Incarnation, is well expressed by Irenæus (iii. 18. 1), the scholar of Polycarp, the disciple of St. John: "It has been clearly shown, that the Word existed in the beginning with God; and that by Him all things were made; and that He who had been always present with mankind, was, in the last days, according to the time pre-ordained by the Father, united with His creature, and became Man and capable of suffering, and thus all contradictions of heresies are excluded, which say, If Christ was then born, therefore He did not exist before. For it has been shown, that the Son of God did not then begin to be, but was always existing with the Father, and that when He was Incarnate and made Man, He summoned up humanity in Himself, bestowing salvation on us all, in order that what we had lost in the first Adam—namely, our creation in the image and likeness of God—we might recover in Christ."—*Wordsworth.*

**6—8. man**[a] [i. 12, 242], wisdom and mercy employ a *man.* **sent,**[b] with special proofs of his mission. **name,**[c] supernaturally given. **witness,**[d] to behold, point out, testify. **all men,** *those* who heard him, *we* who read ab. him. **through him,** *i.e.* his testimony. **believe,**[e] that Christ, the true Light, was the promised Lamb of God.[f] **He . . light,** though men thought him a great prophet.[g]

*John and Christ contrasted.*—I. John was a light instrumentally, Christ efficiently. II. John was a light enlightened, Christ was a light enlightening. III. John's light was by derivation and participation, Christ's was essential and original. IV. John's light was as that of a candle, Christ's was and is yet the Sun of Righteousness. V. "John was not that Light, but was sent to bear witness of that Light."[h]

**9—11. true light,**[a] *lit.* the light wh. is true: *i.e.* distinct fr. that wh. is *secondary* and *derived;* as *true vine, true* bread, *see Gk.*[b] **cometh,** this ref. to "the true Light," not to "every man:" *i.e.* the "true Light wh. cometh into the world, lighteth every man."[c] He is the light for all men—Jew and Gentile—without distinction. **world . . not,** the creature knew not the Creator, bec. of darkness of mind and heart. **came,** espe-

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**preface to John's gospel history**

**the Word.**

*a* Ge. i. 1; Re. xxii. 13.
*b* Col. i. 17; Is. ix. 6.
*c* *See Macnight,* and Dissertation on λόγος in *Alford.*
*d* He. i. 10.
*e* Ep. iii. 9; He. i. 2; Re. iv. 14; Col. i. 16, 17.
*f* *Wordsworth.*
*g* 2 Ti. i. 10; 1 Co. xv. 45; Ac. iii. 15; Col. iii. 4; 1 Jo. v. 11, 12; Jo. iii. 16; Ro. vi. 23; Jo. v. 21, 26.
*See* on the *Logos:*—*Scmid. Bib. Theo. of N. T., esp.* 525; *Delitzsch, Bib. Psych.* 209; *Dorner, Doctr. of Pers. of Christ;* *Martensen, Christian Dogmatics.* 108, *etc.;* *Læddon's Bampton Lec.* 227 *ff.;* *Hengstenberg, Com. on John,* i. 6, *Olshausen in loc.*
*h* Jo. viii. 12; xii. 35, 36.
*i* Lu. i. 78, 79; ii. 32; Ep. v. 14.
*k* Ro. i. 21; viii. 7; 1 Co. ii. 14; Jo iii. 19.

**the messenger**

*a* Lu. i. 5—25, 57—63.
*b* Mal. iii. 1.
*c* Lu. i. 13, 60.
*d* Jo. i. 34.
*e* Ac. xix. 4.
*f* Jo. i. 29, 36.
*g* Ma. xiv. 5; xxi. 26; Lu. xx. 6.
*h* *Burkitt.*

**the true Light**

*a* Is. xlix. 6.
*b* The word αγθινον is used 22 times by Jo., and only 5 times by other N. T writers.

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c Ma. v. 45.
d Ma. xv. 24; Ac. iii. 25, 26; xiii. 46.
e Jo. iii. 23.
f Lu. xix. 14.
g Jo. vii. 5.
h Ac. ii. 23, 36; iv. 10.

"All the world is His own; and His own people rejected Him."—*Wordsworth.*

"God raises up a John Baptist in every man; every man finds a testimony in himself, that he draws curtains between the light and him, that he runs into corners from that light, that he doth not use those helps wh. God hath afforded him, as he might."—*Dr. Donne.*

"As God was already our Creator, so He would likewise be our Redeemer, that our love might not be divided between the Creator and the Redeemer."—*Augustine.*

**the Divine nature of Christ**

a Ro. viii. 14, 15; Is. lvi. 5.
b Ga. iii. 26; 2 Pe. i. 4; 1 Jo. iii. 1.
c Jo. iii. 5; Ja. i. 18; 1 Pe. i. 23.
d Ma. i. 16, 20; Lu. i. 31, 35; ii. 7; 1 Ti. iii. 16; Ro. i. 3; Ga. iv. 4; He. ii. 11, 14, 16, 17.
e Col. i. 19; ii. 3, 9.

"The Word was made flesh, not by ceasing to be what He was, but by becoming what He was not; in taking our nature to His own, to be His own, whereby He dwelt among us."—*Dr. Owen.*

cially. **own,**[g] kindred, nation. **received . . not,**[h] rejected at Nazareth,[f] discredited by brethren,[g] crucified by Jews.[h]

*The relation of humanity to Christ.*—Three distinct classes of men in relation to Christ:—I. Those who do not know Him. He was "in the world and the world knew Him not." In the world: 1. In the operations of nature; 2. In the intuitions of reason; 3. In the events of history; 4. In the special revelations of Heaven. II. Those who know, but do not receive Him. III. Those who receive Him and are affiliated to God by Him.—*Homilist* ii. 207.

*Illustration of the rejection of Christ.*—When Ulysses returned with fond anticipations to his home in Ithaca, his family did not recognise him. Even the wife of his bosom denied her husband, so changed was he by an absence of twenty years, and the hardships of a long protracted war. It was thus true of the vexed and astonished Greek, as of a nobler King, that he came unto his own, and his own received him not. In this painful position of affairs he called for a bow which he had left at home, when, embarking for the siege of Troy, he bade farewell to the orange groves and vine-clad hills of Ithaca. With characteristic sagacity, he saw how a bow so stout and tough that none but himself could draw it might be made to bear witness on his behalf. He seized it. To their surprise and joy, like a green wand lopped from a willow tree, it yields to his arms; it bends, till the bowstring touches his ear. The wife, now sure that he is her long lost and long lamented husband, throws herself into his fond embraces, and his household confess him the true Ulysses. If I may compare small things with great, our Lord gave such proof of His Divinity when He, too, stood a stranger in His own home, despised and rejected of men, a man of sorrows, and acquainted with grief. He bent the stubborn laws of nature to His will, and proved Himself Creator by His mastery over creation.—*Dr. Guthrie.*

**12—14. many,**[a] of every name and nation. **received,** into heart as ground of trust; into life as object of imitation. **them,** and these alone. **power,** privilege, prerogative. **become,** by regenerating work of the Holy Spirit. **sons . . God,** children of the Highest, and like their Father. **believe,**[b] faith for all, not descent fr. Abraham, the mark and means of sonship. **name,** of love and mercy revealed in Christ. **born,**[c] begotten again. **not . . man,** no human descent introduces us into the fam. of God. **but . . God,** the new birth is the work of God alone. **Word . . flesh,**[d] He became incarnate, took upon Him our weak and suffering nature. **dwelt . . us,** visibly, for ab. thirty-three yrs., lit. He tabernacled, pitched His tent. **glory,** the evidences of His Divine nature in His holy life, and mighty works, and wondrous words. **glory . . Father,** goodness, etc., the highest glory of God. **full . . grace,**[e] benignity, kindness unmerited. **truth,** in life, and spirit, and speech.

*The honour of believers.*—I. Faith is a personal reception of Christ—1. As our Teacher; 2. Mediator; 3. Saviour, 4. Sovereign. II. Believers in Christ become sons of God by—1. Regeneration; 2. Adoption; 3. Likeness.[f]—*Glory of Christ in His incarnation.*—I. The surprising mystery of the incarnation. II. The evidence of His incarnation. III. The happy fruit of His incarnation. IV. Inferences.[g]

*The Word of God.*—The late Mr. William Greenfield was once in company, at the house of a friend, with a gentleman of deistical principles, a stranger to him, who put to him the following among other questions: "Can you give me the reason why Jesus Christ is called the Word? What is meant by the Word? It is a curious term." Mr. Greenfield, unconscious of the motive of the sceptical principles of the inquirer, replied with the mild simplicity and decision by which his character was marked, "I suppose, as words are the medium of communication between us, the term is used in the Sacred Scriptures to demonstrate that HE is the only medium between God and man; I know no other reason." The deist's mouth was shut.

**15—18. cried saying,** *etc.* [i. 15, 243; ii. 37]. **after,** as to app. in this world. **preferred,** advanced to greater rank. **before,**[a] even fr. eternity. **fulness,**[b] Christ the inexhaustible fountain of all good. **grace . . grace,**[c] grace abounding, as wave on wave; constant and increasing supply. **for,** the reason of this great supply lies in the superiority of Christ over Moses. **law,**[d] wh. is of works. **grace,**[e] unmerited favour, as distinguished fr. the favour that obedience to the law secures. **seen,**[f] rightly apprehended, understood. **God,** a Spirit, revealed in nature only as to His eternal power and Godhead. **bosom,**[g] a fig. ill. close relation. **declared,** *see Gk.* ἐξηγήσατο,[h] made the moral nature and relations of God manifest.

*God manifested in Christ.*—I. God in His own nature invisible: 1. From the spirituality of His nature; 2. From the weakness of the proper faculty in us; 3. From the fact that heaven is His dwelling-place. II. God declared or manifested by Christ: 1. He is the Only-begotten Son of the Father; 2. He is in the Father's bosom.[i]—*Christ the Son.*—I. Christ's relation to the great Father—"Only-begotten": 1. His miraculous origin proves it; 2. His entire history attests it. II. The Father's affection for the Son—"In His bosom": 1. God is not mere infinite intellectuality; 2. He is infinite sensibility; 3. Christ is its highest object. III. Christ's manifestations of the Father, as to—1. His being; 2. His relations; 3. His feelings.—*W. W. Wythe.*

*Unsearchableness of God.*—"You teach," said the Emperor Trajan to Rabbi Joshua, "that your God is everywhere, and boast that He resides among your nations: I should like to see Him." "God's presence is, indeed, everywhere," replied Joshua; "but He cannot be seen: no mortal eye can behold His glory." The Emperor insisted. "Well," said Joshua, "suppose we try to look first at one of His ambassadors?" The Emperor consented. The Rabbi took him into the open air at noon-day, and bade him look on the sun in its meridian splendour. "I cannot," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of His creatures; and canst thou expect to behold the resplendent glory of the Creator? Would not such a light annihilate thee?"

**19—22. record,** testimony. **sent,** officially. **who . . thou?** some thought he was the Christ.[a] **confessed,** acknowledged openly. **Elias,** Elijah, of whom he reminded them.[b] **that prophet,** possibly ref. to anc. promise.[c] **answered,** a formal and distinct reply.

*What sayest thou of thyself?*—I. We may apply these words to



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"God gives grace to those who desire it and earnestly endeavour aft. it; and by the concurrence of Divine grace with human free-will we are sons of God."—*Chrysostom.*

*f Wythe.*

*g Godwin.*

**John's testimony**

*a* Jo. iii. 31.

*b* Ep. i. 23; iii. 19; Col. i. 19; ii. 9; Jo. iii. 34.

*c* Jo. vii. 38, 39; Ep. iv. 7.

*d* Ro. vi. 14; v. 20, 21; iii. 24.

*e* Ps. lxxxv. 10; 2 Co. iii. 9; Ga. iii. 13; 2 Co. i. 20.

*f* Ex. xxx. 20; 1 Ti. vi. 16.

*g* Jo. iii. 13; He. iii. 3—6.

*h* Whence our word *exegesis,* a *leading* or bringing *out* of the meaning. The science of interpretation, esp. of the Scriptures, fr. *Exēgeomai* — *ex,* out, *hēgeomai* — *ago,* to lead. "To be *in the bosom,* is much more than *to see;* it is to know all the secret thoughts, and participate in all His power and substance."—*Chrysostom.* "Grace comprehends all the perfections of the will; truth all the virtues of the understanding."—*Dr Preston.*

*i Anon.*

*a* Lu. iii. 15.

*b* Ma. iii. 4; 2 K. i. 8.

*c* De. xviii. 15—18. "Perhaps it is not so difficult for us to abstain from seeking glo-

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ry and honour; but it is most difficult to decline them, when offered to us by others." — *Gregory.*

"It is a dangerous thing to speak of oneself, either well or ill; if well, it is to appear deserving; if ill, it is to appear humble." — *P. Crasset.*

*d Stevens.*

*e Quiver.*

"'It was the Baptist's employment to bear witness of this Light; not that Christ needed John's testimony,' saith St. Ambrose. We see the sun by the sun's light. John was but *lucerna latens.* Who lights up a candle to see the sun? The world's weak eyes could not otherwise behold it."—*Bp. Brownrig.*

*a* Is. xl. 3.

"They expected the Messiah and his attendants Elias and Jer. to bap.; for bap. involved a new obligation, such as that wh. was undertaken by proselytes."—*Rosenmüller.*

*b* Jud. vii. 24.

"There is much true worth that lies hidden in this world; obscurity is often the lot of real excellency. Saints are God's hidden ones, therefore the world knows them not."—*M. Henry.*

ourselves, and make them the subject of four species of questions: 1. What are we as citizens? 2. What are we as church members? 3. What are we morally? 4. What are we experimentally? II. What do we say: 1. Of ourselves? 2. To ourselves? 3. To others? III. Why dost thou baptize, if thou art not that prophet? IV. John may say to us as he said to the Pharisees: 1. Is not Jesus among you, and yet you know Him not? 2. If you know Him, where is your respect for Him? 3. If you respect Him, why do you not obey and imitate Him?[d]

*A willing sacrifice.*—A child had a beautiful canary, which sang to him from early morning. The mother of the child was ill,—so ill that the song of the little bird, which to the boy was delicious music, disturbed and distressed her so that she could scarcely bear to hear it. He put it in a room far away, but the bird's notes reached the sick bed, and caused pain to her in her long, feverish days. One morning, as the child stood holding his mother's hand, he saw that when his pet sang, an expression of pain passed over her dear face. She had never yet told him that she could not bear the noise, but she did so now. "It is no music to me," she said, as he asked her if the notes were not pretty. He looked at her in wonder. "And do you really dislike the sound?" "Indeed I do," she said. The child, full of love to his mother, left the room. The golden feathers of the pretty canary were glistening in the sunshine, and he was trilling forth his loveliest notes; but they had ceased to please the boy. They were no longer pretty or soothing to him, and taking the cage in his hand he left the house. When he returned he told his mother that the bird would disturb her rest no more, for he had given it to his little cousin. "But you loved it so," she said; "how could you part with the canary?" "I loved the canary, mother," he replied; "but I love you more. I could not really love anything that gave you pain. It would not be true love if I did."[e]

**23–28. voice,** *etc.*[a] [i. 13, 242; ii. 15, 202]. **Pharisees** [i. 14]. **baptizest,** *they* would not inquire ab. rites, etc. **I . . water,** he implied that his bap. was but the symbol of a greater bap. **know not,** so completely as an ordinary man did He appear. **He . . is,** *etc.*, *v.* 15. **Bethabara** (the place of passage, the ferry). Many, and some the most anc. MSS. read Bethany, but for wh. the anc. *Beth-barah*[b] might seem to be the place. **beyond Jordan,** so called to dis. fr. the other Bethany.

*Ministry of John the Baptist.*—I propose: I. To set before you some general considerations with reference to John's character and ministry; II. As it was preparatory to the work of Christ; III. As it was adapted to different characters: 1. To the careless; 2. To those who are setting something in place of Christ.[c]

*Emblems of Christ.*—Cast thine eyes which way thou wilt, and thou shalt hardly look on anything but Christ Jesus hath taken the name of that very thing upon Himself. Is it day, and dost thou behold the sun?—He is called the Sun of Righteousness. Or is it night, and dost thou behold the stars?—He is called a star: "There shall come a Star out of Jacob." Or is it morning, and dost thou behold the morning-star?—He is called "the bright Morning-Star." Or is it noon, and dost thou behold clear light all the world over?—He is "that Light that lighteth every man that cometh into the world." **Come a little nearer: if thou**

lookest on the earth, and takest a view of the creatures about thee, seest thou the sheep?—"As a sheep before her shearer is dumb, so He openeth not His mouth." Or seest thou a lamb?—"Behold the Lamb of God, which taketh away the sin of the world." Seest thou a shepherd watching over his flock?—"I am the good Shepherd, and know my sheep, and am known of mine."[d]

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*c Rev. R. Cecil, M.A.*

*d J. Ambrose*

**29—31. the . . day,** aft. Jews' delegation. **Lamb,**[a] in all. to His character and office. **of God,** provided by Him. **taketh . . world,**[b] *bearing*[c] of sin, a Heb. idiom freq. in O. T. applied to Christ.[d] **this . . he,** *etc.*, *v.* 15. **knew . . not,** *certainly*, by appointed sign, *v.* 33. **but,** *etc.*, so much *only* did he know with certainty.

*Behold the Lamb.*—I. In His character; a lamb, not merely because of His innocence, but of His sacrificial fitness. II. In His origin; of God, appointed, given, accepted by Him. III. In His work; lifting up, and bearing away, sin: 1. Lifting up, from off the sinner on to Himself; 2. Bearing away out of sight; 3. The sin; *i.e.*, the guilt and punishment; 4. The world,—the kosmos. Practical improvement of the subject: 1. Behold Him, with wonder, admiration, and love; 2. Hate sin, as you love Him, and because you do so.[e]

*A lamb as a type of Christ.*—1. The lamb is a very innocent and harmless creature. Jesus Christ is of a sweet, quiet, harmless nature (Heb. vii. 26). 2. The lamb is made a prey of and often worried by dogs, wolves, and other beasts. The Lord Jesus was preyed upon by devils and wicked men. 3. The lamb is a meek and patient creature, bearing wrongs without resistance or revenge. Christ was meek, and patient, and loving in spirit and conduct, never revenging Himself upon His enemies. 4. The lamb is silent when brought to slaughter, doth not cry or complain, nor strive, as other creatures do. Thus did Jesus meet His death (Isa. liii. 7). 5. The lamb is a contented creature; let the shepherd put it into what pasture he please, it grumbles not, but seems very well satisfied. Christ was abundantly resigned to the Father's will (Heb. x. 7; John x. 15, 17, 18; Phil. ii. 7, 8). 6. The lamb was appointed under the Law for sacrifice, to make an atonement, and the blood to be sprinkled, &c. Christ was appointed as a sacrifice for sin, to make an atonement, &c., &c.[f]

**the Lamb of God**

*a* Ex. xii. 3; Is. liii. 7—11; Re. v. 6.

*b* Ac. xiii. 39; 1 Pe. ii. 24; Re. i. 5.

*c* Le. x. 17; Ex. xxxiv. 7; Nu. xiv. 8.

*d* He. ix. 28. "Christ, for these two causes here is called a lamb; a lamb, both for His innocency, and His meekness, so harmless that He never hurt others; so meek, that He resisted not any, that hurt Him."—*Dr. Rd. Clerke.* "A lamb is selected, whereby to express the simplicity and gentleness of Christ, a male to show His courage, "without spot," to declare His innocency."—*Augustine.*

*e Bib. N. and Q.*

*f B. Keach.*

**32—34. saw . . dove,**[a] the sign by wh. he knew Christ as the Messiah. **and I . . not,** "*even* I, intimate with Him as I am, did not as yet know Him *as He is*, and as I *now preach* Him to you."[b] **upon . . Spirit,** *etc.* [i. 16, 244]. **remaining,**[c] hence His power, wisdom, etc. **bap. . . Ghost,**[d] and not with water.[e] **saw,** the sign. **Son of God,** as the voice fr. heaven declared. I am but a "voice," the mere echo of *that* voice.

*The Spirit descending like a dove.*—I. In His purity like a dove. II. In His gentleness. III. In His harmlessness. IV. In His love-imparting life to the Church.[f]

*The anointing of Christ.*—When it is said of the Saviour born in Bethlehem that He is the Christ, it is said of Him that He was anointed with holy oil. He was not, however, anointed with material oil, such as was poured on the head of Aaron, or David, or Elisha, or Saul; no such oil ever came on the head of Him born in Bethlehem. The oil that was poured on the head of Aaron, David, Elisha, and Saul, was material oil expressed from

**the heavenly sign**

*a* Ma. iii. 16; Mk. i. 10; Lu. iii. 22.

*b Wordsworth.*

*c* Jo. iii. 34.

*d* Ac. i. 5; ii. 4.

*e* Jo. iv. 2. "To Him belongs that word is; since at all times He is the Son of God; but to thee belongs 'is now become,' since thou hast not the Sonship by nature, but receivedst it by

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adoption: He is Son eternally; thou receivest this grace by advancement."—*Cyril.*

*f Lange.*

*g Dr. Beaumont.*

vegetable matter, oil exuding from certain drugs; but the oil that came upon the head of the child born in Bethlehem was the oil of the Spirit, the anointing of the Holy Ghost. And you remember, when He came out of His obscurity and entered on His public ministry, at the time of His baptism, the Holy Ghost alighted on Him in the form of a dove—a stream of holy unction was seen coming down from the heaven of heavens and overflowing His sacred and mysterious Person; and when He had received this anointing of the Father He went forth preaching in Judæa, and saying, "Repent ye, for the kingdom of heaven is at hand."[g]

**John and Andrew follow Jesus**

*a Alford.*

"John stands in a mystical sense, the Law having ceased; and Jesus comes bringing the grace of the Gospel to wh. that same Law bears testimony. Jesus walks to collect disciples."—*Alcuin.*

"Following Jesus, they left John; following the Gospel, they abandoned the Law; and yet they so embraced the Gospel, as to avail themselves of the testimony of the Law."—*Bede.*

*b Homilist.*

*c Gospel in Burmah.*

**35—37. two,** more was effected in this *small* audience, than on the day bef. in the *great* one. **looking,** closely, earnestly, lovingly. **saith,** fulfilling his mission as a witness for Christ. **two,** *all* who heard him. **followed, not in the *strict* sense, but** mechanically going aft. Him.[a]

*The Apostle Andrew.*—I. His conversion to Christ: 1. His old master, John, effected it; 2. And through the proclamation of a great truth. II. His interest in Christ: 1. Expressed in the question addressed to Him; 2. Heightened by the reply made. III. His service for Christ: 1. This can only be done by true disciples; 2. Christ's true disciples will do it not as a dry duty but as a delightful privilege.[b]

*Zeal for souls.*—With the Karen converts, the desire to impart the knowledge of salvation seems a first principle of their new nature. Dr. Mason says:—"When I first went to Tavoy, I found among the few Christian Karens one man who could read Burmese very well, but had no power to communicate his ideas with facility to others. Another was unable to read, but was apt to teach, and able to speak with fluency and power. Without consulting the missionary, or expecting remuneration for their labours, these men, whenever circumstances allowed, went out itinerating throughout the country. Whenever they got an assembly together, the reader read a portion of the Burmese Scriptures or a tract, while the speaker expounded and exhorted in Karen. Very few men have been more successful preachers than these."[c]

**38, 39. following,** walking aft. **Rabbi** (*master*), title of honour given to Jewish teachers, and to Christ by His discs.[a] **where . . thou?** that they might know where to find Him at any time. **come . . see,** *i.e.* let it be explained. **tenth hour,** ab. two hrs. bef. night, or ab. 4 p.m.

*Questions for all.*—I. What seek ye?—These words are addressed to us also: 1. In this place? 2. In the company you frequent? 3. In the discourse you hold? 4. In the affairs with which you are occupied? 5. In the works which you practise? II. Where dwellest thou?—1. Not in the tumult of worldly affairs; 2. Not in profane assemblies; 3. Not in worldly pleasures; 4. Not in the alehouse; 5. Not in indolence and inattention.[b]

*Following Christ illustrated.*—It is reported in the Bohemian story, that St. Wenceslaus, their king, one winter night going to his devotions in a remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant, Redevivus, who waited upon his master's piety, and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet

*a* Ma. xxiii. 7, 8; Jo. iii. 2—26; vi. 25.

*b Stevens.*

"Many men seek themselves in seeking God, and serve Him that they may serve themselves of Him."—*Venning.*

"The following of Christ makes any way pleasant. His faithful followers refuse no march after Him, be it through deserts, and mountains, and storms, and hazards, that will affright, self-

in the same footsteps which his feet should mark for him. The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps in the snow. In the same manner does the blessed Jesus; for since our way is troublesome, obscure, full of objection and danger, apt to be mistaken, and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood; and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier, and fit for our feet.[c]

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pleasing, easy spirits. Hearts kindled and actuated with the Spirit of Christ, will 'follow Him wheresoever He goeth.'" — *Leighton.*

*c Bp. J. Taylor.*

**40—42. one .. two, the other** was prob. **Jo. himself. Andrew**[a] *(manly?)*, of whom we know little.[b] **first,** the first thing he did. **own brother,** an elder br., an impetuous br., ill. the influence that may be exerted by young and gentle. **Messias,**[c] Gk. form of Messiah = Christ = anointed. **brought .. Jesus,** a natural, beautiful, momentous act. Simon, the first soul brought to Jesus by a disc. **said,** He *knew* him. **Cephas,** an Aramaic word=stone, of wh. the Gk. is Peter.

**Andrew brings Peter to Jesus**

*a* Mk. i. 29; Mk. iv. 18—20; Mk. i. 16—18; Mk. x. 2; Mk. iii. 18; Lu. vi. 14; Mk. xiii. 3; Jo. vi. 8, 9; xii. 22; Ac. i. 13.

*b* Trad. says he was crucified at Patræ in Achaia, on a Cross formed like letter X, which has hence been called St. Andrew's cross.

*c* Jo. i. 25.

*Eureka.*—I. What it is to find Christ: 1. A saving discovery of Christ made by the Holy Ghost; 2. Immediately the soul closes with Christ, and is united to him by the Spirit and faith. II. What they find who find Christ, that fills them with such joy:—1. Life, Prov. vii. 35; 2. Liberty, Jo. viii. 36; 3. Treasure, Matt. xiii. 44; 4. Rest, Matt. xi. 28, 29; 5. Refuge, Is. xxxii. 2; 6. A portion, Ps. cxlii. 6, 7. All things necessary to their eternal happiness and welfare.[d]

*Too late.*—Some years ago, a young woman of the name of Wilson, who lived near Philadelphia, was capitally convicted of crime, and condemned to die. The day of execution was appointed. In the meantime, her brother used his utmost efforts to obtain a pardon from the governor. He at length succeeded, and hastened to save his sister. His horse foamed and bled as he spurred him on; and there was no doubt of his succeeding, but an unpropitious rain had swelled the stream: he was compelled to pace the bank, while his heart was ready to break, as he gazed upon the rushing waters that threatened to blast his only hope. The very moment that a ford was at all practicable, he dashed through the river, and arrived at the place of execution; but, alas! he was too late. and could only witness the last struggles of his sister on the fatal scaffold.

"The Apos. was called Peter fr. the firmness of his faith, by wh. he clave to that Petra, or Rock, of whom Paul speaks, 1 Co. x. 4."—*Wordsworth.*

*d T. Boston.*

**43—46. day following,** aft. Peter was called and named. **Philip,** beyond the Gos. hist. little is known of him.[a] **Bethsaida**[b] [i. 76]. **Nathanael** *(given of God)*, of Cana in Galilee,[c] nr. to wh. place Jesus now was.[d] The Heb. N. = the Gk. *Theodorus.* He is supposed to be identical with Bartholomew [i. 67], since N. is not otherwise named in the num. of the twelve. **can .. Nazareth** [i. 11], wh. may ref. either to its notorious wickedness, or to its insignificance.[e] Names Nazarene and Galilean were epithets of derision. **come .. see,** best reply to men of prejudice.

**Philip called and finds Nathanael**

*a* He is said to have preached in Phrygia, and met his death at Hierapolis. See *Euseb. Hist. Eccl.* iii. 30, 31.

*b* Ma. xi. 21.

*c* Jo. xxi. 2.

*d* Jo. ii. 1.

*e* Ma. ii. 23; Jo. vii. 52.

*Follow Me.*—1. Not the flesh. Me. 2. Not the world. Me. 3. Not the wicked spirit. Me. 4. Not passion. Me. 5. Not your own humour. Me. 6. Not your avarice. Me. 7. Not your ambition. Me. 8. Not slothful professors. Me. 9. Not the backslider. Me. 10. Not an ungodly minister. Me. 11.

'True grace

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hates monopolies, and loves not to eat its morsel alone."—*M. Henry.*

"Andrew was 'the first Christian,' the first-begotten of the New Testament; for John the Baptist, who may seem to have the birth-right before him, had his conception in the O. T. in the womb of those prophecies of Malachi, and of Esay of his coming, and of his office, and so cannot be so entirely referred to the N. T. as Andrew is."—*Dr. Donne.*

*f Stevens.*

*g Bib. Treas.*

Not the ten thousand vain objects which occupy men's minds, and cannot render you happy. Me. 12. Follow Me through good and evil report, and you shall find rest to your souls here, and heavenly glory hereafter.*f*

*Save him! he is my brother.*—A fearful storm was raging, when the cry was heard, "Man overboard!" A human form was seen manfully breasting the furious elements, in the direction of the shore; but the dominant waves bore the struggler rapidly outward, and, ere boats could be lowered, a fearful space sundered the victim from help. Above the shriek of the storm and roar of the waters rose his rending cry. It was an agonising moment. With bated breath and blanched cheek, every eye was strained to the struggling man. Manfully did the brave rowers strain every nerve in that race of mercy; but all their efforts were in vain. One wild shriek of despair, and the victim went down. A piercing cry, "Save him, save him!" rang through the hushed crowd; and into their midst darted an agitated man, throwing his arms wildly into the air, shouting, "A thousand pounds for the man who saves his life!" but his starting eye rested only on the spot where the waves rolled remorselessly over the perished. He whose strong cry broke the stillness of the crowd was captain of the ship from whence the drowned man fell, and was *his brother.* This is just the feeling now wanted in the various ranks of those bearing commission under the great Captain of our salvation. "Save him! he is my brother."*g*

### Nathanael comes to Jesus

*a* Ps. xxii. 2; Ro. ii. 28, 29.
*b* Ps. cxxxix. 1, 2.
*c* Ma. xiv. 33; Jo. xx. 28, 29.
*d* Ps. ii. 7; Jo. xi. 27; Ma. xvi. 16; Lu. xxii. 70.
*e* Ma. xxi. 5; xxvii. 11.
*f* Ez. i. 1.
*g* Ge. xxviii. 12; Da. vii. 9, 10; Ac. i. 10, 11.
"Nothing is more distinctive of the greatness of the Saviour than how all the Bible incidents and characters fall naturally into types of Him... The ladder of Jacob is but the mystic prefiguration of Him who is 'the way' to heaven; the Scala Regia — the Divine ascent by which we rise from the stony pillow to the home of angels

**47—51. saw . . coming,** and knew him, as He knew Simon, *v.* 42. **saith,** N. was an Israelite inwardly, as well as outwardly.*a* **guile,** hypocrisy. N. was sincere, honest, pious, hence ready to receive Christ. **whence . . me?** He was surprised at this *general* knowledge of his character. **when . . fig-tree,** engaged prob. in prayer and meditation. **I . . thee,***b* His knowledge of N. was minute. **N. . . saith,** such knowledge was evidence to him of Christ's Divinity.*c* **Son . . God,** he prob. meant the Messiah.*d* **King . . Israel,***e* another title of the Messiah. **greater . . these,** proofs of greater knowledge allied with omnipotence. The *less* was suf. for his faith. **heaven,***f etc.*, ref. to Jacob's ladder.*g* Christ the new and living way. Through Him our prayers ascend to God, and Divine mercies descend to us.

*Christ's promise to Nathanael.*—I. Let us glance at the particular narrative to which our text alludes: 1. Jacob's ladder represents Christ; 2. This manifestation is to be connected with the ministration of angels; 3. The office of Christ, as here depicted, has relation to men upon earth; 4. Jacob's ladder was visible, but it is not necessary that the event announced in the text should be visible. II. When and how has this text been fulfilled?—1. This is not a prediction of the Saviour's glory at the last judgment; 2. It does not refer to the glory that broke out here and there during His ministry; 3. This was accom. when He was raised from the grave by the power of God and with the ministry of angels. III. Observations that flow from this representation: 1. Heaven is opened, and its blessings descend; 2. The way to heaven is made manifest in Christ; 3. Christ is the medium of all celestial intercourse; 4. In the government and grace of Christ there is uniform and constant activity; 5. The kingdom and government of all Providence, with its agents and

ministers, is in the hands of Christ; 6. Upon Christ centres all the life and hope of the world.[h]

*Christ is our ladder.*—To the north of Scotland lies an island called Bressay. It is one of the Shetland Islands, and its shores are very rocky. On the south coast of Bressay is a slate-quarry. The workmen had to descend the cliff to it by means of a ladder. One evening, a violent and sudden storm drove the quarrymen from their work. The ladder was left fastened to the cliff. The night was very dark and stormy. A ship which was struggling with the waves was driven close to the island. Her crew beheld with terror the white foam of the breakers as they dashed against the rocks. They knew that, if their ship were stranded, they must be wrecked. Still the howling winds drove her forward. The waves dashed over her, filled the cabin with water, and drowned the wife of the captain. The sailors now climbed into the rigging. They were at the mercy of the furious wind and of the raging sea. They gave themselves up for lost. Many prayers and cries for deliverance were uttered. On came the ship, and struck against the shore. The poor seamen felt that death was almost certain. On the summit of the cliff was safety; but how could they reach it, who were helplessly dashed at its foot? But, just as the ship struck near the rock, their terror was changed to joy. Close beside them, on the steep face of the cliff, was a ladder. It seemed as if placed there on purpose for them. In haste they sprang from the rigging, mounted the ladder, and reached the top of the cliff in safety. The vessel went to pieces so quickly that, by the next morning, hardly a trace of her was left.[i]

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—the path between man and God by which we climb to the vision of the Infinite and the Eternal . . Scripture is but the storied chamber hung with the tapestries of His great deeds."—*Dr. Geikie.*

"God beholds at once, all that every one of His creatures, whether visible or invisible to us, in the vast universe, either does or thinks."—*R. Boyle.*

"It is an awful moment, when the soul meets God in private, to stand the test of His all-searching eye."—*Adam.*

*h* Anon.

*i* Bib. Treas.

## CHAPTER THE SECOND.

**1, 2. third day,** aft. call of Nathanael. **Cana**[a] (*reedy*), trad. points out *Kefr Kenna*, 4½ m. N.W. of Nazareth, as site of C.; but it is more prob. identified with *Kâná el-Jelîl* (Arabic for *Kana of Galilee*), now deserted, ab. 9 m. fr. N. **called,** invited. **marriage,**[b] "He came to dignify and sanction our social ties."[c] A marriage feast lasted ab. six or eight days.

*Water turned into wine.*—I. The occasion on which this miracle was worked: 1. The time; 2. The place; 3. The company. II. The circumstances which led to it.

*The blind feeling after truth.*—At the annual meeting of the British and Foreign Bible Society, in 1838, Mr. C. S. Dudley gave an account of a visit he had recently paid to a school for the blind at Bristol; and especially of a blind man who was forty-five years of age, and lost his sight and left hand by a dreadful accident in a coal-mine in Wales, fifteen years before. I need not tell you, said Mr. D., that the blind make use of both hands, when reading—one to mark the lines, while the characters are traced by the fingers of the other; consequently, a double deficiency lay in the way of this poor man. Yet I shall not soon forget the admirable manner in which he read, at my request, part of the second chapter of the Gospel of St. John, nor his manner and language in reply to a passing observation on that better wine which humble faith acquires without money and without price. Such is the intense desire of this poor man to

**the wedding at Cana**

*a* Thomson, *L. and B.* 425–6; *Robinson, Bib. Res.* iii. 204; *Stanley, Sin. Pal.* 368; *Porter, Hd. Bk. for Syria*, 359. *Dr. Jacobus, in loc.*, says, "At *Kefr Kenna* we found a modern chapel erected here, and large waterpots standing out on the road-side. The monks have fixed on this as the spot, and strive to keep up every appearance of its being the same."

*b* He. xiii. 4.

*c* 1 Ti. iv. 3.

"Hence we may learn to reject the heresies of

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Tatian and Marcion, who disparage matrimony."—*Bede.*

"master the work," as he expressed it, and read with perfect ease that Blessed Book, to the love of which God has inclined his heart, that he has actually walked nearly four thousand miles, from Kingswood to the school and back again, within the last four years.

**more wine is needed**

At the opening of mar. feast among the Jews, the priest, taking a glass of wine, said, "Blessed art Thou, O Lord our God, King of the universe, the Creator of the fruit of the vine."

*a* Lu. ii. 19—51.

*b* Jo. xix. 26; Ma. xx. 13—15.

*c Alford.*

"Want at a wedding doth intimate the discontent and vanity of earthly pleasure, that 'even in laughter the heart is sorrowful; and the end of that mirth is heaviness.'"—*Acosta.*

"The Master knows the reasons for His own command; the servant has only to do what he is commanded."—*Augustine.*

"Reason lies in a small room; obedience in vast."—*Bishop Taylor.*

*† E. Jones.*

**3—5. wanted wine,** *when the wine failed*, prob. at ab. close of feast-week. **mother,** prob. Joseph was dead. Jo. never calls her Mary. **saith . . him,** the things long hid in her heart,[a] and the events of the preceding few days, may have induced her now to look to Him. **woman,** not in disrespect,[b] but intimating a higher rule for His conduct than His mo's. wish. **mine . . come,** when the time for a public manifestation of My power comes, I shall know what to do. **His . . saith,** *etc.*, she is not *repelled* by this answer, but *convinced that the mir. will be wrought*, and is not without an anticipation *of the method of working it.*[c]

*Christ at a wedding.*—I. The sociality of Christ's nature. II. His absolute power over nature. III. His resources are equal to the kindness of His heart. IV. He expects man to do his duty. V. It was by His works that Christ manifested His real character.[d]

*A good-tempered wife.*—A pleasure-loving husband boasted of the good temper of his wife; and a wager was laid, that she would rise at midnight and give the company a supper with perfect cheerfulness. It was put to the test: the boast of the husband was found true. One of the company thus addressed the lady, "Madam, your civility fills us all with surprise. Our unreasonable visit is in consequence of a wager, which we have certainly lost. As you are a very religious person, and cannot, therefore, approve of our conduct, give me leave to ask what can possibly induce you to behave with so much kindness to us?"—"Sir," replied she, "when I married, my husband and myself were both unconverted. It has pleased God to call me out of that dangerous condition. My husband continues in it. I tremble for his future state. Were he to die as he is, he must be miserable for ever. I think it, therefore, my duty to render his present existence as comfortable as possible." This reply affected the whole company. It left a deep impression on the husband's mind. "Do you, my dear," said he, "really think I should be eternally miserable? I thank you for the warning. By the grace of God, I will change my conduct." From that time he became another man, a serious Christian, and a good husband.

**the water is changed into wine**

*a Mant* Ma. xv. 5; Lu xi. 39.

*b Jos. Ant.* viii. 2. 9.

*c Semler; Kuinoel.*

*d Meyer.*

*e Hill.*

Society has been aptly compared to a heap of embers, which, when separated soon languish,

**6—8. purifying, cleansing;** for ablution bef. dinner, and washing the vessels.[a] **two . . apiece,** the Gk. μετρητὰς = the Heb. *bath.* = 72 sextarii[b] = ab. 9 galls. Hence the 6 pots held ab. 135 galls. Some[c] think only a portion of the water was so changed, others[d] that it was to supply a large quantity of wine for *future* use. **saith,** to the servants. **water,** the command, notwithstanding Mary's hint, must have filled them with surprise. **filled . . brim,** this would settle the question of quantity. **bear . . governor,** the president, master of ceremonies. Recognition of proper authority. **bare it:—**

> "The modest water, touched by grace Divine,
> Confessed its God, and *blushed* itself to wine."[e]

*Jesus' first miracle.*—I. The memorableness of first efforts. II. Their determining effect: 1. Encouraging; 2. Discouraging. Beginnings often determine ends. III. Their modesty. Compared with Christ's other miracles, this seems, in many respects, to be the simplest of them all.[f]

*Cana of Galilee.*—"The ruins of a church are shown in this place (Cana of Galilee), which is said to have been erected over the spot where the marriage feast of Cana was celebrated. It is worthy of notice, that, walking among these ruins, we saw large massy *stone* waterpots, answering to the description given of the ancient vessels of the country; not preserved, or exhibited as relics, but lying about disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it is quite evident that a practice of keeping water in large *stone* pots, each holding from eighteen to twenty-seven gallons, was once common in the country."[g]

**9—11. knew . . was,** hence there could be no collusion. **bridegroom,** who provided the viands. **beginning,** when the palate is quickened by appetite. **then . . worse,** when the taste is palled. **thou . . now,** the water was made into wine, *good*[a] wine, better than they had had bef. **this . . mirs.** hence the trad. mirs. of His early life are apocryphal. **glory,** His true Divinity.[b] **believed . . him,** their faith in His Messiahship was confirmed.[c]

*The infinitude of the Divine resources.*—I. The Divine Being moves by a higher law than man understands: 1. The developments of Providence; 2. The economy of salvation. II. The Divine Being ever astonishes His people by displays of surpassing love. III. Man is sometimes praised for that which has come directly from the hand of God. IV. The Divine Being often presents the result without revealing the process. Learn (1) In every advancement in life, to recognise the Divine hand; (2) Not to distrust the resources of Heaven; 3. To let inquisitiveness be subordinate to thankfulness.[d]

*Lessons from Cana.*—1. The first miracle of Moses was a turning of water into blood; the first miracle of Christ is a turning of water into wine. 2. Christ comes to supply what we lack, even in our most joyous feasts. Our sources of comfort fail, even where we have provided our best, and He comes to create a richer and better supply when all ours is gone. 3. He can turn our common beverage into the richest, our water into wine. 4. He honours marriage and blesses the relation. When it is dishonoured, society becomes corrupt and debased. 5. He wrought this first public miracle at a marriage, as this is the relation by which He chooses to set forth His love to the Church. 6. Let us call upon Christ in every strait. He can and will supply whatever we truly need. He can bless every place, honour every occasion, and sanctify all the joys and endearments of life 7. This wine was not that fermented liquor which passes now under this name. All who know about the wines then used will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tasted them, were commonly boiled, and sweet, without intoxicating qualities, such as we here get in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were

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darken, and expire; but, if placed together, glow with a ruddy and intense heat: a just emblem of the strength, happiness, and the security derived from the union of mankind. Luxury augments our wants; moderation our pleasures.

*f Dr. Parker.*

*g Dr. Clarke.*

*a* Ps. civ. 15; Pr. ix. 2—5.

*b* 1 Jo. v. 13.

"They whom the world feasts have their best wine first, . . . but they whom Christ entertains have their best wine kept till last, and they shall drink it for ever new in the kingdom of their Father."—*Scott.*

*c Lardner.*

"What you fill the vessel with, you must expect to draw out thence. What! art thou all day filling thy heart with earth, and dost thou look to draw heaven thence at night?"—*Gurnall.*

*d Dr. Parker.*

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[g] *Dr. Jacobus.*

**Capernaum**

[a] The Lake of Galilee, on the N. W. shore of wh. was the city of Capernaum, is very much *lower* than the level of the hills of Galilee. — *Hackett, Illus.* 135.
[b] *Quesnel.* "Where is Jesus Christ?" was once asked of a child. "He lives in our alley now," was the reply, for the boy had learned that Christ is where He has friends to serve Him.

**the first Passover**

**Jesus cleanses the Temple**

[a] Jo. vi. 4; xi. 55.
[b] *Wordsworth.*
[c] "If the feast in v. 1 is the *second*, or a feast of Pentecost, then that at vi. 4 is the *third*; and the one at wh. He suffered, the *fourth* in Jo.'s Gospel. This is the view of *Eusebius* i. 10; and of *Theodoret.*"
[d] "The seats and folds were let out by the priests, and an exorbitant gain made as well by them as by the money-changers and traders." — *Randolph.*
[e] Ma. xxi. 12; Mk. xi. 15; Lu xix. 45.
[f] Ps. lxix. 9.

**Jesus predicts His death and resurrection**

[a] Ma xii. 38; Jo. vi. 30.
[b] Ma. xxvi. 61; xxvii. 40.
[c] *Wordsworth.*

the least strong. We may be sure that our Lord's wine would neither be drugged nor mixed with deleterious ingredients, but pure. For bread He would give a stone, as soon as for wine He would give poison.[g]

**12. down,**[a] it was farther away from Jerus., and towds. the sea. **Capernaum** [i. 52, 59, 76]. **not . . days,** bec. the Passo. was nr., and they were going to the feast.

*His mother and brethren.*—Not family ties but religious ties bind Christ. Those who do His Father's will (*see* Ma. xii. 50) enter into an eternal alliance: I. With God as their Father; II. With Jesus Christ as their Brother; III. With the angels and saints as their sisters; IV. With the heavenly Jerusalem as their mother.[b]

*Sabbath-breaking.*—It is to be regretted that coaches are so frequently used without necessity in conveying persons to and from church on Sabbaths. The drivers of these vehicles must either be kept from public worship altogether, or attend at a late hour. One Sabbath morning, a lady stepping into a hackney coach, in order to ride to a place of worship, asked the driver, if he ever went to church on the Lord's-day? She received the following reply:—"No, madam; I am so occupied in taking others there, that I cannot possibly get time to go myself!"

**13—17. Jews',**[a] Jo. mentions the Passo. three times, and always says "of the Jews," to dis. fr. the Christian Passo., and bec. he wrote for many who were not conversant with Jewish custs.[b] **Passover,** this seems to have been the first.[c] **found,** *etc.*[d] [i. 147, 332]. **scourge,** the *emblem*, rather than the *instrument* of wrath. **drove . . out,** He did so again, on another occa.[e] **Father's,** He thus claims to be the Messiah. **zeal . . up,**[f] all-consuming zeal for God.

*The judgments of the Lord.*—The judgments—I. Of wrath; II. Of purification; III. Of hardness; IV. Of condemnation.—*Von Kapff.*—*The purification of the Temple, an image of the Reformation.*—It reminds us of—I. The history of the Reformation; II. Its glory; III. Its warnings.—*Oosterzee.*

*Doves sold in the Temple.*—Mr. Loftus, after recording his description of the beautiful mosque of Meshed Ali, observes,—"It is exceedingly strange to remark how the same observances have prevailed unchanged from early times. We read that eighteen centuries ago our Saviour went up to Jerusalem, 'and found in the Temple those that sold oxen, and sheep, and doves, and the changers of money, sitting.' So, in the court of Meshed Ali, a constant fair is carried on at stalls, which are supplied with every article likely as offerings to attract the eye of the rich or pious. Among these, white *doves* are particularly conspicuous."—*Travels in Chaldæa.*

**18—22. sign,**[a] by what mir. dost Thou confirm Thy authority as the Christ of God? (*v.* 16.) **destroy,** *etc.*,[b] He predicts at His *first* Passo., what they would do at His *last.*[c] **temple,** His body[d] (*v.* 21). It was His resurrection of wh. He spoke. **forty . . building,** "it began to be rebuilt forty-six years ago by Herod the Gt., and is not yet finished."[e] **remembered,**[f] both saw the meaning and truth of the prediction.

*The crowning act.*—I. A certain demand: 1. What they required; 2. Why they required it. II. A significant answer: 1.

An exalted claim; 2. A striking prediction; 3. A wonderful declaration. III. A cross misrepresentation: 1. How this mistake originated; 2. The feeling it produced; 3. The explanation which the Evangelist supplies. IV. An important result. From this we see: 1. That the words of Christ were not forgotten; 2. The effect which such remembrance produced.—*Anon.*

*Strength of memory.*—Dr. Johnson, it is said, never forgot anything that he had seen, heard, or read. Burke, Clarendon, Gibbon, Locke, Tillotson, were all distinguished for strength of memory. When alluding to this subject, Sir William Hamilton observes, "For intellectual power of the highest order, none were distinguished above Grotius and Pascal; and Grotius and Pascal forgot nothing they had ever read or thought. Leibnitz and Euler were not less celebrated for their intelligence than for their memory; and both could repeat the whole of the 'Æneid.' Donellus knew the 'Corpus Juris' by heart; and yet he was one of the profoundest and most original speculators in jurisprudence. Ben Jonson tells us, that he could repeat all that he had ever written, and whole books that he had read. Themistocles could call by their names the twenty thousand citizens of Athens. Cyrus is reported to have known the name of every soldier in his army. Hortensius (after Cicero, the greatest orator of Rome), after sitting a whole day at a public sale, correctly enunciated from memory all the things sold, their prices, and the names of their purchasers. Niebuhr, the historian, was not less distinguished for his memory than for his acuteness. In his youth he was employed in one of the public offices of Denmark. Part of a book of accounts having been destroyed, he restored it by an effort of memory."—*Dr. F. Winslow.*

**23—25. saw . . did,** of the whole of wh. **we have no record.**[a] **did . . them,** place Himself in their hands; did not trust them. **because . . men,**[b] as well as He knew Judas; one such among His followers quite enough. **needed . . testify,** men need testimony to character. **knew . . man,** motives, purposes, tendencies, etc.

*Miracles at the Passover.*—I. The works which the Saviour performed: 1. Where they were performed; 2. When they were performed. II. The honour which the Saviour received: 1. By what means their faith was produced; 2. The number who were convinced of the truth of His claims was considerable. III. The caution which the Saviour exercised: 1. How it was shown; 2. The reason assigned; 3. The truth announced.[c]

*Purpose of the miracles of Christ.*—The chief object of our Lord's miracles was to prove His mission; and it may be observed that in this case, and that of Moses (of all who ever pretended to found a religion on them), the miracles supported the credit of the religion, not the religion the credit of the miracles. As testimony, however, they do not properly form part of His ministry (as a teacher), but they have likewise a moral and religious meaning, and in this point of view they do so. They have a moral meaning because they are all benevolent, whereas, as *proofs*, they might have been destructive or indifferent, as were the miracles of Moses and the prophets. As it is, they not only prove that Christ came from God, but declare that He came with a benevolent purpose. They have also a religious meaning, because they typified some of the chief doctrines of His gospel.[d]

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*d* Ep. ii. 21, 22; Col. ii. 9; He. viii. 2.

*e Jos. Ant.* xv. 11; *Wars* i. 21. Herod beg. A.U.C. 734. "In the time of Agrippa the Younger, ab. 67 A.D., it was completed."—*Capellus.* *f* Lu. xxiv. 8. "The devil was never friend to Temple-work; and therefore that work is so long a doing."—*Gurnall.* "The Jewish Temple was perishable; the Divine glory and presence might recede from it. But Christ implies in these words such an union between the Godhead and the manhood, that there could be no real separation nor dissolution."—*J. H. Newman.*

**many seeing His miracles, believe**

*a* Jo. xxi. 25.

*b* 1 S. xvi. 7; 1 Ch. xxviii. 9; xxix. 17; Je. xvii 9, 10; Ma. ix. 4; Jo. xvi. 30; Ac. i. 24; Re. ii 23. "Man is a great deep, whose very hairs are numbered before Thee, O Lord; and yet his hairs are capable of being more easily counted than the motions and affections of his heart."—*Augustine.*

*c Anon.*

*d Bp. Hinds.*

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## CHAPTER THE THIRD.

**Nicodemus**

**the new birth**

**1—4. Nicodemus** (*upright*), a Gk. name com. among the Jews.[a] **ruler,** member of the Sanhedrim.[b] **night,** through fear of excommunication.[c] He became bolder aft.[d] **teacher,** he confesses no more at present. **for,**[e] he has a reason for his faith. **miracles . . him,** Jesus also appealed to His works.[f] **born again,**[g] Nicodemus spoke of learning, Jesus of life, in order to wh. there must be a new birth unto righteousness. *Again*, as the first and nat. birth was corrupt. **cannot,** *lit.*, is not able. **see,** perceive, understand, experience. **kingdom . . God,** administration of grace as preparatory of future glory. **how,** *etc.*, it seemed to him as absurd for a man to be again born naturally as for a Jew already in the Church—the true and only Church—to go back to enter the Church for the first time.[h]

*The testimony of Nicodemus concerning miracles.*—I. The description which is here given of Nicodemus: 1. His religious profession; 2. His official position. II. The circumstances recorded concerning him: 1. Why he came—(1) Not to oppose or ensnare Christ; (2) Not out of mere curiosity; 2. When he came—(1) It might have been from a feeling of shame or timidity; (2) Or from necessity; (3) From choice as well as convenience. III. The important acknowledgment made by him: 1. To what it refers; 2. The grounds on which it rests—(1) That the miracles of Christ are here spoken of as things of general notoriety; (2) Their reality is represented as above all suspicion; (3) Their wonderful nature clearly indicated that they were wrought through a Divine interposition; (4) Their express design is recognised as confirmatory of our Lord's character and claims.[i]

*A heart for heaven.*—If I enter a place where there is a musical performance, my ticket entitles me to cross the threshold; but if I have no musical ear, I can have no enjoyment. In the same manner, if you have a right in something done for you that will warrant and enable you to cross the threshold of heaven, yet if you have no heart prepared for the exercises and the joys of heaven it can be no happiness to you.[k]

**5—8. Jesus,** now explains more fully. **water,**[a] already had the symbol of water been embodied in an initiatory ordinance by the Baptist, and, in the Christian Church, it was soon to bec. the great visible door of entrance into the kingdom of God. **and . . Spirit,**[b] the great essential requisite; the reality being His sole work. **flesh . . spirit,**[c] hence the impossibility of being born of the Spirit by any natural birth. Like begets like. Only the Spirit of God can create a new spirit in us.[d] **marvel . . must,** it would rather be wonderful if unnecessary. **wind,** aptness of illus. arises fr. the circumstance that the same word in both Gk. and Heb. = *wind* and *spirit*. The gentle wind is silent, mysterious, and beyond human control. **listeth,** liketh, willeth. "It is neither confined to ordinances of a certain pale, nor is it produced by human devices and schemes."

*Christ and Nicodemus.*—I. The occasion of this interview. Nicodemus was a person—1. Of rank and influence; 2. Of a candid and unprejudiced mind; 3. But ignorant of spiritual things; 4. And timid. II. The subjects introduced at this interview. The principal was regeneration: 1. Its nature—(1) An

*a Lightfoot.*

*b* Jo. vii. 48.

"Supposed by some to be Nicodemus the s. of Gorion, one of the Rabbis oft. mentioned with veneration in the Talmud." — *Wetstein*, 850.

*c* Jo. xii. 42.

*d* Jo. vii. 50, 51; xix. 39.

*e* Jo. ix. 16, 33; Ac. ii. 22.

*f* Jo. xv. 24; x. 25, 38.

*g* Jo. i. 18; Ga. vi. 15; Ep. ii. 1; Tit. iii. 5; Ja. i. 18; 1 Pe. i. 23; 1 Jo. ii. 29; iii. 9.

*h Dr. Jacobus; Dr. D. Brown.*

*i Anon.*

*k Dr. Cumming.*

*a* Mk. xvi. 16; Ac. ii. 38.

*b* Ro. viii. 2; 1 Co. xv. 45.

"He connects the water and the Spirit, bec. under that visible symbol He attests and seals that newness of life wh. God alone produces in us by His Spirit."—*Calvin.*

*c* 1 Co. xv. 47—49; 2 Co. v. 17.

*d* Ep. ii. 5; Ro. viii. 2, 5.

List, *to have pleasure in*, A.-S. *lystan*; Du. *lyste*, to desire; A. S., Ice. *lyst*; Ger. *'ust*, pleasure.

inward change, (2) A mighty change, (3) A mysterious change, (4) A change greatly diversified as regards the manner in which it is effected; 2. Its importance; 3. The agency whereby it is wrought. III. The results which attended this interview.[e]

*The personality of the Holy Spirit.*—A young student preparing for Cambridge was assailed by a certain village sceptic, who sneered at the idea of the Holy Ghost being a person. "Personality of the Spirit!" said he; "why the Spirit is wind, breath, air: the very Greek word shows you this; for it simply means wind." "Be it so," replied the youth; "then be so good as to tell me the meaning of this passage, 'Except a man be born of water and of the *wind* he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the *wind* is *wind*.'" The sceptic had no answer; and the student concluded, "Your words are born of the wind, but not of the Spirit."

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*See* outline on "The Regenerating Work of Christianity." — *Homilist, 4th ser.* i. 41.

"A Christian mother does not give birth to a Christian child; it is not natural birth, but a second Spiritual birth, which makes a Christian." — *Tertullian.*

**9—11. how . . be?** (1) How can a new birth be needful for a Jew? (2) Or how possible for any? **master,** teacher. **Israel,** God's people. Could heathen have worse teachers? **things,** the elementary truths of salvation. **we,**[a] myself and the Holy Spirit. **know,** certainly. **seen,**[b] acquainted intimately with operations and fruit.

*The Gospel-school.*—I. The distinguished student who appeared in the Gospel-school this night: 1. His religious sect; 2. His civil position; 3. His respectful behaviour; 4. His evident sincerity; 5. His moral timidity. II. The glorious master who presided over the Gospel-school this night: 1. The spirit He exemplifies; 2. The title He assumes; 3. The wonderful mission He claims. III. The momentous lessons which were taught in the Gospel-school this night.[c]

*The Gospel and human learning.*—Mr. Whitefield had formed an acquaintance with Dr. Franklin, the American philosopher, who frequently heard him preach, though not, it is to be feared, with the same benefit which so many others have derived from it. "Not many wise are called." In a letter dated August 17, 1752, he thus exhorts his philosophical correspondent to still higher pursuits: "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent, unprejudiced pursuit and study, the mystery of the new birth. It is a most important, interesting study, and, when mastered, will richly answer and repay you for all your pains. One, at whose bar we are shortly to appear, hath solemnly declared, without it we cannot enter into the kingdom of heaven. You will excuse this freedom. I must have something of Christ in all my letters."

a 1 Jo. i. 1—3; Jo. v. 30; xvi. 13.

b 1 Co. ii. 11; He. i. 1; Jo. i. 18.

"Reason is to be employed in studying holy mysteries with this caution, that for its module be dilated to the amplitude of the mysteries; and not the mysteries be straitened and girt into the narrow compass of the mind."—*Bacon.*

"That which may be comprehended is less than the hands that grasp it; that which may be valued is less than the senses which rate it."—*Tertullian.*

c *Homilist, 3rd ser.* ii. 320.

**12, 13. earthly,** wh. being of the earth yourself, you are more likely to be familiar with and understand. **things,** such as the new birth, wh. must occur and produce fruit on earth. **heavenly things,** such as the great mystery of the Incarnation. Men who stumble at difficulties in religion and theology, should remember how very little they understand of nature, matter, science, etc. **man . . heaven,**[a] hence cannot perfectly understand heavenly things [ill. men who live in the torrid zone find it difficult to believe and understand how there can be ice, snow, etc. in colder

a Ep. iv. 9, 10.

"Metaphors are a soil most productive of controversies."—*Luther.*

"In matters of faith and religion we raise our imagination above our reason; which is

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latitudes]. **He . . down,** *etc.*, to tell and reveal what we otherwise could not know.

*The Son of man in heaven.*—I. Exposition of the two chief terms of the text: 1. The Son of man; 2. Heaven,—the symbol of eternal truth and law. II. Interpretation of the text accordingly: 1. No man hath attained to perfection, save He that came from it; 2. No man hath attained to the favour and fellowship of God, save He that came from Him; 3. No man hath ascended to the perfect place save He that came down therefrom. III. Summary of the teaching of the text.—*Anon.*

*The power of many things known by effects only.*—Of how many things is it true that their power is only seen in the effects they produce? "Can we see the dew of heaven as it falls on the summer's evening? But go forth next morning, and you behold every plant sparkling with the dewdrop. Can you see the hand of the sower when you go forth into the fields in July and August? No, but yet you do not suppose the harvest came spontaneously; you are conscious, by the effects produced, that the sower's hand has been there. Or, can you see the magnetic fluid on the needle of the compass? No, but when you see that little piece of iron always pointing to the North, you know its work. Can you see the mainspring of the watch as you look upon its face? No, but you know it is there, for the hands move steadily on. That the Spirit should dwell in the temple, and His light not shine through the windows of daily life and duty, is an impossibility."

**14, 15. and,** Christ now speaks of these things, explaining the meaning of one of the most familiar of Jewish types. **Moses,**[a] of whom N. was a disc. **lifted,** *etc.* (see notes *in loc.*), the cause and effects well known to N. **even so,** for similar reason, and with like results. **must . . up,** ref. to His crucifixion. **whosoever,**[b] the *serpent* for Jews only. *This* for all men. **believeth . . Him,** as the Divinely appointed and sufficient sacrifice. **perish,** as the otherwise inevitable consequence of sin, and sinfulness. **eternal life,** the gift of God through Jesus Christ.

*The brazen serpent.*—I. The necessity of the Saviour's dying: 1. The holiness of God required it; 2. The justice of God; 3. The wisdom, goodness and mercy of God. II. The manner of the Saviour's dying: 1. By Divine appointment; 2. The brazen serpent was lifted up publicly; 3. By way of remedy; 4. A sufficient remedy; 5. An only remedy; 6. A common remedy. III. The end or intention of the Saviour's dying: 1. To save us from the extreme of eternal misery; 2. To procure for us the perfection of eternal happiness.—*Anon.*

*Simplicity of way of salvation.*—I knew a young man who, like you, intended to trust his soul to Jesus some time, but ever put it off time after time. One night God's Spirit enabled him to resolve that he would put it off no longer. He had been thinking much during the day of the words—"God so loved the world." He lay down on his bed, but it was not to sleep. He prayed God to give His Spirit, and the Lord heard his prayer. For hours he lay awake, his mind calm, his thoughts clear, his heart fixed. He saw as he had never seen before that God had really "*so* loved the world that He gave His only-begotten Son" to die in the room of sinners; that Christ had suffered enough, atoned enough, for his sins; and that now, *whosoever* believeth in Him should not perish, but have everlasting life." He simply believed this; saw

**the cause why religion ever sought access to the mind by similitudes, types, parables, visions, dreams.**"—*Bacon.*

"This wind blows where it list; and not only so, but as it list; when it list; as much as it list; in what manner it list; and on whom it list. This Spirit is a gift; and gifts are free."—*Austin.*

"He that does not know those things that are of use and necessity for him to know, is but an ignorant man, whatever else he may know besides." — *Abp. Tillotson.*

**the brazen serpent a type of Christ**

*a* Nu. xxi. 9.

*b* Jo. xii. 32, 33.

"He doth aptly teach a Doctor of the Law by a figure of the Law."—*Ardens.*

"It had the shape but not the poison of a serpent." — *Greg. Nazianzen.*

"Dead as the serpent; durable as the brass (bec. the fruits of His death abide for ever)."—*Isidore of Seville.*

"Our salvation is in Christ & with Him, but not *apart* from Him. When a bank-note or a gold coin is put into my hands, my money is in that, not apart from it. When a deed is signed, sealed, recorded, and delivered to me, my title is in my deed and not apart from it. My bank-note or gold coin will pay my debt and pay my jour-

that word was *whosoever;* and that God was in earnest in His offer. His heart accepted it: and that moment a joy he had never known before filled his soul. He started up from his bed. Could this be conversion?—so simple a thing as believing God's offer of Christ, and taking Him at His Word? Yes, whispered God's Spirit. He knelt down at the bed-side; thanked God for His Son; committed himself to the Lord Jesus; and resolved, if God spared him, that he would believe himself to be a Christian, and look to Jesus to enable him to act like one. Ever since, he has considered that night to be the night of his conversion.

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neying expenses. My deed will ensure me my farm. Even so *in* Christ I have my debt cancelled, my journeying support, and my heavenly inheritance all secure."—*W. E. Boardman.*

**16. God,** our Creator, Preserver, etc. **so loved,**[a] thus *greatly*, and after this *method* showed it. **world,**[b] not the Jews alone. **gave,**[c] freely. **only . . Son,**[d] not one Son out of many. **that,** for this purpose. **believeth,**[e] with the heart unto righteousness. **perish,** suffer spiritual and eternal death, as the Jews suffered natural death. **life,**[f] spiritual and eternal, prefigured in the case of the Jews of old who, looked and lived.

*Everlasting life connected with believing on the Son of God.*—I. What this believing on the Son is: 1. It supposes a distinct knowledge of Him; 2. It includes assent to the record that God the Father has given of Him; 3. It includes our hearty approbation of Him; 4. Chiefly it includes a cordial acceptance of Christ, as offered in the Gospel. II. In what respects true believers in Christ may be said to have everlasting life: 1. They have it in title and right of purchase; 2. They have the blessedness of the heavenly state in the promises of it; 3. They have the eternal happiness of heaven in their glorified head and forerunner; 4. They have everlasting life in the firstfruits of it.[g]

*The wonderful love of God.*—The freedmen exhibited a great desire to learn to read and write. One old uncle desired to learn to read, that he might read the Bible, but cared nothing about writing. When first able to spell out the words, he studied out the verse, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In the midst of the verse, his feelings overcame him, and he said, "Is dis ra'al? Is dis de surenuff word ob de Lord?"—"No doubt about it," said his teacher. "And uncle readin' it for hisself!" When he had finished reading the verse, he said, "Now, if old uncle dies, he kin go up dar, and tell de good Lord Jesus dat he read in his own book, 'Whomsumever b'liebes on Him sha'nt perish, but hab eberlasting life; and de Lord knows dat Uncle Sam b'liebes on'm, and he read it for hisself in his own book."

God's great love to man

*a* Ep. ii. 4—7.

*b* Ac. x. 34, 35.

*c* Tit. iii. 4—7.

*d* Re. v 8; 2 Co. v. 19; 1 Jo. iv. 9, 10.

*e* Ga. iii. 10; Ro. iv. 23—25.

*f* Ro. vi. 23; 1 Jo. iv. 14; Ro. viii. 32; Lu. xix. 10; 2 Pe. iii. 9.

"The 'so' in this verse is an incomprehensible so; a so that all the angels cannot analyse, few can comment upon or understand the dimensions of this so."—*Charnock.*

"It is a very speaking silence that He doth not tell us how great that love is, but leaves us to understand it to be altogether inexpressible."—*Howe.*

*g Anon.*

**17. God,** who is *just*, and *holy*, and *jealous*, as well as merciful. **Son,** armed with power and authority—sent Him as the *last* messenger[a] to man, having sent many messengers bef., with warnings and punishments [angels, prophets, etc]. **condemn,**[b] yet what else could the world reasonably expect. **saved,**[c] fr. the punishment due for sin.

*The end of Christ's coming.*—I. Condemnation might have been expected:—1. When we consider the condition of men; 2. When we consider the history of Divine dispensations; 3. When we consider the prediction of the treatment of the Gospel. II. Salvation was really accomplished:—1. From error by His teaching;

God's purpose in sending His Son

*a* Ma. xxi. 37; Mk. xii. 4.

*b* Lu. ix. 56; Jo. viii. 11; xii. 47.

*c* 1 Jo. iv. 14.

"Christ, catechising Nicodemus, contracteth the sum of the Gospel into one verse."—*Bishop Andrewes.*

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2. From false models by His example; 3. From guilt by His sacrifice; 4. From perdition by His grace.[d]

*No standard of experience.*—Unhappily the experience of John Bunyan, or of some other person, has been erected into a standard by which that of other men is tried; and in some regions a Christian will be asked, "Were you long in the Slough of Despond?"—as though the Slough of Despond were a Divine institution, and the only way of salvation lay through it. Andrew Fuller put the question to an aged saint, who replied, "I was never there at all, sir; I went straight to the cross of Christ." That was the Scriptural way; and it is to be remarked that the Scriptures place nothing between the sinner and the Cross, nor do they clog the free message with a single qualifying condition. "Believe on the Lord Jesus Christ, and thou shalt be saved."

[d] *W. W. Wythe.* The Rev. John Newton, late rector of St. Mary Woolnoth, when his memory was nearly gone, used to say that, forget what he might, he never forgot two things,—1st, that he was a great sinner; 2nd, that Jesus Christ was a great Saviour.

**faith and unbelief**

[a] Jo. v. 24; Ro. viii. 1.

[b] *Wordsworth.*

"Future misery is not a foreign imposition by power; but an acquired constitution of mind; it is guilt of conscience and malignity of spirit."—*Dr. Whichcote.*

"The day of grace may be lost before the day of death come."—*March.*

[c] *Anon.*

[d] *D'Aubigné.*

**18. believeth,** receives and rests on Him alone. **Him,** and no other ground of confidence, either in whole or in part. **not condemned,**[a] is not under sentence. **already,** "he who commits murder is condemned by the nature of his act, bef. he receives the sentence of his judge,"[b] **because,** *etc.*, the sentence takes effect on him who rejects Christ.

*God's design in sending His Son into the world.*—I. The Saviour's mission in human nature: 1. The mission of Christ was Divine in its origin; 2. Propitious in its design. II. The believer's personal interest in His merits: 1. Faith in Christ is the essential principle of salvation. III. The sinner's rejection of His saving benefits: 1. The conduct of the impenitent is distinctly asserted; 2. The state of the unbeliever is deplorably wretched; 3. The cause of the sinner's condemnation is duly assigned.[c]

*Theological ignorance.*—The Romish clergy at the beginning of the Reformation were sunk in great ignorance. A bishop of Dunfeld congratulated himself on having never learned either Hebrew or Greek. The monks asserted that all heresies arose from these two languages, and particularly from the Greek. "The New Testament," said one of them, "is a book full of serpents and thorns. Greek," continued he, "is a new and recently invented language, and we must be upon our guard against it. As for Hebrew, my dear brethren, it is certain that all who learn it immediately become Jews." Even the Faculty of Theology at Paris scrupled not to declare to the Parliament: "Religion is ruined, if you permit the study of Greek and Hebrew."[d]

**the light and the darkness**

[a] Jo. i. 7; viii. 12.

[b] 1 K. xxii. 8; Ep. v. 13; Pr. viii. 63.

[c] Job xxiv. 13, 17; Pr. iv. 18.

[d] Ps. cxix. 105; cxxxix. 23, 24.

[e] Jo. xv. 4; 1 Co. xv. 10.

[f] Ma. v. 16.

"I have heard of some one that, having advanced some erroneous doctrines of phi-

**19—21. this . . condemnation,** the real cause of it. Not alone the love and the practice of sin, but the rejection of the Saviour. **light,**[a] Christ, the true Light. **darkness,** the moral d. of sin, ignorance. **light,** the knowledge of sin, and salvation. **because,** *etc.*, the light pointed the nature and need of a new life. Men unwilling to appreciate the beauty and practise the duties of holiness. Preferring the pleasures of sin for a season. **hateth . . light,**[b] bec. it reveals the deformity of sin. **neither . . light,**[c] to learn, to look at themselves. Wilful concealments and ignorance. **doeth truth,** loves and practises it. **cometh,** without fear, and for further instruction.[d] **that,** *etc.*, to test and prove his own works and character. **wrought . . God,** in the Divine strength,[e] and for the Divine glory.[f]

*Moral depravity the origin of infidelity.*—I. That light is come

into the world: 1. Through Christ, the evil of sin is exhibited; 2. The love of God is manifested; 3. A flood of light is shed on the doctrine of a future state. II. That men generally reject light and love darkness: 1. It was verified in the conduct of the Jews in rejecting Christ; 2. By all rejectors of the Divine Revelation; 3. By all who place religion entirely in the performance of its outward duties. III. That the reason why men reject light and love darkness is moral pravity. The love of sin produces: 1. Atheism; 2. Deism; 3. Opposition to the doctrine of Divine influence. IV. That the consequence of rejecting light and loving darkness is condemnation: 1. In this life; 2. Future.

*The chained Bible.*—A gentleman once visiting an acquaintance of his, whose conduct was as irregular as his principles were erroneous, was astonished to see a large Bible in the hall chained fast to the floor. He ventured to inquire the reason. "Sir," replied his infidel friend, "I am obliged to chain down that book, to prevent its flying in my face." Such persons hate the Bible, as Ahab did Micaiah, because it never speaks good concerning them, but evil.

**22–24. land . . Judæa,** the country as dis. fr. Jerus. **baptized,** not Himself,[a] but what was done by His authority is spoken of as done by Himself [we have many familiar illus. of this in com. life. A man is said to build a house, etc.]. **Ænon** (*fountain*, fr. Heb. *Ayin*), sup. to be 53m. N.E. of Jerus. in Samaria.[b] **Salim,** W. of Jordan, in N. of Samaria, 8m. S. of Scythopolis.[c] **much water,**[d] *see Gk.*, many waters, *i.e.* not "much water in one place," but "many fountains" in that neighbourhood. **not yet,**[e] it is implied that he was shortly after.

*Example of Christian zeal.*—The most remarkable examples of zeal are found in the records of the early itinerant ministers. Richard Nolley, one of these, came upon the fresh trail of an emigrant in the wilderness, and followed it till he overtook the family. When the emigrant saw him, he said, "What, a Methodist preacher! I quit Virginia to be out of the way of them; but in my settlement in Georgia I thought I should be beyond their reach. There they were; and they got my wife and daughter into their Church. Then I come here to Chocktaw Corner, find a piece of land, feel sure that I shall have some peace from the preachers; and here is one before I've unloaded my wagon!" The preacher exhorted him to make his peace with God, that he might not be troubled by the everywhere present Methodist preachers.

**25, 26. question,** nat. that having been impressed with the importance of *one* rite—baptism, their thoughts should dwell on other ceremonies. **purifying,** perh. suggested by baptism. **they,** the Jews. **He,** Christ. **to whom,** *etc.*,[a] "as much as to say, all are forsaking thee, and flocking to Him, who was baptized by thee. They wish to excite the Baptist to jealousy."[b]

*Envy among the servants of Christ.*—Will any workman malign another because he helpeth him to do his master's work? Yet, alas! how common is this heinous crime amidst men of parts and eminency in the Church! They can secretly blot the reputation of such as stand cross to their own; and what they cannot for shame do in plain and open terms, lest they be proved pal-

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losophy, refused to see the experiments by wh. they were confused." — *Dr. Johnson.*

"Some men like pictures are fitter for a corner than a full light." — *Seneca.*

"The open daylight of Truth doth not show the masks and mummeries and triumphs of the world half so stately and gallant as candlelight doth." — *Bacon.*

**Jesus comes into Judæa.**
*a* Jo iv. i. 2.
*b Stanley. Sin. and Pal.* 311; *Paxton's Sac. Geo.* 459.
*c Eusebius; Jerome, etc.*
*d* 1 S. ix. 4.
*e* Ma. xiv. 3.

"True zeal is a sweet, heavenly, and gentle flame, which maketh us active for God, but always within the sphere of love."—*Cudworth.*

"As all zeal without discretion is as an offering without eyes, which was by God forbidden, so, likewise, all blind zeal is a blind offering, which God will never accept."—*Cawdray.*

**disciples of John and the Jews**
*a* Jo. i. 7, 15; Ps. lxv. 2; Is. xlv. 23.
*b Chrysostom.*

"Reviling includeth bitter and foul language; but detraction may be couched in truth, and clothed in fair language; it is a poison often infused in sweet

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pable liars and slanderers, they will do in general and malicious intentions, raising suspicions where they cannot fasten accusations. And so far are some gone in this satanical vice, that it is their common practice, and a considerable part of their business, to keep down the estimation of those they dislike, and defame others in the sliest and most plausible way; and some go so far, that they are unwilling that any that are abler than themselves should come into their pulpits, lest they should be applauded above themselves. A fearful thing that any man who hath the least of the fear of God should so envy at God's gifts, and had rather that his carnal hearers were unconverted, and the drowsy not awakened, than that it should be done by another who may be preferred before them.[e]

**John rejoices in the fame of Jesus**

27—29. **a man**, such as I am. **can . . nothing**,[a] neither a work to do, or any results of work. **except . . heaven**, hence I should be content both with those who come to my baptism, and with those who foll. Christ. **ye yourselves**, *etc.*,[b] you, therefore, ought to be no more surprised than I am, that I "decrease" and He "increases." **bride**,[c] ill. the Church. **bridegroom**, Christ. **friend**, *etc.*,[d] could not, does not expect to have the bride, but only, as his friend, to sympathise with the bridegroom's joy. **my . . fulfilled**, I, as the Heavenly bridegroom's friend, rejoice with Him.

*The luxury of living.*—Our joy is fulfilled: 1. In doing the right; 2. In doing our own work; 3. In witnessing our influence; 4. In anticipating our reward.[e]

*Nothing, except it be given him.*—Columbus, after his discovery of America, was persecuted by the envy of the Spanish courtiers for the honours which were heaped upon him by the sovereign; and once at a table, when all decorum was banished in the heat of wine, they murmured loudly at the caresses he received, having, as they said, with mere animal resolution pushed his voyage a few leagues beyond what any one had chanced to have done before. Columbus heard them with great patience, and, taking an egg from the dish, proposed that they should exhibit their ingenuity by making it stand on an end. It went all around; but no one succeeded. "Give it me, gentlemen," said Columbus; who then took it, and, breaking it at one of the ends, it stood at once. They all cried out, "Why! I could have done that."—"Yes, if the thought had struck you," replied Columbus; "and if the thought had struck you, you might have discovered America."[f]

30—33. **increase**, occupy larger share of attention, influence. **decrease**, my name and office pass out of sight [ill. stars at rising of sun]. **above all**,[a] above all other teachers in rank. **earth**,[b] John's nature strictly human. **heaven**, Christ's nature is Divine. **He**, Christ. **seen . . heard**, as He Himself said, *v.* 11. **no man**,[c] comparatively speaking. **set . . seal**,[d] certifies, witnesses, as by the affixing of a seal.

*The testimony of Christ.*—I. The Saviour's testimony. It includes: 1. The revelation of God; 2. True representations of the character of man; 3. Honour to the Old Testament Scriptures; 4. Truths brought into our world by Himself. II. The manner of its reception: 1. From Christ Himself; 2. An employment of the whole heart; 3. It will yield joy. III. The effects

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Liquor, and ministered in a golden cup; and it especially respecteth worthy persons, good qualities, and laudable actions, the reputation of which it aimeth to destroy or impair." — *Dr. Barrow.*

*e Baxter.*

*a* 1 Co. ii. 12—14; iv. 7; Ja. i. 17.

*b* Jo. i. 20, 27; Lu. i. 17.

*c* Song, iv. 8—12; Je. ii. 2; Ez. xvi. 8; Ho. ii. 19, 20; Ma. xxii. 2; 2 Co. xi. 2; Ep. v. 25, 27; Re. xxi. 9.

*d* Song v. 1.

*e W. W. Wythe.*

"True glory strikes root, and even extends itself; all false pretensions fall as do flowers, nor can anything feigned be lasting."—*Cicero.*

"*The Saviour's Government* is gentle as the falling snow on a fleece of wool; and refreshing as the rain of heaven on the newly mown field."—*Waugh.*

*f Percy.*

*a* Jo. vi. 33; viii. 23; Ep. i. 20, 21.

*b* 1 Co. xv. 47.

*c* Jo. i. 11.

*d* 1 Jo. v. 10.

"John the Baptist was Christ's forerunner; like the morning star, the forerunner of the sun, he shone brightly a little while, but his ministry by

here ascribed to believing acquaintance with Christ: 1. The evidence is peculiar and exclusive; 2. Assured and incontrovertible: 3. Practical and efficacious; 4. It renders its possessor impregnable to the assaults of spiritual foes.[e]

*The witness of the Spirit.*—"If the Holy Spirit of God did not bear testimony to paternal love, our tongue would remain silent; for we could not in prayer call Him Father, unless we were assured that He was really so. Our own mind of itself, independent of the preceding testimony of the Spirit, could not produce this persuasion that we are the sons of God."[f]—"The testimony of the Spirit is an inward impression of the soul, whereby the Spirit of God directly 'witnesses to my spirit that I am a child of God;' that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."[g]

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degrees ceased, and gave way to the ministry of Christ, as the morning star by little and little goes out as the sun rises."—*Pres. Edwards.*

*e Dr. Post.*

*f Calvin.*

*g Wesley.*

**34—36. He . . sent,**[a] **Christ. by measure,**[b] **in a limited degree. given . . hand,**[c] knowledge, power, administration of affairs in His kingdom. **hath,**[d] both the *germ* in his new nature, and the *title* in God's promise to him. **shall . . life,** not *see*, so as to understand here, or enjoy hereafter. **wrath . . him,** now and for ever.

*Eternal life, through Christ, received or rejected.*—I. The character and privilege of the Christian: 1. The privilege—everlasting life; 2. The author and source of that privilege—Christ. II. The awful state of the wicked: 1. Their unbelief; 2. Its consequences.[e]

*The fulness of Christ.*—This blessed Christ is the sole paragon of our joy, the Fountain of life, the Foundation of all blessedness; the sum of the whole Bible, prophesied, typified, prefigured, exhibited, demonstrated; to be found in every leaf, almost in every line; the Scriptures being but, as it were, the swaddling bands of the child Jesus. Abraham, Moses, Joshua, Samson, David, were all renowned, yet are but meant on the by; Christ is the main, the centre whither all these lines are referred. They were all His forerunners to prepare His way; it is fit that many harbingers and heralds should go before so great a Prince; only John Baptist was that *Phosphorus*, or morning star, to signify the sun's approaching. The world was never worthy of Him, especially not so early; He was too rich a jewel to be exposed at the first opening of the shop; therefore He was wrapped up in those obscure shadows, the tree of life, Noah's ark, Jacob's ladder; therefore called "the Expectation of nations," longed and looked for more than health to the sick, or life to the dying. The golden legend of those famous worthies (Heb. xi.) were but so many pictures which God sent before to the Church; counterfeits, abridgments, and dark resemblances of the Prince of glory, whom His Father promised to marry unto mankind; and "when the fulness of time was come" (Gal. iv. 4), He performed it. Lo! now all those stars drew in their borrowed light when the Sun arose. To whom, instead of all the rest, Moses and Elias did homage on Mount Tabor, as to the accomplisher of the law and prophets.[f]—*Whosoever.*—If God had said there was mercy for Richard Baxter, I am so vile a sinner, that I would have thought He meant some other Richard Baxter: but, when he says *whosoever*, I know that includes me, the worst of all Richard Baxters.[g]

**effect of receiving and rejecting Jesus**

*a* Jo. vii. 16.

*b* Ps. xlv. 7; Is. xi. 2; lix. 21; Jo. i. 16; Col. i. 19.

*c* Ma. xxviii. 11.

*d* Ha. ii. 4; vv. 15, 16.

"For that love, with wh. He, embracing the Son, embraces also us in Him, leads Him to communicate all His benefits unto us by His hand."—*Calvin.*

"If it be the office of Christ to save what was lost, they who reject the salvation offered in Him are justly suffered to remain in death."—*Calvin.*

*e Anon.*

*f T. Adams.*

*g Baxter.*

"Men appoint walls and bulwarks for salvation, but God appoints salvation for walls and bulwarks. Salvation is often without walls and bulwarks, and walls and bulwarks without salvation. Salvation is the safer safeguard."—*Venning*

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## CHAPTER THE FOURTH.

**Jesus leaves Judæa for Galilee**

a Jo. iii. 22, 26.

b Lu. ii. 49.

"Let us not run out of the path of duty lest we run into the way of danger." — *Rowland Hill.*

"What God calls a man to do, He will carry him through. I would undertake to govern half a dozen worlds, if God called me to do it; but I would not undertake to govern half a dozen sheep unless God called me to it."—*Payson.*

c *Stems and Twigs.*

"There is not a moment without some duty."—*Cicero.*

**Jacob's well**

a *Thomson, L. and B.* 472, 473; but *Porter* identifies it with Shechem itself, *Hd.-book for Syria* 318; called by the Romans *Flavia Neapolis*, fr. wh. the present Arab name *Nablous*; see *Topics* i. 168, 170. It is ab. ½ m. N. of Jerus., and 15 m. S. of Samaria, betw. Mts. Gebal and Gerizim, at the entrance of wh. gorge is the well.

b Ge. xxxiii. 19.

c Jos. xxiv. 32.

d *Jacobus; Porter* 325; *Robinson* iii. 107–113; *Stanley* 147, 240, 428; *Bonar* 365–367.

e *Dr. Robinson.*

**1—4. when,** *etc.*, the *increasing* fame of Christ soon bec. widely known. **knew,**[a] without the need of any special report. **though,** *etc.*, hence, if He cared to do so, He could have disproved any charge of making proselytes. **left,** He knew the Pharisees' rage would soon develop into active hostility, and His hour was not yet come. **needs,**[b] both bec. it was the shortest way, and in the line of His purpose. **Samaria,** with Judæa on S. and Galilee on N., occupied the anc. territories of the tribes of Ephraim and W. Manasseh.

*He must needs go.*—I. To dispense a blessing. To the woman of Samaria. II. To correct a prejudice. "The Jews have no dealings," etc. III. To proclaim a truth. That he was the Saviour of others beside Jews. IV. To set an example to His disciples: 1. That they should preach to the Gentiles; 2. To show them how they should teach them; 3. To show them that even among such they should have success. V. To prepare the way for His disciples.[c]

*Simplicity of faith.*—"What do you do without a mother to tell all your troubles to?" asked a child who had a mother, of one who had none. "Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus: He was mother's friend, and He's mine."—"Jesus Christ is in the sky. He is a way off, and He has a great many things to attend to in heaven. It is not likely He can stop to mind you."—"I do not know anything about that," said the orphan "All I know, *He says He will; and that's enough for me.*"

**5—8. Sychar** (*falsehood*), identified,[a] **wit).** a village called *Aschâr*, nr. Shechem. **parcel . . Joseph,**[b] where Joseph was buried.[c] **Jacob's . . there,** now quite dry, and closed by huge stone.[d] **sat thus,** *i.e.*, accordingly, being tired. **sixth hour,** 12 noon. **woman . . water,** as the present custom is. **give,** "He asks of her, in order to have her ask of Him." **meat,** *His* meat was to do His Father's will.

*The model Teacher.*—I. Observe our Lord's zeal: 1. He went to a most unwelcome neighbourhood; 2. He was satisfied to teach only one scholar; 3. He laboured with a disagreeable pupil. II. His tact: 1. He was ingenious in catching an illustration to interest her mind; 2. He was quick in turning the illustration so as to impress her conscience. III. His spirituality: 1. He carefully avoided all discussion of irrelevant matters: 2. He pressed home the one lesson persistently which he wished her to learn. He told her: (1) The exact state of the case; (2) The demands of God's law; (3) Of the Redeemer's help.[e]

*Continuance in well-doing.*—"What is wanting here?" said a courtier to his sovereign, with whom he was riding, amid the acclamations and splendour of a triumphal procession. "CONTINUANCE," replied the monarch. "So say I," adds Mr. James. "Tell me, if you will, of your youth, your health, the buoyancy of your spirits, your happy connections, your gay parties, your elegant pleasures, your fair prospects, and then ask me what is wanting. I reply, 'CONTINUANCE.' A single day may spoil every

thing; before to-morrow's sun shall rise you may be attacked by disease and death.

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**9, 10. thou . . Jew,** this she knew fr. His accent, dress, etc. **dealings,**[a] no social intercourse; trade there might be (*v.* 8), though usually *that* was not permitted. **knewest,** what one does not know, oft. of more consequence than what is known. **gift . . God,**[b] the gift *par excellence*, the unspeakable gift.[c] **who . . saith,** etc., *the* gift, Himself. **living water,**[d] water of life.

*The evils of bigotry.*—I. We have first to do with the incident as it related to the woman: 1. He was a Jew; 2. Her other reason was, "The well is deep," etc. II. We must now turn to the sentiment of the text as it affects the race in general, and ourselves in particular.[e]—*Christ freely offered to sinners.*—I. The person to whom these words were spoken. II. The attitude of Christ, and the manner of His proceedings with this lost soul: 1. The absence in Christ of any manifestation of anger or contempt; 2. Our Lord does not only pass by the guilt of this sinner but proceeds to reveal to her the exceeding riches of His grace and power, for her free acceptance. III. I observe that, under the figure of living water, the saving grace of God for lost man, is intended. It is called living water to indicate both its source and its effect.[f]—*Living water.*—I. God's greatest gift. II. Christ's best promise. III. The world's worst error. IV. The sinner's strongest encouragement.[g]

*Behold, the gift of God!*—Perhaps there is no cry more striking than that of the eastern water-carrier. "The gift of God," he says, as he goes along with his water-skin on his shoulder. It is impossible to hear this cry without thinking of our Lord's words to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith unto thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water." It is very likely that water, so valuable and so often scarce in hot countries, was in those days, as now, spoken of as "the gift of God," to denote its preciousness; if so, the expression would be exceedingly forcible to the woman, as well as full of meaning. The water-carrier's cry in Egypt must always rouse a thoughtful mind to the recollection of the deep necessities of the people; of the thirst which they yet know not of; and the living water, which few, if any, have offered to the poor Moslems in that great city; and makes him wish and pray for the time when the sonorous cry of "*Ye aatee Allah*" shall be the type of the cry of one bringing the living water of the Gospel, and saying, "Behold, the gift of God!"

**11—14. nothing . . with, as a bottle and cord. well . . deep,** 75 ft. deep, when last measured, prob. much rubbish at the bottom; perfectly round, 9 ft. in dia., excavated in the rock; sides hewn smooth and regular.[a] **that . . water,** *lit.*, "the water wh. is living."[b] **greater,** more wealthy, mighty, excellent. **thirst again,** mere creature good never satisfies, but for a brief season. **in him,**[c] not in the desert; carried ab. by him; an internal fountain of spiritual delight and refreshment. **well . . life,** the beginning on earth of the joy of heaven.

*The water of life.*—I. The origin of Divine grace. That all saving grace is Divine appears—1. From the demonstrations of reason;

**living water**

*a* Ac. x. 28.

*b* Ep. ii. 8.

*c* 2 Co. ix. 45.

*d* Is. xii. 3; xli. 17, 18; Je. ii. 13; Zec. xiii. 1; xiv. 8; Re. xxii. 17.

"Never was there such a contrast in a conversation as that presented in the conversation between Christ and the woman of Samaria. Christ speaking from the top of all spiritual apprehension, the woman from the bottom of sensuous knowledge."—*H. W. Beecher.*

"If, wearied with your spiritual journey, thou canst not go on, sit down; but let it be by the wayside. Wait; but let it be by Jacob's well. Ply the ordinances of God: and the God of ordinances will come to thee and bless thee."—*Toplady.*

"When thou hast an opportunity of speaking a word for the good of another soul, defer not the doing of it till another time."—*Corbet.*

*e* *Anon.*

*f* *Dr. Hewitt.*

*g* *Rev. R. Cecil.*

*a* *Porter.*

*b* Is. xii. 3; Zec. xiv. 8; Ps. xxxvi. 9.

*c* Jo. xvii. 2, 3; Ro. vi. 23; Jo. vii. 38.

"The Spirit is not like a stagnant pool, but a gushing spring, ever stirring the soul to good works."—*Theophylact.*

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"God gives His help, not by forcing, but by secretly inclining and changing the will, and bringing it with freedom and full consent to a conformity with his own."—*Adam.*

[d] *Anon.*

*Jos. Wars*, iii. 7, 32.

See *Blunt's Scripture Coincidences*, 344.

[e] *Dr. Thomas.*

"Hilly ways are wearisome ways and tire the ambitious man. Carnal pleasures are dirty ways, and tire the licentious man. Desires of gain are thorny ways, and tire the covetous man. Emulations of higher men are dark and blind ways, and tire the envious man. Every way, that is out of the way, wearies us."—*Dr. Donne.*

"God usually brings us to Him by instruments of nature and affection; and then incorporates us into His inheritance by the more immediate relishes of heaven, and the secret things of the Spirit."—*Bp. J. Taylor.*

"This well of the water of life is very deep, and we have nothing to draw with; therefore we must have our pipes and conduits to convey the same unto us; which are the Word of God preached, and the administra-

2. From the testimonies of Revelation; 3. From the evidence of Christian experience. II. The character of Divine grace. It possesses—1. A cleansing virtue; 2. A satisfying virtue; 3. A fertilising virtue. III. The influence of Divine grace. It is—1. Internal and saving; 2. Abundant and vigorous; 3. Heavenly and glorious.[d]

*Refreshing water.*—A little girl who had been instructed in a Sunday-school in the country was very fond of her Bible. There was a spring at a small distance from her cottage, from which the family supplied themselves with water. Her father had noticed that she was sometimes longer than necessary in going to the spring. One day he followed her unperceived, and observed her set down the pitcher and kneel to pray. He waited till she arose, and then, coming forward, said, "Well, my dear, was the water sweet?" "Yes, father," said she; "and if you were but to taste one drop of the water I have been tasting, you would never drink the waters of this world any more."

**15—18. woman saith,** *etc.*, how little did she understand the Lord! The water of life would not destroy bodily thirst, but for the soul's thirst for the good it needed, by supplying that need. **call . . husband,** He will convince her of sin, and excite *thirst* for saving knowledge. Her curiosity and wonder are excited. What can He mean by *husband!* does He know all? **five,** lawful husbands; had they died, or been divorced? What a character must hers have been! **that . . truly, thou hast** spoken truth, so far.

*Christ and the woman of Samaria.*—I. He approached her on the broad ground of humanity. II. He propounded to her salvation in a way which made her feel its necessity. III. He so touched on her history, that she felt the Divinity of His mission. IV. He gave such a revelation of worship and Himself as silenced her controversy: 1. By a revelation of true worship; 2. By a revelation of His own Messiahship.[e]

*The water of life.*—"When in the market-place, I saw several women who had water to sell: good water here is scarce, and brought from the monastery, which is a considerable distance from the city. As I passed by them, one of them asked me to drink. I told her that I had plenty of good water at my house; still, however, she asked me again if I would not drink. I replied, 'There is One who can give us water, of which if we drink, we shall never thirst. He that drinks of this water will thirst again; but the other is the water of eternal life, and he who drinks of it will thirst no more.' This reply, which I supposed would be understood, seemed to excite some wonder and curiosity; and several young men, who were near, came around me to hear what I had said to the woman. One of the young men said, 'Sir, where is that water? We wish for it. Where is he who has it?' I said, 'Come with me to my house, and I will show you. It is Jesus Christ.' Still they did not seem to understand; and some said, 'He must be a physician; he will give us something which will prevent us from thirsting.' As many began to collect, I thought it best to go away, and returned to my lodgings. Several young men, however, followed me, and expressed a desire to know where that water of which I had spoken could be found: so I took the New Testament, and read to them a part of the fourth chapter of St. John's Gospel, from the fifth to the fifteenth verse, and gave

them the book to carry with them to the market-place to read the whole chapter, and explain what I had said, to those who were desirous of knowing. 'Ah!' said one of them, after I had read the portion above mentioned, 'I perceive that he is speaking in a figure;' and went on explaining to the others what he supposed I intended to say."[b]

**19—23. perceive . . prophet,**[a] a man who was Divinely instructed in hidden things. She now addresses Him as one acquainted with the mind of God. **our fathers,** *etc.*,[b] she flies off fr. matters personal and moral to questions of ceremony, worship, and national prejudice. **Jesus saith,** *etc.*,[c] from forms, etc., Jesus would lead her back to essentials—heart matters. **neither,** God is not a local deity, confined to places, and times, and forms. **ye . . what,**[d] they accepted the Pentateuch, but rejected the Prophets, through whom the Messiah was revealed more fully. **salvation . . Jews,**[e] the Messiah was to be of the Jewish nation. **now is,** *etc.*, spiritual worship, *now*, *here*, and *everywhere*, the great requisite. **spirit,**[f] as dis. fr. mere form. **truth,** sincerity, with earnest desire to know and live acc. to truth. **seeketh,** desires that men, for their good, should so serve Him.

*Spiritual worship.*—**I.** We must worship God in His true nature: 1. Personality; 2. Unity. **II.** We must worship Him in the right relation: 1. Our Father; 2. Reconciled. **III.** We must worship Him in the right manner: 1. In spirit—opposed to place, ceremonies, formality; 2. In truth—through the medium of Christ, the Truth.[g]

*Whitefield's preaching.*—The most memorable period of Mr. Whitefield's life was that of the holidays at Moorfields, in the year 1742. On Whit-Monday, at six o'clock in the morning, he commenced the work of that memorable day. At that early hour there were about ten thousand persons waiting, not for him, but for Satan's instruments to amuse them. He mounted his "field-pulpit," and addressed them from the words, "As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up," &c. They gazed, they listened, they wept; all was hushed and solemn. At twelve o'clock he returned to the conflict, amid such a scene as, perhaps, never preacher encountered before. The worship of this world's god was at its zenith; drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitors of wild beasts, players, and the whole host of the ministers of folly and of sin were mustered, marshalled, and in full operation, among a multitude of twenty or thirty thousand human beings. At six o'clock in the evening he returned to the charge, when the numbers were vastly increased. On the opposite side of the fields Whitefield began to lift up his voice a third time. He says, "This Satan could not brook. One of his choicest servants was exhibiting, trumpeting on a large stage; but as soon as the people saw me in my black robes, and my pulpit, I think all, to a man, left him and came to me. I think I continued in praying, preaching, and singing (for the noise was too great at times to preach) about three hours." It appears from the facts just stated, that Whitefield, on that eventful day, must have stood in Moorfields not less, at the least, than seven hours; and it is highly probable that a large portion of his hearers listened to him throughout the whole period—during each of the three services.

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tion of the Sacraments."—*Perkins.*

*b Rev. J. King, Miss. in Greece.*

**the true worship of the true God**

*a* Jo. i. 48, 49.

*b* Jud. ix. 7; De xii. 5—11; 1 K. ix. 3.

*c* Mal. i. 11; Ma. xviii. 20.

*d* 2 K. xvii. 29.

*e* Is. ii. 3; Ro. ix. 5

*f* Phi. iii. 3.

"Avoid controversy in preaching, talking, or writing; preach nothing down but the devil, and nothing up but Jesus Christ."—*Rowland Hill.*

"Truths of daily use are like bread and salt; whatever else is on, these must be on the board every meal. 'I will not be negligent,' says Peter, 'to put you in remembrance of these things, though ye know them.'"—*Gurnall.*

*g W. W. Wythe.*

A good preacher is one who makes all his hearers feel, not one who merely gratifies the learned, or amuses the idle hearer.

"'Often when a preacher has driven a nail in a sure place, instead of clinching it, and securing well the advantage, he hammers away till he breaks the head off, or splits the board.' Might not the same be said of some well

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meaning but injudicious teachers in the Sabbath-school?" — *W. Taylor.*

At the close—that is, a little after nine o'clock in the evening—he says,—"We retired to the Tabernacle, with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched, in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle society. Three hundred and fifty awakened souls were received in one day, and I believe the number of notes exceeded one thousand."

**24—26. Spirit,**[a] hence the terms eyes, arms, feet, etc., when applied to God are figurative; hence, also, in His worship "*bodily* exercise profiteth little." **spirit . . truth** (see on *v.* 23). **Messias,** the Samaritans also expected one.[b] **he . . things,** an admission that there were many things they needed to be told. **I . . he,**[c] His previous disclosures of her life prepared her for this (*v.* 29).

*The spirituality of God.*—I. The doctrine taught: 1. An immaterial Being; 2. A thinking Being; 3. The Supreme Intelligence. II. Its uses: 1. It teaches what conceptions to form of God; 2. It directs us in our worship of Him; 3. It shows us wherein we should imitate Him; 4. It teaches us what blessings we may expect from Him.[d]—*Worship.*—I. The text speaks of spiritual worship. II. It proclaims the true object of worship—God. God, who is "a spirit:" 1. Eternal in duration; 2. Unerring in wisdom; 3. Unfathomable in love; 4. Rich in mercy; 5. Almighty in power; 6. Infinite in purity. III. The nature of His worship: "must worship Him in spirit and in truth." This implies—1. Sincerity; 2. Taking His revealed will as our guide; 3. Coming to Christ as the medium; 4. Securing the aid of the Holy Spirit.[e]

*What is God?*—Simonides, a heathen poet, being asked by Hiero, king of Syracuse, "*What is God?*" desired a day to think upon it; and when that was ended, he desired two; and when these were past, he desired four days; thus he continued to double the number of days in which he desired to think of God, before he would give an answer. Upon which the king expressed his surprise at his behaviour, and asked him, what he meant by this? To which the poet answered, "The more I think of God, He is still the more dark and unknown to me."

**27—30. marvelled . . woman,** not bec. a woman, but bec. a Samaritan (*see on v.* 9), though the Rabbins despised woman.[a] **no . . said,** *etc.*, to the woman. **or,** *etc.*, to Jesus. Reverence and trust will check undue curiosity. **left . . waterpot,** that she might travel more quickly. **went . . city,** to publish the Messiah. **come, see,** she inflames their curiosity. **told . . did,** His superhuman knowledge convincing, as in case of Nathanael. **is . . Christ,** who but He could know so much?[b] **they . . him,** convinced by what the woman had reported (*v.* 39).

*Is not this the Christ.*—Faith in Jesus as a man—I. Of the widest human sympathies; II. Endowed with prophetic insight; III. Charged with a Divine mission; IV. Challenging the homage of all hearts.[c]

*Foolish Dick.*—Some years since there lived in the West of England a well-known character called "Foolish Dick." Not

§ 2 Co. iii. 17.

*b* "Proved by the fact that *Dositheus* rose among them, and pretended to be Christ."—*Origen.*

*c* Jo. ix. 37; Mk. xiv. 61—62.

"All the matter in the universe is but an atom to the soul, if once she plume herself for eternity and seek her refuge and her rest in God." — *D. McNicholl.*

*d* *W. W. Wythe.*

There is an excellent speech of Bernard, "Good art Thou, O Lord, to the soul that *seeks* Thee; what art Thou, then, to the soul that *finds* Thee!"

*e* *Analyst* ii. 688.

**the woman returns to the city**

*a* "'No one salutes a woman;' 'He who instructs his dau. in the law is like one who acts the fool.'"—*Talmud.*

*b* Col. ii. 3.

A man may hide God from himself, but he cannot hide himself from God.

being considered quite sharp, one day he was going for a pitcher of water, when a good old man hailed him with, "So, Dick, you are going to the well." "Yes," he replied. "Well, Dick, the woman of Samaria found Jesus at the well." "Did she?" was the answer. "Yes," said the good old Christian. Dick passed on, full of thought; the remark riveted on his mind by the Holy Spirit quickening him into new life. He thought, "Why should I not find Jesus at the well? Oh that I could find Him! Will He come to *me?*" He prayed, and found Christ at the well; left his waterpot to tell his neighbours what he had found, and from that time proved the reality of his conversion by his holy and active life, proclaiming Christ to others.

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**31–34. meanwhile,** they being alone. **prayed . . eat,** absorbed by thoughts of His higher work, He needed to be urged. **meat . . of,** *she* forgot the claims of natural *thirst; He*, of *hunger*. **hath . . eat,** they, even, oft. interpreted His word literally.[a] **meat,**[b] His life, food, relish, sustenance. **to do,** *lit.* "in order that I may do." **will . . me,**[c] His purpose in my life. **finish . . work,**[d] leaving no part of it undone.

*The Divine food of Christ and of man.*—I. In the light of Christ, what was the meat in this case, of which the disciples knew not. II. Let us apply our hearts to the wisdom contained in these words, and learn—1. What is the true, the Divine food of man as man, called to be God's child; 2. That Christ's life and work show us what we must put first; 3. That it is our meat to help, bless, instruct, and save our fellow-men.[e]

*Meat that the world knows not.*—On a sacramental occasion, in 1741, Mr. Colin Brown, an eminently pious man, and who had formerly been Provost of Perth, from the deep interest he felt in the solemn introductory services of the day, which the Rev. Mr. Wilson had been conducting, continued in the church beyond the ordinary time, without retiring for refreshment. When entreated by his friends to retire, he excused himself by saying,—"Here I have been getting much of that meat to eat which the world knoweth not of."

**He discourses to the disciples**

*a* Ma. xvi. 6—8.

*b* Job xxiii. 12; Jo. vi. 38.

*c* Ps. xl. 7, 8; Lu. ii. 49; Jo. vi. 38—40.

*d* Jo. xvii. 4; xix. 30.

"Looking steadfastly into the silent continents of death and Eternity, a brave man's judgments about his own sorry work in the field of Time are not apt to be too lenient."—*Carlyle.*

*e W. Smith.*

**35–38. say,** in the seed time. **four months,** betw. sowing and reaping. **and then,** and not bef. The operations in the nat. world depend on times and seasons. **white . . harvest,**[a] ingathering of souls, in spiritual harvest, not dependent on set times, but on God's will. "Your time always ready." **reapeth . . wages,** as well as he that soweth. **gathereth . . eternal,**[b] Gospel dispensation the world's harvest, result of sowing of previous ages—prophets, etc. **he . . together,** all workers of all ages will, in the great harvest, rejoice in their work.[c] **herein,** there is also another analogy betw. nat. and spiritual husbandry; in the life of a generation, as well as in the life of the world. Sometimes one man both sows and reaps, sometimes one soweth,[d] and does not live to see the fruit. **another reapeth,** who did not sow the seed. The seed is not lost. **I sent,** *etc.*,[e] application of idea sugg. by *v.* 37.

*On reaping.*—I. When does the reaping come? II. What does it bring?[f]

*Planting for others.*—A poor and aged man, busied in planting and grafting an apple tree, was rudely interrupted by this interrogation, "Why do you plant trees, who cannot hope to eat the

*a* Ma. ix. 37; Ac. viii. 5, 6, 12.

*b* Ro. vi. 23; Da. xii. 3; 1 Co. iii. 7—9; 1 Th. ii. 19—20.

*c* Je. xliv. 4; Ma. iii. 1, 2; iv. 23.

*d* Mi. vi. 15.

*e* 1 Pe. i. 12.

"It matters little whether we sow the seed, or whether we reap the harvest. It is part of the same work; and whatever part we may do, we should rejoice"—*A. Barnes.*

*f R. E. Pryce, M.A., LL.B.*

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"In his own generation the worker gets more honour than the thinker; but the next generation perhaps will reverse the precedence."—*Anon.*

To win a soul is your noblest prize, and the greater number you win, the greater and richer will be that "crown of rejoicing," which you will wear in the day of the Lord.

fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees before I was born, and I have eaten the fruit; I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."—*Sowing and reaping.*—One day, the master of Lukman, an Eastern fabulist, said to him, "Go into such a field, and sow barley." Lukman sowed oats instead. At the time of harvest, his master went to the place, and seeing the green oats springing up, asked him, "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered, "I sowed oats in the hope that barley would grow up." His master said, "What foolish idea is this? Have you ever heard of the like?" Lukman replied, "You yourself are constantly sowing in the field of the world the seeds of evil, and yet expect to reap in the resurrection-day the fruits of virtue. Therefore I thought, also, I might get barley by sowing oats." The master was abashed at the reply, and set Lukman free.

[a] Ep. v. 16; Col. iv. 5.

[b] Jo. xvii. 3; 1 Ti. iv. 10; 1 Jo. iv. 14.

"That word, 'He told me,' etc. was a great argument; for by that they gathered, that though He knew her to be vile, yet He did not despise her, nor refuse to show how willing He was to communicate His grace unto her; and this fetched over first her, then them."—*Bunyan*

[c] *Rev. C. Simeon.*

[d] *H. W. Beecher.*

Let us not be desirous of making converts to a party so much as of bringing men to our Saviour, Christ.

**39—42. and,** *etc.*, imagine the scene in the city, during this lesson at the well. **for . . woman** (*v.* 29), the scene of her wicked life becomes that of her work for Christ. **besought,** finding Him unaffected by national antipathies. **he . . days,** two precious days, all He could spare. **many more,** who were wise to improve the opportunity.[a] **bec. . . word,** what excitement for two days in this city! **not . . saying,** yet the testimony of reliable people is itself sufficient. **we . . ourselves,** the words of others should ever lead to a similar result. **know,**[b] and have no doubt of it.

*Conversion of the Samaritan.*—I. Distinguish between the kinds of faith here mentioned. II. The importance of making this distinction: 1. For want of distinguishing aright, many sincere persons are distressed; 2. For want of distinguishing at all, many insincere persons are ruined.[c]

*The pre-eminence of Christ.*—"If any man thirst, let him come unto Me and drink." What man would dare to say of merely physical things, "If any man lacks knowledge, let him come to me?" Neither Humboldt, nor Liebig, nor Agassiz would dare to say this, even of the departments in which they are pre-eminent, how much less of the whole range of learning! yet Christ, disdaining physical things, appeals at once to the soul with all its yearnings, its depths of despair, its claspings—like a mother feeling at midnight for the child whom death has taken,—its infinite outreachings, its longings for love, and peace and joy, which nothing can satisfy this side of the bosom of God, and says, "If any man thirst, let him come unto Me and drink." He stands over against whatever want there is in the human bosom, whatever hunger there is in the moral faculties, whatever need there is in the imagination, and says, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst."[d]

He journeys into Galilee

[a] Mat. xiii. 54—57; Mk. vi. 4; Lu. iv. 23, 24.

[b] Jo. ii. 23.

[c] De. xvi. 18.

**43—45. two days,** in Sychar. **Galilee,** avoiding Nazareth,[a] **for,** *etc.*, hence He passed by Nazareth. **when . . Galilee,** the country generally. **received,** welcomed, held Him in honour. **seen,**[b] they had, therefore, good reason for receiving Him. **they . . feast,**[c] people who observe the law, more likely to honour Christ.

*A prophet without honour in his own country.*—This saying of Christ considered—I. As an extenuation; II. As a reproof.—*Lange.*—*Without honour.*—I. A warning to all preachers who do not like to leave their own home, kin, and country. II. Nothing more outrages God's goodness than unbelief or rejection of it.[a]

*Christ as a prophet.*—There are several names given to Christ as a prophet. He is called "the Counsellor;" "the Angel of the Covenant" (Mal. iii. 1); "A Lamp" (2 Sam. xxii. 19); "The Morning Star" (Rev. xxii. 16). Jesus Christ is the great Prophet of the Church; He is the best Teacher, He makes all other teaching effectual: Luke xxiv. 45, "Then opened He their understanding." He did not only open the Scriptures, but opened their understanding. He teacheth to profit: "I am the Lord thy God, who teacheth thee to profit."[c]

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"He that calls a man ungrateful sums up all the evil that a man can be guilty of."—*Swift.*

[a] *Gossner.* Gratitude is the music of the heart, when its chords are swept by the breeze of kindness.

[c] *T. Watson.*

**46, 47. Cana**[a] [ii. 233, 235]. **nobleman,** *see Gk.*, term used[b] to dis. officers and kings, as Herod, fr. those of Ro., Cæsar's. He *may* have been Chuza.[c] **Capernaum** [i. 52, 59, 76]. If Cana=*Kânâ el-Jelîl*, and Capernaum=*Khan Minyeh*, or *Tell Hûm*, they were a short day's journey apart. **come down,** he thought this needful. Weak faith; yet strong enough to induce *him* to go to Jesus.

*The nobleman of Capernaum.*—I. The indigence of human greatness; II. The exercise of faith; III. The all-sufficiency of Jesus; IV. The progress of the Saviour's teaching.—*Rev. R. Cecil.*

*Our only help.*—A child of five years, overwhelmed with the loss of a gold locket, which contained a lock of her dead mother's hair, cried out, "If God will not help me, no one else can." She feared her father's anger, and hoped to avert it by finding the locket. She knew that she might pray for this, but thought that, to be heard, she must pray in church. The Sunday came at length; and in her pew she prayed for the return of the locket, ending with, "If You do not help me, no one else can." She returned home, and found that the lost treasure had been replaced by the thief.

**the nobleman's son cured**

[a] Jo. ii. 1—11

[b] *Josephus.*

[c] Lu. viii. 3

With men it is a good rule to try first, and then to trust; with God it is contrary. I will first trust Him, as most wise, omnipotent, merciful, and try Him afterward. I know it is as impossible for Him to deceive me, as to be deceived.

**48—50. said . . him,** for the good of others also. **except . . believe,**[a] not only did they demand mirs., but mirs. performed in a striking manner. **the . . saith,** this discussion ab. faith was as loss of time to him. **Sir,** *etc.*, if my son is to be healed, You must come soon. **saith,** honouring even weak faith, and this father's great love. **go . . liveth,**[b] could Jesus command life and health at that great distance! what may not we expect? **believed . . word,** without the sign. His faith has increased. **went . . way,** his faith was practical.

*Healing of the nobleman's son.*—I. The application which the Saviour received: 1. By whom it was made—a nobleman; 2. To what it referred—his sick son; 3. The urgency with which it was represented. II. The manner in which it was responded to: 1. A disheartening rebuke; 2. An encouraging assurance; 3. A commendable acquiescence.[c]

*Simple faith.*—One day, when Napoleon I. was reviewing his troops in Paris, he let fall the reins of his horse from his hands upon the animal's neck, when the proud charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the Emperor. "Much

[a] 1 Co. i. 22.

[b] Ma. viii. 13; Mk. vii. 29, 30; Lu. xvii. 14.

True faith shall grow stronger and stronger; for Christ is the finisher as well as the author of faith.

"Works without *faith*, are like a fish without water; it wants the element it should live in. A building without a basis cannot stand: faith is the foundation, and every good action is as a stone laid."—*Feltham.*

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obliged to you, captain," said Napoleon. The man *immediately* believed the chief, and said, "Of what regiment, sir?" Napoleon, delighted with his quick perception, and ready trust in his word, replied, "Of my Guards!" and rode away. As soon as the Emperor left, he laid down his gun, saying, "He may take it who will;" and, instead of returning to the ranks whence he so suddenly issued, he started for the company of staff-officers. They were amazed at his apparent rudeness, and disobedience of orders; and one of the generals contemptuously said, "What does this fellow want here?" "This fellow," replied the soldier proudly, "is a captain of the Guards." "You! my poor friend: you are mad to say so," was the answer of the superior officer. "*He* said it," replied the soldier, pointing to the Emperor, still in sight. "I ask your pardon, sir," said the general respectfully; "I was not aware of it." And so the soldier came duly to his post as a captain of Napoleon's Guards.

[c] "Are you afraid of God? Run to His arms."—*Augustine.*

"God loves and prizes the faith of man so highly, that sometimes He bids a miracle for it, rather than go without it."—*Caryl.*

**51—54. as . . going,** so faith is rewarded in the way of obedience. **servants,** who, in ignorance of what had occ. at Cana, went to tell their master that there was now no need for further anxiety. **inquired . . amend,** for confirmation of his faith, and instruction of theirs. **yesterday,** hence he was returning leisurely,[a] calmly trusting. **seventh . . him,** ab. one o'clock p.m. **same hour,** while he was speaking, his prayer was granted; though at the time he knew it not. A hint for us. **himself . . house,**[b] to whom he told the story. Domestic affliction oft. bec. a household blessing. **second,** the one at Cana being the first.

[a] Is. xxviii. 16.

[b] Ac. xvi. 34; xviii. 8.

Amend, to improve; Fr. *amender*; L. *a*, from; *menda*, a mistake.

"To restore life and health to a dying person at a distance, and by a simple act of volition, and at the same moment to have a perfect knowledge of his recovery, were surely most convincing proofs of Divine power and omniscience."—*Tittmann.*

*The nobleman's son healed.*—**I.** The happy tidings with which he was greeted: 1. This announcement, however gratifying, did not take him by surprise; 2. The answer given by the servants affords conclusive evidence that the cure was strictly miraculous; 3. Notwithstanding the confidence wh. the nobleman reposed in Jesus' power, his expectations after all were not equal to what actually transpired. II. The important results. As regards: **1.** The nobleman himself; 2. The family.[c]

[c] *Anon.*

*The offices of faith.—Faith is the eye by which we look to Jesus.* A dim-sighted eye is still an eye; a weeping eye is still an eye. *Faith is the hand with which we lay hold of Jesus.* A trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed. *Faith is the tongue by which we taste how good the Lord is.* A feverish tongue is nevertheless a tongue. And even then we may believe, when we are without the smallest portion of comfort; for our faith is founded, not upon feelings, but upon the promises of God. *Faith is the foot by which we go to Jesus.* A lame foot is still a foot. He who comes slowly, nevertheless comes.[d]

[d] *H. Müller.*

Faith is the parent of good works, and the children will bear a resemblance to the parent.

## *CHAPTER THE FIFTH.*

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**1—4. feast** [*see* ii. 57]. **went up,** fr. Capernaum where He called Ma.[a] **sheep market,**[b] market not in the text, prob. sheep *gate* is meant; *i.e.*, the gate nr. Temple through wh. sheep for sacrifices were brought, and supp. to be the gate now called St. Stephen's. **pool,** one nr. St. Stephen's gate now dry, 360 ft. long, 130

the pool of Bethesda

[a] Mk. ii. 13, 14.

[b] Ne. iii. 1; xii. 31.

ft. broad, and 75 dp. **Bethesda** (*house of mercy*), prob. built by benevolent contributions. Name suited the work of Christ. **porches,**[c] or rooms. **impotent,** feeble, sick, powerless. **waiting,** at the door of mercy. **moving,** some[d] say the waters were *intermittent*, others[e] that they were *mineral*, excluding idea of mir. **angel,** *etc.*, thus superstition acc. for what was supernatural. **first . . in,**[f] this seems to refute the "intermittent" and the "mineral" theory. **whole . . had,** mineral waters may be beneficial in *some*, certainly will not cure *all* diseases.

*An important question.*—I. Man is afflicted with a spiritual disease: 1. Its seat is in the heart (Jer. xvii. 9). It is: 2. Hereditary; 3. Infectious; 4. Dangerous. II. For this disease a remedy is provided: 1. Suitable; 2. Incomparable; 3. Infallible; 4. Of inestimable worth. III. To promote a cure an important question is asked: 1. Art thou acquainted with thy danger? 2. Art thou willing that Christ should heal thee? 3. Art thou willing to be healed on His terms alone? 4. Wilt thou abide by His prescriptions? 5. Wilt thou now be made whole? 6. Canst thou believe? (Rom. iv. 5).[g]

*The Pool of Bethesda.*—This was probably a bath for unclean persons, for whose accommodation the "five porches," or cloistered walks, were erected. "Bethesda" means "house of mercy, grace, or goodness;" doubtless because many miserable objects there received mercy and healing. Athanasius speaks of the pool itself as still existing in his time, although the surrounding buildings were, as we might expect, in ruins. The place to which the name of the pool of Bethesda is now given is very possibly the same thus mentioned. Chateaubriand thinks it offers the only example now left of the primitive architecture of the Jews at Jerusalem. In conformity with other travellers, he states that it is still to be seen near St. Stephen's gate. It was situated near the Temple, on the north, and is a reservoir one hundred and fifty feet long, and forty wide. The sides are walled, and these walls are composed of a bed of large stones, joined together by iron cramps; a wall of mixed materials runs upon these large stones; a layer of flints is stuck upon the surface of this wall, and a coating laid over these flints. The four beds are perpendicular to the bottom, and not horizontal; the coating was on the side next to the water; and the large stones rested, as they still do, against the ground. The pool is now dry, and filled up. Here grow some pomegranate trees, and a species of wild tamarind of a bluish colour; the western angle is quite full of nopals. On the west side may be also seen two arches, which probably led to an aqueduct that carried the water into the interior of the Temple. Chateaubriand considers that this pool is at the same time the Bethesda of Scripture and the *Stagnum Salomonis* of Josephus, and presumes that it offers all which now remains of the Jerusalem of David and Solomon.[h] [i]

**5—7. certain man,** doubtless well known. **thirty . . years,**[a] disease, chronic, and to all app. incurable. **saw . . knew,**[b] needed not to be told. **wilt,** *etc.*, art thou willing? Are we *willing?* **answered,** he *saw* Jesus, but did *know* Him. **no man,**[c] friend, or servant. **coming,** slowly, and painfully dragging himself along. **steppeth . . me,** hence less afflicted, but not willing to defer the cure for the benefit of a greater sufferer. **saith, at once.** His manner inspiring hope and faith.

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*c* There are tops of two arched vaults at S. W. corner, one is twelve feet brd., the other ab. twenty ft. These are doorways to chambers, one of wh. Dr. Robinson traced for more than 100 ft. But he thinks Bethesda=Fount of the Virgin, or Solomon's Pool in the V. of Jehoshaphat.

Porch, *a portico*, or *covered walk*. Fr. *porche*; It. *portico*; L. *porticus*, fr. *porta*, a gate.

*d Robinson.*

*e Barnes.*

*f* Pr. viii. 17; Ecc. ix. 10; Ma. xi. 12.

"Why should the sick be lying there, and why should the man have been so long waiting anxiously to be put in, unless some known effect followed on the troubling of the water, at those intervals when he wished to be put in and could not be?"—*Alford.*

*g Anon.*

*h Dr. Kitto, Pict. Bib.*

As the flower is before the fruit, so is faith before good works.

**the impotent man**

*a* Lu. viii. 43; xiii. 16.

*b* Ps. cxlii. 3

*c* De xxxii. 36, Ps. lxxii. 12

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cxlii. 4; Ro. v. 6; 2 Co. i. 9, 10.

With great care should we guard against uncharitable censures of those whom God afflicts, remembering that His strokes upon them are given to be merciful warnings to us.

*d W. W. Wythe.*

*Sin's remedy.*—I. The moral disease of man: 1. Its origin—indulgence; 2. Its propagation—infection; 3. Its seat—constitutional; 4. Its effects—enmity, selfishness; 5. Its termination—fatal. II. The remedy: 1. A specific; 2. Adequate. III. The physician: 1. Able; 2. Benevolent; 3. Makes terms with the willing.[d]

*No encouragement.*—The Rev. John Campbell, when preaching in the north of Scotland and Orkney Islands, went down the Frith of Cromarty to Drummond, where an old man who enjoyed his sermon, told him of a Scotch bishop who used to preach in that quarter. He asked one of his old hearers why he had forsaken him. "Because I got no good," said Donald Munro. "But should ye not wait at the pool, Donald?" "No, I expect no good at your pool." "Oh, but did not the man at Bethesda get a cure at last?" "Yes, but he had some encouragement. He saw others cured now and then, but I never knew one who was cured at your pool."

**8, 9. rise,**[a] and with the command went power to obey. We are never commanded to do what we cannot. **bed,** mat, rug, or even outer garment. **walk,** he had not been able, hitherto, to crawl to the water. **and . . whole,** at once, instantly. **took . . bed,** strength. **walked,** power to obey. **Sabbath,**[b] the day chosen for purpose of giving instruction concerning it.

*The Bethesda miracle.*—This event is typical—I. Of the lamentable condition in which man is placed by sin; II. Of the special means that are employed to rescue man from sin; III. Of the protracted period during which man is bound by sin; IV. Of the intimate knowledge Christ possesses of man's sin; V. Of the immediate release Christ gives man from sin.[c]

*Faith is strength by exercise.*—As a weak limb grows stronger by exercise, so will your faith be strengthened by the very effort you make in stretching it out towards things unseen. How was it with him who had the withered hand? When Jesus said to him, "Stretch forth thine hand," did he reply, "I have no power to do so?" No; he made a great effort to thrust it forth; and in the act of so doing, Jesus gave the needed strength (Matt. xii. 10—13). And now I say to you, Go and do *thou* likewise. Stretch out the poor, weak hand of faith; and the more you do so, the stronger will it become.[d]

**10—13. the . . cured,** why did they not condemn him bef. for coming to be cured?[a] The coming on *that* day showed that the "angel" was expected to trouble the water that day. Suppose he had, and the man had been cured in the ordinary way, whom would they have censured—the angel or the man? **it . . bed,**[b] what was he to do with it? Leave it for them to guard? **answered,** *etc.*, laid the onus on Christ, one with so much power would be able to reply to them. **what man,** strange that they do not dispute the cure, they were bent on punishing the violator of *their* Sabbath law. **Jesus,**[c] had gone, not waiting for thanks or praises, knowing too that a better opportunity would be furnished Him for instructing the man.

*The malice of the Jews towards the healed man.*—I. The ground of their accusation; II. The sensible reply with which their unjust censures were met; III. The continued perverseness which these persons manifested.[d]

*a* Ma. ix. 6; Mk. ii. 11; Lu. v. 24.

*b* Jo. ix. 14.

"The ordinances are like the pool of Bethesda. At a certain time an angel came down and troubled the waters, and then they had a healing virtue in them. So the Spirit comes down at certain times in the Word and opens the heart—and then it becomes 'the power of God to salvation.'"—*Flavel.*

"God has tied us to ordinances, but He has not tied Himself to them."—*Anon.*

*c J. Woodhouse.*

*d Oxenden.*

*a* Lu. xiii. 14.

*b* Je. xvii. 21; Ma. xii. 2.

*c* Jo. iv. 19; Lu. i. 30.

"To keep the Sabbath in an idle manner is the Sabbath of oxen and asses; to keep it in a festival manner, to see plays and sights, to be at cards and entertainments, is the Sabbath of the golden calf; but to keep it in sur-

*The power of envy.*—We shall find it in Cain, the proto-murderer, who slew his brother at the instigation of envy. We shall find it in the dark and gloomy and revengeful spirit of Saul, who, under the influence of envy, plotted for years the slaughter of David. We shall find it in the King of Israel, when he pined for the vineyard of Naboth, and shed his blood to gain it. Yea, it was envy that perpetrated that most atrocious crime ever planned in hell or executed on earth, on which the sun refused to look, and at which Nature gave signs of abhorrence by the rending of the rocks: I mean the crucifixion of Christ; for the Evangelist tells us, that, for envy, the Jews delivered our Lord.[c]

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felting and drunkenness, in chambering and wantonness, this is the Sabbath of Satan, the devil's holiday." — *Bp. Andrews.*

*c Anon.*

*e J. A. James.*

**14—16. findeth,** had, too, a purpose in finding. **Temple,** how many whom God blesses every day are never found in God's house. **sin,** his disease may have been the consequence of sin. Physical effects of sin numerous. **worse,**[a] hence future punishment is a "worse thing" than any suffering in this world. **told . . whole,** an imprudent thing to do, but motive good. **sought,** for good evidence, etc., that they might act legally. **slay,** nothing less than His death would suffice. **because . . day,** acc. to *their* ideas [i. 74, 79—81].

*Sin no more.*—Observe—I. That we have all sinned: 1. What is sin? 2. How does it appear that we have all sinned? II. Sin is the cause of God's judgments. III. How we are to conduct ourselves when delivered from any judgment: 1. We must resort to the public ordinances; 2. And endeavour to "sin no more." IV. God hath worse judgments in store if we go on sinning: 1. Temporal; 2. Spiritual; 3. Eternal judgments.[b]

*Gratitude.*—The Marshal D'Armont having taken Crodon, in Bretagne, during the League, gave orders to put every Spaniard to death who was found in the garrison. Though it was announced to be death to disobey the orders of the general, an English soldier ventured to save a Spaniard. He was arraigned for this offence before a court-martial, when he confessed the fact, and declared himself ready to suffer death, provided they would still save the life of the Spaniard. The marshal being much surprised at such conduct, asked the soldier how he came to be so much interested in the preservation of the Spaniard. "Because, sir," replied he, "in a similar situation he once saved my life." The marshal, greatly pleased with the soldier, granted him pardon, saved the Spaniard's life, and highly commended them both. Oh that Christians never forgot Him who, while they were enemies, died for them: then would they neither at any time deny His Name, nor decline sustaining loss in His cause.

gratitude and bigotry

*a* Le. xxvi. 23, 24.

"He takes off the burden of irremediableness and He reaches out His hand, in His ordinances, by wh. we may be disburdened of all our sins; —and then He lays on us the burden of repentance for ourselves, and the burden of retribution and thankfulness to Him, in them who are His, by our relieving of them in whom He suffers." — *Dr. Donne.*

*b Beveridge, Theo. Thes.* i. 413.

"Those diseases, wh. upon their first seizure, have, without any great peril of the patient, been cured, after a recidivation, have threatened death."—*Bp. Hall.*

**17—19. answered,** in reply to charge of Sabbath-breaking. **Father,**[a] who made, sanctified, and gave the day. **worketh,** on this day. Still ruling, sustaining all things; sending sunshine and shower. Worketh, also, in that pool through the angel and the water.[b] **hitherto,** never ceasing. **I work,** how can it be wrong to do acts of mercy similar to those of my Father on this day. **therefore,** not attempting, and unable to reply. **but said also,** *etc.*, charge of blasphemy [i. 59] added to that of Sabbath-breaking. **then . . said,** *etc.*, works, the same in nature, and done with same power, establish My Sonship; and vindicate My conduct in relation to this day. Unity of *being* and *action.*

the works of Christ and His Father

*a* Jo. ix. 4; xiv. 10.

*b* "What would become of the Sabbath unless God worked on the Sabbath."—*Bengel.*

" Our Saviour gave them a true exposition [con-

*Christ's equality with the Father.*—Show: I. How far the Jews

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were right in their interpretation of our Lord's words. II. What construction we must put upon them. We must regard them: 1. As an avowal of His own proper Divinity; 2. As a warrant to us to rely upon Him for all that we stand in need of. Learn: (1) To dismiss prejudice from your minds; (2) To exercise a simple faith in Christ.[c]

*The fulness of the Godhead in Christ.*—Consider what Christ is, and especially what He is to *you*. Consider what it is to have One who is in Himself the sum of all those excellences which, in their separate and scattered elements, you so much admire, and desire to see, among men. I not only think of God along that line of analogy which is derived from human nature and human character, but I love to think that there is in Him a perfection of those things which I see and admire in their simple forms in men. My God is, above all other things, a poet. I that admire Shakspeare, and Milton, and Chaucer, love to think that these were shoots thrown out, and that the great singer is my God. I follow the footsteps of men that have walked in the way of beauty—the carvers, and painters, and builders, and makers of music—all the children of art, and I say, when we stand with God, we shall find Him to be the great architect, the great builder, the great moulder of beauty, the great painter. He lets us see from day to day something of the frescoes which He has painted in the heaven that is above our head with a prodigality that is amazing. And I love to think of God as the sum of all these excellences.[d]

**20—23. loveth,** this unity marked by love. **sheweth,** this so far fr. implying ignorance in Christ, and a progressive understanding of the Father's will (for the "Word" was in the beginning with God), only illus. the condescension of Christ in using familiar terms when speaking of such high and heavenly things.[a] The lesson for them was, that *they* should do God's will as fast as they learned it. **for . . dead,**[b] the Son's doing of the Father's works should be carried even to the extent of raising the dead. None could reasonably deny that *that* was a Divine work. **but . . judgment,**[c] nor could any deny that judgment *might be*, when they saw that death *was* in the hands of the Son. **that . . Father,** to the same extent, and for the same reason. **honoureth . . him,** for I and My Father are one.

*Christ's vindication of His own Divine character.*—I. The account He gives of His own character. Divine authority belonged to Him: 1. Essentially as God; 2. Officially as Mediator. II. The regard which, in that character, He demands: 1. The extent of that honour which He requires; 2. The necessity of paying it to Him.[d]

*Our Redeemer is our Judge.*—I have seen Dr. Glyn's poem, entitled, *The Day of Judgment*. It is not without elegance and pathos; but its chief deficiency is, that it neglects to ascribe proper honour to Christ. He is, indeed, slightly hinted at in one chosen line; but He should have made the most distinguishing figure thoughout the whole piece. All judgment is committed to Him. It is Christ who will come in the clouds of heaven: we must all appear before the judgment-seat of Christ. This, to the believer, is a most delightful consideration,—*my Redeemer is my Judge!* He who died for me passes the final sentence. Look how great is His Majesty and glory! so great is my atonement and propitiation.[e]

cerning the negative precept of the Sabbath, which did prohibit only works resembling the Creation, not works resembling God's everlasting preservation of things created." — *Dr. Jackson.*

"Faith keeps no holidays, but labours all her life, Sabbath-days and all."—*Dr. Clerke.*

c *Rev. C. Simeon.*

d *H. W. Beecher.*

**Christ the Fountain of life**

a Jo. iii. 12, 35; Ma. iii. 17; Jo. xvii. 26.

b Lu. viii. 54; Jo. xi. 25; xvii. 2.

c Ma. xi. 27; Ac. xvii. 31; 2 Co. v. 10.

"Four things are to be considered in judgment—1. Judiciary power; 2. Internal approbation of good and detestation of evil; 3. Retribution of reward; all those things agree to all and every Person of the Trinity; 4. External sitting on the tribunal, and publishing of the sentence; and in this manner the Father judgeth no man, but commits all judgment to the Son."—*Ferus.*

d *Rev. C. Simeon.*

e *Hervey.*

24—27. **verily, verily,** it is indeed most solemnly true. **hath,**[a] even now, possesses the germ, and the certainty of its future enjoyment. **is passed,**[b] not will pass. **death,** spiritual. **life,** spiritual and eternal. **verily,** this, also, another solemn and certain truth. **dead,**[c] some under physical, many in spiritual death. **voice . . God,** and such *hearing* will prove the Speaker Divine. **life . . Himself,** God the Fountain of life. **Son . . Himself,**[d] and like the Father, the Son imparts life to the dead. **because . . man,** His humanity qualifies Him for the office of Judge [i. 116].

*The dead shall hear His voice.*—I. Describe four several kinds of death in Scripture: 1. Death spiritual; 2. Death temporal; 3. Death eternal; 4. Death unto sin. II. How the dead may and shall hear the voice of the Son of God: 1. The dead spiritually may hear—the threatenings of the law; 2. Judgments; 3. Mercies; 4. Long-sufferings; 5. By the Spirit's operations on their consciences; 6. By His messengers. III. The dead temporarily shall hear in the day in which Christ shall come to judge the world.[e]

*The Fountain of life.*—The following examination took place on the fifth chapter of John's Gospel, in one of the schools of the Hibernian Society. "I asked the meaning," says the visitor, "of the twenty-fourth verse: 'He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' A boy about thirteen years of age answered, 'Jesus said, he that heareth My words, and believeth on God the Father, who sent Me into this world, hath everlasting life.' I asked what was everlasting life. He answered, 'Heaven and glory for ever.' I asked what was the meaning of not coming into condemnation; and he said, 'Not to be condemned with the wicked to everlasting punishment, but to pass from death unto life, by believing in Jesus Christ.' I again asked what was the voice of the Son of God, mentioned in the twenty-fifth verse. He answered, 'The Scripture is the voice, and the dead in sins that will hear the Scriptures, which speak of Jesus, shall live for ever.' I also asked who was the Son of Man mentioned in the twenty-seventh verse. He replied, 'Jesus was the Son of Man.' I said, 'How can Jesus be the Son of God and the Son of Man?' He answered, 'Because He came from heaven He was the Son of God, and because He was born of the Jews He was the Son of Man.'"[f]

28—31. **all . . graves,** without exception. No annihilation. **hear,** while living, men may close their ears. The time coming when *all* must hear. **shall . . forth,** not only hear but obey. "All will be raised fr. the dead, but not all to life."[a] [i. 196]. **I . . nothing,**[b] as a man, and if only a man. **hear . . judge,** "As the Father in Me speaks, so I hear and pronounce judgment."[c] **seek . . will,**[d] as I might, if I were a selfish *man*. **but . . will . . me,** and who dwelleth in Me. **witness . . true,**[e] would not be regarded as *true* by you without evidence.

*The resurrection of the body.*—I. That it is possible. II. Probable. III. Certain. IV. The purpose or object of the resurrection: 1. One object may be to make a signal exhibition of Jehovah's power; 2. Another to perpetuate the human species; 3. The great object of the resurrection is to bring the united body and soul the entire man, before the judgment-seat of Christ. V.

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**faith and life**

*a* Jo. vi. 40, 47.

*b* 1 Jo. iii. 14.

*c v.* 28; Ep. ii. 1.

*d* 1 Co. xv. 45.

"This, if it be lawful to say so, is, in a certain sense, His oath."—*Augustine.*

"He doth not say that he who thus believeth shall have, but that he hath, everlasting life; nor that he shall pass, but is passed already, from death to life, his faith being the very substance of it to him. . . He that rightly believeth this, as no one can do except 'he repents and believes the Gospel;' he, I say, that rightly believes this promise of eternal life, is as sure he shall have eternal life as if he had it already; yea, so that in effect he hath it already."—*Bp. Beveridge.*

*e* Stevens.

*f* Whitecross.

**the resurrection**

*a* Da. xii. 2; Mat. xxv. 46.

*b v.* 19.

*c* Augustine.

*d* Ps. xl. 7; Mat. xxvi. 39; Jo. iv. 34; vi. 36.

*e* Pr. xxvii. 2; Jo. viii. 14; Re. iii. 14.

"Nothing in the whole world is really important, except so far as it may be brought to bear

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upon religion. This is the dictate of reason to everyone who believes in a future state of retribution. Nothing in religion itself is important, except so far as it may be brought to bear upon practice."—*Keble.*

The time and mode of the resurrection. VI. The character of the bodies raised.—*Brace*

*Christ, the Beginning and the End of the better life.*—Much as my future includes all those elements which go to make the blessed fabric of earthly life, yet, after all, what in summer the sun is compared with all its earthly products—flowers, and leaves, and grass—that is Christ compared with all the products of Christ in my mind and in my soul. All the flowers and leaves of sympathy, all the twining joys that come from my heart as a Christian—these I take and hold in the future, but they are to me what the flowers and the leaves of summer are compared with the sun that makes the summer. Christ is the Alpha and Omega, the Beginning and the End, of my better life.—*H. W. Beecher.*

**the faithful witness**

[a] Jo. viii. 18; Ac. x. 43; 1 Jo. v. 7—9.

[b] Jo. i. 17, 32.

[c] Jo. xx. 31; Ro. iii. 3.

[d] Ma. xxi. 26; Mk. vi. 20.

"Reason is the glory of human nature. He is next to the gods, whom reason and not passion impels."—*Claudian.*

"Men, left to their own wills, will rather go to hell than be beholden to free grace for salvation."—*Cole.*

"Truth is that Eternal Word of the Father, which in the Son by the Holy Ghost is revealed to us, to be our guide back again to that bosom whence we and it came."—*Herle.*

[e] *B. Evans.*

[f] *Spurgeon.*

**32—35. another,**[a] even the Father, by a voice fr. heaven and by His mirs.; also John the Baptist. **ye . . John,**[b] you believed in him. Had his testimony been *against* Me, you would have believed it. **he . . truth,** bore testimony to what he had seen and heard. **I . . man,** having Divine, I depend not on human testimony. Let My works speak. **but . . say,** I am meeting you on yr. own ground. **saved,**[c] by believing on the Son of God. **he, John, light,** a great, but not *the* light. The greatest of the lesser lights (ill. the moon among stars). **willing . . light,**[d] and *unwilling* when he pointed to the True Light [i. 152, 291].

*The character of genuine reformers.*—I. They impersonate some great tendency. II. They are men of fervid spirit. III. They are uncompromising in character. IV. They are men of pre-eminent courage. V. They exert an extraordinary influence.[e]

*Responsibility for light.*—The light in a lighthouse, through some derangement of the machinery, ceased to revolve as usual. When the keeper discovered it, he ran to the proper position, and by manual labour, kept steadily revolving the light, until weariness compelled him to call another to his relief. Then another took his turn; and so all night long the light was kept in motion. A stranger afterwards commenting on his solicitude, the man replied, "Why, sir, there may be a hundred seamen looking out from the darkness and storm to catch a glimpse at this light. If it do not move, it will be mistaken for another; and, in their uncertainty and danger, they may lose the channel, and be shipwrecked."—*Light hated by the wicked.*—A sluttish housemaid, when scolded for the untidiness of the chambers, exclaimed, "I'm sure the rooms would be clean enough if it were not for the nasty sun, which is always showing the dirty corners." Thus do men revile the Gospel because it reveals their own sin. Thus all agitations for reforms in Church and State are opposed, and all manner of mischief attributed to them, as if they created the evils which they bring to light. The lover of the right courts anything which may manifest the wrong, but those who love evil have never a good word for those disturbing beams of truth which show up the filthy corners of their hearts and lives.[f]

**the greater witness**

[a] Jo. iii. 2; x. 25; xiv. 11; xv 24.

[b] Lu. vii. 21.

**36—38. greater . . John,** even My own omnipotence, **works,**[a] miracles, conclusive proofs of His Divinity; satisfactory to Jo.'s messengers[b] as fulfilment of prophecy. **Father . . Me,** this, a testimony wh. Jesus had in Himself; distinct fr. that wh. they had; yet confirmed by such as was within their reach. **Word,** writings of prophets concerning the Christ. **abiding . .**

you, in your heart and memory; with a willingness now to apply it to One who professes to be the Messiah. **Him . . not,** as you could hardly help doing if you honestly compared Him with your own Scriptures.

*Christ is not known by mere intellect.*—I would not recommend you to enter into the realm of eternity intellectually, and reason as to how much it takes to make a Divine Being. You are audacious when you attempt to measure lines of latitude on objects that are infinite. You are not to treat it as an intellectual question at all; but you are to say, "Christ presented Himself to my enthusiasm, to my imagination, to my reason, to my affection, to my weakness, to my sin, to my sorrow, to my suffering, to all the pulsations and experiences of my life; and I feel that these things have an out-go over against something that there is in Him, and I will let them go. I feel that I need Him, and I will take Him; and if there is anything to be corrected, let it be corrected in the future, when we shall no longer see through a glass darkly, but face to face." All will be well if you give everything that you have to give to the Lord Jesus Christ. Do not be afraid to do it. God is not jealous when you are loving Christ, no matter how much you love Him.[c]

**39—43. search,**[a] honestly, earnestly, prayerfully. Not to support pre-conceived opinions, but to form true opinions. To learn; not to judge. **Scriptures,** all, without partiality. **think,** and think rightly. Are fully persuaded. **have . . life,**[b] knowledge of salvation. **they . . Me,**[c] He challenges them to judge of Him by their own Scriptures, in wh. they professed to believe. **ye . . Me,** thus clearly proved to be the Christ. **life,** the true life here and hereafter. **honour . . men,**[d] this false Christs did. His kingdom was not of this world. **not . . you,** for such love would beget love to His Son. **come . . name,** and with clearest proof. **own name,** and like them in views, etc. **receive,** as one of themselves.

*Men naturally unwilling to come to Christ.*—I. Men's misery out of Christ. They are far from Him in respect of knowledge, union, participation, converse. II. Their unwillingness to come to Him: 1. Many think they have already done so; 2. Do not apprehend their need of Him; 3. Are too busy to come to Christ; 4. Will not part with that which causes the distance; 5. Are prevented by prejudices. III. The character of those who have come to Christ: 1. Sorry that they were so long without Him; 2. Acquainted with the way to Him; 3. Have a high esteem of Him; 4. Are in a new condition; 5. Walk with Christ; 6. Are at a great distance from the world; 7. Have renounced their own righteousness.[e]—*The Redeemer's complaint.*—I. We have our natural state evidently implied: 1. The sinner's judicial state; 2. The sinner's spiritual state; 3. The word "death" applies remotely to the eternal state of the finally impenitent. II. We are pointed to the Source of Life. Jesus is the Source—1. Of legal life; 2. Of spiritual life; 3. Of eternal life. III. We are instructed how to obtain the life we need. The "coming" implies a change of—1. Situation; 2. Of object; 3. Of company; 4. It implies confidence in the Redeemer; 5. Earnest desire of obtaining His salvation. IV. We learn what is the immediate cause of man's eternal destruction—"Ye will not come unto Me."[f]

***A search warrant.***—A Roman Catholic priest in Ireland recently

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"The voice of reason is more to be regarded than the bent of any inclination. Inclination must ultimately bow to reason."—*Addison.*

"He who will not reason is a bigot; and he who cannot is a fool; and he who dares not is a slave."—*Byron.*

c *H. W. Beecher.*

**search the Scriptures**

*a* Is. viii. 20; xxxiv. 16; Lu xvi. 29.

*b* Lu. xxiv. 27; 1 Pe. i. 10, 11.

*c* Jo. iii. 19.

*d* v. 34; 1 Th. ii. 6

"I commit my soul to the mercy of God, through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teaching of the N. Test. in its expressed spirit, and to put no faith in any man's new construction of its letter here or there."—*Chas. Dickens. From his last Will.*

"If we do not see the golden thread through all the Bible marking out Christ, we read the Scripture without the key."—*R. Cecil.*

"The O. T. has no true relish, if Christ be not perceived in it."—*Augustine.*

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"He complains of it as a wrong done to Him; but the loss is ours. It is His glory to give us life, who were dead; but it is our happiness to receive that life from Him." — *Archbp. Leighton.*

"The coming in a man's own name, without regard of antiquity or fraternity, is no good sign of truth; although it be joined with the fortune and success of *an eum recipietis*."— *Lord Bacon.*

*e Clarkson.*

*f Anon.*

**honour from man and God**

*a* Jo. xii. 43.

*b* Ro. ii. 10.

*c* Ro. vi. 12.

*d* Ge. iii. 15; xii. 3; xviii. 18; xxvi. 4; xlix. 10; Nu. xxi. 9; De. xviii. 15—18.

*e Bengel.*

*f* Lu. xvi. 31.

*g Rev. C. Simeon.*

"Than these words what can be a stronger proof of the believing, here spoken of, being a moral disposition of the sublimest kind, since our Lord in these expressions makes it imply, essentially, both the most heroic dereliction, and the most spiritual preference, that could be made by man in this world?" — *A. Knox.*

"It is lawful for us to render 'honour to whom honour is due;' but

discovered a peasant reading the Bible, and reproved him for daring to peruse a book forbidden to the laity. The peasant proceeded to justify himself by a reference to the contents of the Book and the holy doctrines which it taught. The priest replied that the doctrines could only be understood by the learned, and that ignorant men would wrest them to their own destruction. "But," said the peasant, "I am authorised, your reverence, to read the Bible; I have a search-warrant." "What do you mean, sir?" said the priest in anger. "Why," replied the peasant, "Jesus Christ says, 'Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.'" Of course the argument was unanswerable.—*Searching v. Reading.* —An aged man in America, a military pensioner, who commenced his Christian life at threescore years and ten, was induced to join a Sabbath-school. Speaking of the benefits derived from the school, he said he had been in the habit of reading the Bible from his youth, and had read it through many times, and thought he understood it tolerably well; but when he joined the Sabbath-school he found it necessary to do something more than read the Bible. He had to *search* the Scriptures. And it led him to observe that we are nowhere commanded to read the Bible, but everywhere directed and encouraged to "*search* the Scriptures" (Jo. v. 39).

**44—47. how . . another,**[a] mutual flatterers and deceivers. Blinding ea. other. **honour . . only,**[b] true honour, based on character. **I . . father,** I came to save, not to condemn. Nor would they regard His accusation. **there . . one,**[c] no need of another. **Moses . . trust,** the law condemned them, and its teacher was on the side of Christ. **Moses . . Me,** his writings full of Christ; types, etc., pointed to Christ. **wrote . . Me,**[d] "nowhere did he not write of Christ."[e] **but if,** *etc.*,[f] Moses and Christ must be *both* accepted, or *both* rejected. The full acceptance of either involves the acceptance of the other.

*Faith incompatible with the love of man's applause.*—I. What are we to understand by "believing" in Christ: 1. An acceptance of Him, as He is set forth in the Holy Scripture: 2. A surrender of ourselves to Him, as His obedient followers. II. Who they are who are declared incapable of exercising it. III. Whence their incapacity arises. The wish for men's applause: 1. Units them for discerning truth; 2. Indisposes them for walking according to the light they have; 3. Leads them into courses directly contrary to the truth. Make this subject—(1) A matter of appeal; (2) A ground of exhortation.[g]

*Experimental evidence.*—I have been informed that not long ago a certain infidel lecturer gave an opportunity to persons to reply to him after his oration, and he was of course expecting that one or two rashly zealous young men would rise to advance the common arguments for Christianity, which he was quite prepared, by hook or crook, to battle with or laugh down. Instead of reasoners, an old lady, carrying a basket, wearing an ancient bonnet, and altogether dressed in an antique fashion, which marked both her age and her poverty, came upon the platform. Putting down her basket and umbrella, she began and said, "I paid threepence to hear of something better than Jesus Christ, and I have not heard it. Now, let me tell you what religion has done for me, and then tell me something better, or else you've

cheated me out of the threepence which I paid to come in. Now," she said, "I have been a widow thirty years, and I was left with ten children, and I trusted in the Lord Jesus Christ in the depth of poverty, and He appeared for me and comforted me, and helped me to bring up my children so that they have grown up and turned out respectable. None of you can tell what the troubles of a poor lone woman are, but the Lord has made His grace all-sufficient. I was often very sore pressed, but my prayers were heard by my Father in heaven, and I was always delivered. Now, you are going to tell me something better than that—better for a poor woman like me! I have been to the Lord sometimes when I've been very low indeed, and there's been scarcely anything for us to eat, and I've always found His providence has been good and kind to me. And when I lay very sick, I thought I was dying, and my heart was ready to break at leaving my poor fatherless boys and girls, and there was nothing kept me up but the thought of Jesus and His faithful love to my poor soul; and you tell me that it was all nonsense. Those who are young and foolish may believe you, but after what I have gone through, I know there is a reality in religion and it is no fancy. Tell me something better than what God has done for me, or else, I tell you, you have cheated me out of my threepence. Tell me something better." The lecturer was a good hand at an argument, but such a mode of controversy was novel, and therefore he gave up the contest, and merely said, "Really, the dear old woman was so happy in her delusion, he should not like to undeceive her." "No," she said, "that won't do. Truth is truth, and your laughing can't alter it. Jesus Christ has been all this to me, and I could not sit down in the hall and hear you talk against Him without speaking up for Him, and asking you whether you could tell me something better than what He has done for me. I've tried and proved Him, and that's more than you have." Herein is power, logic invincible, reasoning not be gainsayed. The testing, and proving of God; getting His love really shed abroad in the heart, this is the great internal evidence of the Gospel

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we are forbidden to seek it for ourselves."—*Basil.*

"It is said that Christ 'began at Moses;' and so must we; for Moses is the fountain and ocean from whence all the rest of the prophets drew their waters of life."—*Bp. Cosin.*

"Christ was in the faith of the Patriarchs, like corn in the ear; in the faith of the Law, like corn grown into flower; but since the Incarnation, He is in our faith completely, as when corn is made into bread."—*Bernard.*

"The eyes that have seen Jesus, find all objects but Jesus unworthy of their regard."—*Augustine.*

## *CHAPTER THE SIXTH.*

**1—4. after . . things,**[a] some time aft. The words of last cap. deliv. in Jerus. **miracles,** of wh. He wrought many in Galilee. **mountain,** chain of hills on ea. side of sea. **Passover,** the *third.* A year bef. His death.

*The multitude following Jesus.*—I. The further Christ removes from us, the more closely should we endeavour to follow Him. II. Poor people cannot do better than hang upon God. III. God makes us own our human impotence, before He shows His omnipotence.[b]

*The Divinity of Christ.*—Our Saviour drew men round about Him, making it impossible for them to break away from Him, and rendering it necessary that they should centre their being on Him, and, by every instinct of affection and spiritual life, as it were, call Him their all, as they did: and I regard the attempt to disenchant the Christian world, and take from them their faith in the Divinity of Christ, as infernal robbery. It is not robbing Christ of His crown, but it is robbing me of my hope. It is not degrading heaven, but it is making the earth an Aceldama. It is

**Bethsaida**

Ma. xiv. 13—21; Mk. vi. 30—44; Lu. ix. 10—17; Jo. vi. 1—14.

*a* Ma. xiv. 15; Mk. vi. 34; Lu. ix. 12.

*b Quesnel.*

"His will was by humility to prepare the way for His exaltation."—*Augustine.*

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*e H. W. Beecher.*

not taking anything from the dignity of the Saviour, who stands in sufficiency and power; but it is taking away that on which the soul rests. It is making the world say, as was said by Mary in the garden: "They have taken away my Lord, and I know not where they have laid Him."[e]

**feeding the five thousand**

*a Blunt; Birks.*
*b* Jo. xiv. 8—9.
*c* Nu. xi. 21, 22; 2 K. iv. 43.
*d* "The fields were in their freshest dress—everything luxuriant in the genial sun. aft. the copious showers." —*Jacobus.*

**5—10. Philip,** some[a] say bec. he was of Bethsaida, and would be more likely to know. But it might be the *other* Bethsaida. P.'s faith needed special training.[b] **prove him,** test his faith. **knew . . do,** knew it bef.hand. Comfort for the distressed,—Jesus knows, and knows what to do. **200 pennyworth**[c] [i. 294], perh. this was the sum they had with them. **one . . saith,** hence the inquiry, though addressed to Philip for a special purpose, was intended for all. **lad,** who had charge of it for the company to wh. he belonged [i. 99, 294]. **much grass,** mo. of March. Vernal rains over.[d] **sat down,** in ranks, or companies (*Mk., Lu.*).

*Life-lessons.*—I. The benevolence of Christ and Christianity. II. Apparently small causes may produce large results. III. The union of spiritual sentiments with secular pursuits. IV. The practice of economy in the use of Christ's gifts.[e]—*Spiritual education.*—I. Christ's way of inspiring diffidence. II. Proper confidence in his Master. It was not only to perplex or humble him that the Lord proved Philip as He did; it was to teach him.[f]

*A short sermon.*—An aged clergyman, who had engaged to preach a charity sermon for some orphan children, on rising to deliver his discourse, from a failure of strength, was unable to proceed. He stretched out his feeble arm over the group of orphans, and turning to the audience, addressed them in these affecting words:—"Whence shall we buy bread that these may eat," and then sat down. The words went home to the hearts of the people, and a large collection was given.—*Whitecross.*

*"Loaves and fishes.*—Idle and indecent applications of sentences, taken from the Scriptures, is a mode of merriment wh. a good man dreads for its profaneness; and a witty man disdains for its easiness and vulgarity." — *Johnson.*

*e T. T. Stevenson.*
*f Mathematicus, M.A., in Homilist.*

**the fragments**

*a* Ge. xlix. 10; De. xviii. 15—18.

*b Rev. C. Simeon.*

"They had come, 'taking no thought,' for three days at least, of 'what they should eat, or what they should drink,' only anxious to hear the Word of Life, only 'seeking the Kingdom of Heaven;' and now the meaner things, according to the promise of the Saviour, were 'added unto them.' — *R. C. Trench.*
See *Dr. Hanna's Ministry in Galilee*, 227.

**11—14. Jesus . . thanks,** *etc.* [i. 100]. **baskets,** *Gk.*, κοφίνους [i. 110]. **then . . men,** the 5,000. **said,** to one another. The one subject of their general conversation. Jo. alone records this effect of the mir. **that . . world,**[a] they at least applied the writings of Moses to Christ.

*Christ's Messiahship proved.*—I. The proofs which He gave of His Messiahship: 1. Miracles may properly be thus regarded; 2. And beyond all doubt His miracles were sufficient for this end. II. Our duty to Him under that character: 1. To believe in Him; 2. To become His devoted followers; 3. To look to Him for all that your utmost necessities can require.[b]

*Arabs' respect for bread.*—Arabs have a strong respect for wheat in any shape. If a morsel of bread fall to the ground, an Arab will gather it up with his right hand, kiss it, touch his forehead with it, and place it in a recess or on a wall, where the fowls of the air may find it: for they say, "We must not tread under foot the gift of God." I have seen this reverence exhibited constantly by all classes of the people, by masters, servants, and even by little children, Moslems and Christians.[c]—*Fragments of time.*—John Foster has set forth its sinfulness in the following striking way:—"If a person were so foolish as to throw away a valuable piece of money into a pit, or in the sea, he would not *literally* throw away anything but the metal; but *virtually* he would throw away whatever best thing it would have purchased, as

bread, clothing, refreshments, medicine for the sick, instructive books, etc. Even so, a person wasting time throws away, not the time itself only, but the opportunities and the privileges which that time presents."—*Economy an index to character.*—When the late M. Jacques Lafitte came to Paris, in 1778, the extent of his ambition was to find a situation in a banking-house; and to attain this object he called on M. Perregaux, the rich Swiss banker, to whom he had a letter of recommendation. Being introduced into the presence of the banker, he modestly stated the object of his visit. "It is impossible for me to admit you into my establishment, at least for the present," replied the banker: "all my offices have their full complement. If I require any one at a future time, I will see what can be done; but in the meantime I advise you to seek elsewhere, for I do not expect to have a vacancy for some time. With a disappointed heart the young aspirant for employment left the office; and while with a downcast look he traversed the court-yard, he stopped to pick up a pin which lay in his path, and which he carefully stuck in the lapel of his coat. Little did he think that this trivial action was to have so important an influence on his future destiny. From the window of his cabinet, M. Perregaux had observed the action of the young man. The Swiss banker was one of those keen observers of human actions who estimated the value of circumstances apparently trifling in themselves, and wh ch would pass unnoticed by the majority of mankind. He was delighted with the conduct of the young stranger. In this simple action he saw the revelation of a character; it was a guarantee of a love of order and economy, a pledge of all the qualities which should be possessed by a good financier. A young man who would pick up a pin could not fail to make a good clerk, merit the confidence of his employer, and attain a high degree of prosperity. In the evening of the same day, M. Lafitte received the following note from M. Perregaux:—"A place is made for you in my office, which you may take possession of to-morrow morning." The anticipations of the banker were not deceived. The young Lafitte possessed very desirable qualities, and even more than was at first expected. From simple clerk he soon rose to be cashier—then partner—then head of the first banking-house in Paris; and afterwards, in rapid succession, a deputy and president of the Council of Ministers, the highest point to which a citizen can aspire.

**15—18. Jesus . . king,** another result of mir. of loaves and fishes. **departed,** a mere man would hardly have done so. **alone,** for prayer [i. 101]. **disciples,** whom He had constrained to leave Him. **went . . sea,** *etc.* [i. 101, 295].

*Jesus walking on the sea* (see Ma. xiv. 22–33).—I. The command which the Saviour gave the disciples: 1. On account of the people; 2. But there was an additional reason why He sent His disciples away, that He might have an opportunity for secret prayer. II. The circumstances which befell them: 1. The violent storm by which they were overtaken; 2. The strange sight they beheld; 3. The pleasing relief they experienced; 4. The remarkable incident which followed. "And Peter" (see Ma. xiv. 28): (1) His request; (2) His alarm; (3) His deliverance. IV. The impression which the whole of this wonderful scene produced: 1. The acknowledgment which they made; 2. The homage which they rendered.[a]—*The True Light.*—I. Describe the

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"Thy superfluities are the poor man's necessaries."—*Augustine.*

[a] *Miss Roger's "Domestic Life in Palestine."*

"It was not bread wh. he sought fr. Philip, but faith."—*Augustine.*

"There is a time when the Lord does sometimes take away the means on purpose to try the faith. He first tries our faith before He feeds our sense."—*W. Bridge.*

"Every word hath its weight. Fish, small fish, a few small fishes; no baskets, full baskets, seven full baskets."—*Boys.*

"So use prosperity that adversity may not abuse thee. If, in the one, security admits no fears, in the other, despair will afford no hopes. He that in prosperity can foretell a danger, can, in adversity, foresee deliverance."—*F. Quarles.*

### Jesus declines a kingship

Ma. xiv. 22—36; Mk. vi. 45—56; Lu. vi. 15—21.

"The Spirit of the Lord will talk with anyone who will go silently and alone up the mountain-side, and there watch the sun rise or the stars shine forth, and bend, ing reverently his head, let the cur-

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tain clouds shut him into the sanctuary of the sacred solitude."—*H. Bower.*

[a] *Anon.*

"The acceptance of an earthly kingdom had been inconsistent with the establishment of His everlasting monarchy; and He declined the danger of popular tumult and private assassination, that He might die in the character of a criminal by a judiciary process and a public execution."—*Bishop Horsley.*

[b] *Preachers' Portf.*

"He hath infinite power and authority *in* this world, but it was not *of* this world, but of an eternal kingdom."—*Augustine*

circumstances of the narrative. II. The instructions which it conveys: 1. The Saviour brings His people into perilous circumstances to magnify His love to them; 2. The presence of Christ the source of joy and safety to believers; 3. Sooner or later Christ will manifest Himself to seeking souls; 4. How comfortless is a Christless condition! 5. Have we lost the consciousness of His presence? 6. Are we enjoying communion with Christ?—Is the light shining on us?[b]

*Necessity of prayer.*—When Maimon went one day to Hillel, he was sitting in his garden, under the shade of a palm-tree, meditating. Maimon said, "Master, about what are you meditating?" Then Hillel said, "I have a friend who lives upon the produce of his estate. Till now he has carefully cultivated it, and it has well repaid his toil; but now he has thrown away the plough and hoe, and is determined to leave the field to itself: so that he is sure to come to want and misery." "Has he gone mad?" said the young man; "or fallen into despondency?" "Neither," said Hillel; "he is of a pious disposition, and well grounded in learning, both human and Divine; but he says, 'The Lord is omnipotent, and can easily give us nourishment without our bending our head to the ground; and as He is gracious, He will bless my table and open His hand.' And who can contradict him?" "Why," said the young man; "is not that tempting God? Have you not told him so?" Then Hillel smiled, and said, "I will tell him so. You, dear Maimon, are the friend I am speaking of." "I?" said Maimon, and started back. But the old man replied, "Are you not tempting the Lord? Is prayer less than work? and are spiritual blessings inferior to the fruit of the field? And He who tells you to stoop your head to the earth for the sake of earthly fruit,—is He not the same who tells you to lift your head towards heaven to receive His heavenly blessing?" Thus spake Hillel, and looked up to heaven; and Maimon went away and prayed, and his life became a very godly one.

**Jesus walks on the sea**

[a] Ps. xxxv. 3; Is. xliii. 1, 2; Re. i. 17, 18.

"God often leads the Christian down the shore to the borders of the sea; it is his duty to go straight forward and walk upon it. Faith can enable him to do even this.'—*H. Bower.*

"It is no uncommon thing, even now, for those who profess that they know Christ to be so utterly perplexed, when trouble comes upon them, as to regard even Christianity itself as be something

**19—21. five and twenty . . thirty,** three or four ms., *i.e.*, ab. half way across the sea. **see . . sea,** ab. the fourth watch [i. 101]. **afraid,** thinking they saw a spirit (*Ma.*, *Mk.*) **but . . saith,** *etc.*[a] [i. 102, 296].

*Christ in relation to two classes.*—I. Jesus was greater than a man. II. Christ's friends and foes are sometimes brought into conscious contact with Him when they least expect it. III. The recognition of Christ produces a very different effect upon His disciples from what it does upon His enemies.—*Anon.*

*Needless fear.*—Human beings often undergo much needless fear, because they are afraid to search out all the facts. For fear of finding the fact worse than they fear, they often fear what is much worse than the fact. They go on through life thinking they have seen a ghost, and miserable in the thought: whereas, if they had but screwed their courage to the point of examining, they would have found it was no more than a table-cloth drying upon a line between two poles. Oh that we could all for ever get rid of this moral cowardice! If you think there is something the matter with your heart, you go to the doctor and let him examine. Probably there is nothing earthly wrong. And even if there be, it is better to know the worst than live on week after week in a vague, wretched fear. Let us do the like with our affairs. Let us do the like with our religious difficulties; with our theological

perplexities. The very worst thing you can do is to lock the closet door when you think probably there is a skeleton within. Fling it wide open; search with a paraffin lamp into every corner. A hundred to one there is no skeleton there at all. But from youth to age we must be battling with the dastardly tendency to walk away from the white donkey in the shadow, which we ought to walk up to. I have seen a little child who had cut her finger, entreat that it might just be tied up, without ever being looked at: she was afraid to look at it. But when it *was* looked at, and washed and sorted, she saw how little a thing it was for all the blood that came from it, and about nine-tenths of her fear fled away.—*Boyd.*

**22—24. people . . sea,** whence first the boat, and aft. our Lord had departed. **one . . entered,** and wh. they saw far out on the water. **other boats,** wh. explains how the people got over the sea. **shipping,** in these "other boats." **seeking . . Jesus,** what are seas, etc., to earnest seekers?

*Abuse of the miracle of the loaves and fishes.*—I. A commendable pursuit: 1. Where they sought Him; 2. How they sought Him; 3. Why they sought Him. II. A reprehensible motive: 1. The knowledge which our Lord possessed; 2. The faithfulness which he evinced; 3. The indispensable condition he requires. III. An important exhortation: 1. What it forbids; 2. What it enjoins. Observe: (1) A striking contrast; (2) An encouraging assurance; (3) A decisive pledge.[a]

*Seeking the Saviour.*—It befell me, about two years ago, to visit a friend, and spend the night with him, in a manufacturing village in New England. I had never been in the place. I supposed that when I arrived at the station-house I should find a hack that could take me directly to the clergyman's residence. But it was an unusual train that I was on, and there were no hacks there; so I had to walk. The distance to the village was three miles; but before I reached it I walked at least thirteen miles. I got there at a time of night when all sensible men were in bed. I knew nothing about the place, and did not know where to go. I could not see any church, or store, or hotel. I wandered about for nearly half-an-hour; and at the end of that time I knew no better where I was than I did when I began my search. I never felt so helpless as I did then. I realised what it was for a man, in his own country, and speaking his own language, to be utterly lost. I knocked at three or four sleepy houses, and received no response. I went to a house where I saw a light, and found the inmates quarrelling. A minister seemed to be the last thing they knew anything about! I began to think I should be obliged to sleep out of doors. But as I was shooting down a certain street, almost aimless, I saw a light; and on going to the house from which it proceeded, and ringing at the door, I found that it was the very house which was I seeking. I know not how I was cast upon it as I was. I thought a great many profitable things that night. Among the rest, I thought that I was, for all the world, like men that I had seen trying to go about the streets of Jerusalem at night, with nobody to tell them the way, and with no chart of the city, who would turn first to the right and then to the left, without seeming to have any object except that of finding a place where their souls could put up and rest. It is pitiful to see a man whose mind is troubled, whose conscience is against him,

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visionary."—*Isid. Clarius.*

"We follow Him with fear and distrust through the deep waters of affliction, though those waters are 'a wall unto us on the right hand and on the left.'"—*Bp. Medley.*

**the people seek Jesus**

"To seek God is to desire happiness; to find Him is that happiness."—*Augustine.*

"Among all the things we seek for, only God is never sought in vain, even when we imagine we cannot find Him."—*Bernard.*

*a* **Anon.**

"The same words of the Lord Jesus can inspire His servants with joy, and strike terror into the wicked. These few words, "It is I," in a moment freed the hearts of the disciples from fear; and, on another occasion, the same words filled the hearts of his enemies with consternation."—*Rambach.*

"The ship is like to be steered with best certainty and success when the pilot's eye is to heaven and his hand at the stern."—*Bp. Sanderson.*

See *A. J. Morris's* "*Words for Heart and Life*," 117.

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and who yearns for spiritual rest, going hither and thither, up and down, saying, "Have ye seen my Lord and Master? Can ye tell me where He tarries whom my soul delights in?" [b]

[b] *H. W. Beecher.*

**labour for the better food**

[a] Je. xv. 16; Jo. lv. 14; *vv.* 54, 58.

[b] Ps. ii. 7; xl. 7; Is. xlii. 1; Jo. viii. 18; Ac. ii. 22; 2 Pe. i. 17.

[c] "It is not by the multiplicity of the things we do, that we advance in holiness, but by the fervour and purity of intention, with which we do them."—*Francis de Sales.*

"If the soul of man endures so much, in order to obtain whereby to perish, how much more should it endure to escape perishing."—*Augustine.*

"The service of God is the only thing which makes life valuable. Pleasure is vanity. Business is weariness. Ambition is disappointment."—*Bp. Medley.*

[d] *Anon.*

[e] *Dr. Evans.*

[f] *John Bate.*

**the people demand a sign**

[a] 1 Jo. iii. 23.

[b] Ma. xii 38; 1 Co. i. 22.

[c] Ex. xvi. 4, 15; Nu. xi. 7; 1 Co. x. 3.

[d] "They forgot that their fathers disbelieved Moses almost from the time of their eating the manna, as is set forth in the very Psalm to which they re-

25—27. **when . . hither,** they might well wonder: still it was idle curiosity. **answered,** but does not explain. **not . . miracles,** and desire to learn the great truth they proved. **because . . filled,** they saw in His presence a pledge that temporal need would be supplied. **labour not,** not alone. **meat . . perisheth,** and wh. meets only a lower and passing need. **but . . that,**[a] spiritual food. **for . . sealed,**[b] set the stamp and seal of Divine authority to His person and work.

*Imperishable food to be preferred to that wh. perisheth.*—I. Man's chief business in this world is to save his soul. II. An intemperate pursuit of worldly business is destructive of that concern which we ought to have for the salvation of our souls. III. Whoever would attend to his salvation as he ought to do, must labour for the meat that endureth to everlasting life. IV. There is the utmost certainty that this labour will be crowned with success, seeing Christ is appointed to bestow it.[c]

*Preference of the soul to the body.*—I. All care and pains for the interest of our bodies is not forbidden. II. The interest of our souls, and all which promotes that, deserves to be far preferred before any interests of the body. III. Labour and diligence are absolutely indispensable in order to secure our best interests. IV. Personal application.[d]

*A destructive concern about present things.*—It is said that among the recent discoveries at Pompeii was a woman in the act of gathering in her apron, rings, bracelets, and other valuable articles of jewellery. It would seem that some wealthy persons, aware of the coming destruction, had made their escape, and left these things behind as worthless in comparison with life; but she, hoping to save both, delayed the time of her flight, and, alas! was overwhelmed in the terrific judgment, and so lost her life and her jewels. How forcibly may this remind us of covetous worldlings, who, while God's people in the last day shall make haste, like Lot, to escape to the mountain of the Lord, they shall be seeking and toiling to accumulate the perishable things of earth, when the conflagration of the world shall break upon them, and they and their possessions shall be consumed together.[e]

28—31. **what . . do,** the "*labour*" sets them thinking. **works . . God,** *i.e.*, works pleasing to God. **this,**[a] pre-eminently. The great thing required of every man. **sign,**[b] had He not but yesterday wrought a wonderful mir.? [i. 861. **manna,**[c] lit. *the* manna; by wh. above 2,000,000 were fed daily for many years.

*The necessity of faith in Christ.*—Show—I. What is that work which God more particularly requires of us. II. Why it has this great pre-eminence above all other works: 1. It is that for which Christ Himself "was sent" into the world; 2. It is that, without which, all other graces will be of no avail; 3. And which will secure, for everyone that possesses it, all the blessings both of grace and glory. Application—1. Is there, then, an inquirer here? 2. Methinks I hear the voice of an objector; 3. Let me close with a few words to one, as an approver.—*Rev. C. Simeon.*

*Fall of manna in Turkey.*—The *Courier de Constantinople* com-

municates the interesting news of a rain of manna having fallen at Yenishebir, by which the inhabitants of that place have been plentifully provided with food of the form of a hazel nut, but capable of being ground into meal. Two pounds sold there for twelve piastres, while the bread prepared from this mysterious product of heaven is said to be most excellent.

**32—34. Moses . . not,** he was but a man, an instrument, whom they accredited with being the cause. **Father,**[a] who gave the manna. **true bread,** of wh. the manna and other bread are types. Those; perishing, material; this, enduring, spiritual. **Bread . . God,**[b] for all, and from heaven. **He,** or that. **heaven . . life,** life on earth to fit for life in heaven. **evermore . . bread,** they are still thinking of material bread, and would like to have it *given*.

*The Bread of Life.*—**I.** A blessing requested. Bread is—1. Of a vivifying quality; 2. Congenial to all appetites; 3. The common gift of God to the world; 4. It can only be useful as we partake of it. **II.** A person addressed. Prayer is—1. The language of need; 2. The expression of a dependent to a superior; 3. The result of hope. **III.** A mode of communication stated. **IV.** A period for its continuance specified.[c]

*The True Bread.*—When the Rev. Ebenezer Erskine's doctrine was impugned, and his discourses complained of before the Ecclesiastical Courts, he was enabled to vindicate himself with great dignity and courage; and expressions sometimes fell from his lips which, for a time, overawed and confounded his enemies. On one occasion, at a meeting of the Synod of Fife, according to the account of a respectable witness, when some members were denying the Father's gift of our Lord Jesus to mankind, he rose and said, "Moderator, our Lord Jesus says of Himself, 'My Father giveth you the True Bread from heaven.' This He uttered to a promiscuous multitude; and let me see the man who dares to affirm that He said wrong." This short speech, aided by the solemnity and energy with which it was delivered, made an uncommon impression on the Synod, and on all that were present.

**35—37. I . . Life,**[a] He had led His previous discourse up to this, as the crown and climax. Origin, abundance, life-giving properties, etc. suggested. **to . . on,** *Gk.* πρός—εἰς. Not suf. to come *to* Christ, must be engrafted *into* Him. **seen . . not,**[b] it is sinful folly for men to talk as they oft. do ab. *seeing* and *believing*. **all . . me,**[c] His work shall proceed notwithstanding this lack of faith. **I . . out,**[d] whoever he may be, however apparently worthless.

*High doctrine.*—I. Consider the gift of God to Christ: 1. Who did the Father give? 2. For what purpose? II. Consider the purpose of God and Christ. "They shall come:" 1. To hear the word; 2. To repentance, etc.; 3. Trusting only in Christ; 4. To own Him King; 5. To the furnace; 6. To the vineyard; 7. At last to the throne. III. The invitation of Christ.[e]—*Whosoever will.*—**I.** Apply these words: 1. To the debtor—He will be their Surety; 2. To the prisoner—He will be their Redeemer; 3. To the sick—He will be their Healer; 4. To the accused—He will be their Advocate; 5. To the condemned—He will be their Saviour; 6. To the miserable—He will be their Comforter. **II.** Urge

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fer, and that they even despised the manna, and preferred ordinary bread to it."—*Stier*.

**the Bread of Life**

*a* Ga. iv. 4.

*b vv.* 48, 58.

"When our hearts are full of God, sending up holy desires to the throne of grace, we are then in our highest state; we are upon the utmost heights of human greatness; we are not before kings and princes, but in the presence and audience of the Lord of all the world, and can be no higher till death be swallowed up of victory."—*W. Law*.

"Lord, make me to bestow pains in getting those things, for the obtaining of which I am used to pray to Thee."—*Sir T. More*.

*c Anon.*

**none cast out who come to Jesus.**

*a* Jo. iv. 14; vii. 38; Is. lv. 1—3.

*b v.* 64; Ma. xiii. 13—15; 1 Pe. i. 8.

*c* Ma. xxiv. 24; 1 Pe. i. 2; 2 Ti. ii. 19.

*d* He. vii. 25; Jo. xvii. 2, 6, 9, 11, 24; Is. i. 18; lv. 7; Ma. xi. 28; Lu. xxiii. 42, 4.

"He that cometh shall never hunger, & he that eateth this bread that giveth life; and

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he that believeth shall never thirst, is he that drinketh; to let us see that eating Him, and drinking Him, coming to Him, and believing on Him, are all the same thing."—*Dr. Allestry.*

[e] *Stems and Twigs.*

[f] *W. W. Wythe.*

"It is too much boldness, if not presumption, to leave all to His Omnipotent working, when He hath prescribed us means to do somewhat ourselves."—*Dr. Hammond.*

**none whom the Father gives to Christ are lost**

[a] Ps. xl. 7, 8.

[b] Ma. xviii. 14; Jo. x. 38; xvii. 12; xviii. 9; 2 Ti. ii. 19.

[c] vv. 47, 54; Jo. iii. 15, 16.

[d] Jo. xi. 25.

"God was made man in order that each sense of man's nature might in Him find its peculiar blessedness: that the eye of the mind might be refreshed with the contemplation of His Divinity, and the eye of the body with the sight of His humanity. —*Augustine.*

[e] *Dr. Thomas*

[f] *Beveridge, Theo. Thes.* i. 434.

the duty—"Come:" 1. Promptly; 2. Cheerfully; 3. Resolutely; 4. Trustingly[f]

*Hope of the guilty.*—A clergyman was called to visit a poor dying woman, who was quite ignorant of the truth. After conversing with her on the depravity of human nature, and the way of salvation by Jesus Christ, that it was all of grace, and that there was no limitation as to person or state; the woman listened to every word with great attention; the tears began to trickle down her cheeks; and at last she said, "I know nothing of the man of whom you have been speaking;" immediately adding, "I was never brought up in the way of religion; never taught to know a letter of a book, nor attend any place of worship." The clergyman, visiting her next day, began to discourse upon the suitableness, the ability and willingness of Jesus to save perishing sinners. "And do you think, sir," said she, "He will save such a vile wretch as I am?" He observed, the promise ran thus: "Him that cometh to Me, I will in no wise cast out." Here she found a basis to rest on. Her knowledge of Divine things rapidly increased; and her fervent devotions seemed now to be the perpetual breathings of her soul. She solicited the company of Christian friends to converse and pray with her, and gave evident marks of being a subject of that grace to which she had so long been a stranger.

**38—40. I came,** *etc.* (Jo. v. 30). **will . . me,**[a] and fr. the life of Christ we may learn the tenderness of that will of God,—His willingness to save. **everyone,**[b] without exception. **seeth . . believeth,**[c] not seeing *without* believing, nor believing without the fruits of faith. **raise him,**[d] as certainly as unbelievers shall be raised.

*God's unalterable decree in relation to man.*—God decrees—I. The well-being of mankind. II. A settled condition for man's well-being. This condition is faith in Christ, as—1. The Divine; 2. The all-efficient; 3. The only Redeemer.[e]—*Life for the believer*—I. Who is the Son? II. What is it to see Him? III. What should we know concerning Him: 1. That He is God; 2. But became man; 3. When a man, He suffered; 4. And rose again from the dead, and 5. Ascended into heaven[f]

*None rejected by Christ.*—"It is said of the senate of Athens, that once upon occasion they were constrained to sit in the open fields; and being there set in the open fields, a poor chased bird, a sparrow or the like, chased by the birds of prey, came flying to the bosom of one of the senators for rescue from their talons; the senator being of a churlish disposition, he takes the poor little chased bird and throws it from him upon the ground, and so killed the bird; whereupon the senate made an order that he should die himself; they would not have a man so churlish to be one of the senators." Christ will never cast away any who seek shelter in His bosom. The desire of such is beautifully expressed by Charles Wesley in the hymn beginning—

"Jesus, lover of my soul,
Let me to Thy bosom fly!"

and it is said that the sentiment of the hymn was suggested by a sparrow, when pursued by a hawk, taking refuge in his bosom as he was dressing one morning near to an open window.

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**41, 42. murmured . . because,** *etc.*, they murmured at everything, as they did in case of Moses. Resemblance to modern sceptics and rejectors of Christ. **I . . heaven,** they would not admit His Divine origin and heavenly mission. **is . . Joseph,**[a] mere quibbling. His earthly connections did not disprove one of His Divine works. Men might as reasonably seek to disprove the brightness and heat of the sun by pointing to a spot on its surface. **how . . saith,** it might have helped them out of their dif. if they had compared *this* son of Joseph and Mary with other sons of other parents.

*The offence of the Jews on account of our Lord's humble origin.*—I. An offence: 1. In His terrestrial state and existence; 2. In His human lowliness; 3. In His relations. II. Yet an offence which will leave us self-condemned. III. A most fatal offence, since unbelief deprives us of the blessing of Christ's wondrous works.[b]

*Coming to Christ.*—When Christ tells men to come unto Him, He is addressing them in their alienated condition; when He tells them that they will not come unless the Father draw them, He is but cheering and confirming their Christward desires. The statement is equivalent to this: "I am so unlike what all men have expected, and I have commenced my work in so unlikely a manner, that no man could possibly come unto such a poor, friendless, homeless man, except My Father draw him. I present no external charms, I can appeal to no sordid motives: if any man, therefore, feels the slightest drawing towards Me, he may regard the inclination as Divinely inspired; for no man cometh unto such a person as I am except the Father, which hath sent Me, draw him." In this view we have the meaning of the expression, "My Father worketh hitherto, and I work." Men are moved by opposites. While there is a falsehood in extremes, there is a moral leverage in them also. The servant is on the road to mastery; the humble man is travelling to the throne; decomposition is a step towards reproduction: so this lowly, outcast Christ, by the very depth of His humiliation, lifts society towards the altitude of heaven. He could not have done this work at any of the intermediate points of the social scale: He must go down until there was no man below Him—until "He was despised and rejected of men;" so that, by an action on His part from the depth, and a concurrent action on His Father's part from heaven, He could say, "My Father worketh hitherto, and I work; no man cometh unto Me, except the Father draw him."[c]

**43–47. murmur . . yourselves,** it will not help you; or alter the facts. **can come,** moral inability. **Father . . draw,**[a] power of Divine grace. Our need of it proved. The seeking of it enforced. **written,** in substance.[b] **taught . . God,**[c] the Holy Spirit, the Great Teacher. **heard,** the sayings of God concerning the Messiah. **learned,** their true meaning as to His nature and kingdom. **cometh . . me,** as the predicted Christ. **not . . seen,**[d] yet believes without either *seeing* or *comprehending*. **save . . God,**[e] who came fr. Father's bosom. **hath,**[f] is already in possession of it, both by title, foretaste, and earnest.

*The teaching of the Holy Spirit.*—I. Some of these great truths taught us in God's Holy Word. II. Remarks upon this subject: 1. True religion begins with experience; 2. That the peculiar knowledge real Christians have, is taught them not by men but by

**the Jews murmur**

*a* Ma. xiii. 55; Mk. vi. 3; Lu. iv. 22.

"They saw that His coming down fr. heaven implied some extraordinary mode of coming into the world."—*Alford.*

"By our own sinful views we pervert all that belongs to Him, and to His doctrine. It is a great hindrance to us, that only with carnal eyes we behold Christ."—*Calvin.*

"There is nothing so truly reasonable, as to exclude reason from the province of faith; and nothing so truly irrational, as to lose sight of reason, in things which are not necessarily of faith. The two excesses are equally dangerous, to shut out reason, or to make it all in all. Faith tells us what the senses cannot tell; but it never contradicts them—it is above, and not against them."—*Pascal.*

*b* *Lange.*

*c* *Dr. Parker.*

**none can come but whom the Father draws**

*a* Song. i. 4.

*b* Je. xxxi. 34; Mi. iv. 1–4; Is. liv. 13.

*c* Ma. xi. 27.

*d* Jo. v. 37.

*e* Lu. x. 22.

*f* *v.* 40.

"God draws all who are willing to be drawn; but He does not draw others; as the great

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draws not everything, but it draws iron."—*Chrysostom.*
"The outward means of drawing is by the Word; it is the sound of that harp that brings the stones of this spiritual building."—*Abp. Leighton.*
"If the Son alone sees the Father, He is beyond all things, and above all things, and superior to all things."—*Theodorus.*
g *Dr. Edwards.*

I am that Bread of Life
a *vv.* 33, 35, 51.
b Zec. i. 5.
c *v.* 53.
d He. x. 5; x. 20; Jo. iii. 16; 1 Jo. ii. 2.
e Jo. iii. 9.
"The bread thou eatest with a merry heart, that very food, which nourisheth thy life, gives thee withal an earnest of death, as it leaves those dregs in thee, which will in time procure the same. Oh! how unavoidable death must be, when that very staff knocks us down to the grave at last, which our life leans on, and is preserved by."—*Gurnall.*
f *Hive* iii. 93.

no life without union with Christ
a Ma. xxvi. 26—28.
b *v.* 40.
c Ps. iv. 7
d Jo. xv. 4; 1 Jo iii. 24; iv 15, 16.

the Holy Ghost; 3. We see how it is that children, poor persons, those of little learning, and small ability, embrace the Gospel.g

*In personal religion, who is first?*—A lady was one evening engaged in dispute with a gentleman, and argued so long and so violently, in defence of the creature's being *first* in the matter of conversion to God, that, to her surprise, she perceived it was *one o'clock* in the morning. She started, and said, "Well, I have not thought it was so late; I see I cannot work upon you, and I am sure all you say will not convince me; so good night." "Yes," said the gentleman, "it is time to go to rest. Madam, I wish you a good night. I suppose, however, that when you retire, you think to spend a few minutes between you and God." "Doubtless, sir, I do." "Please, then, madam, to tell God what you have just told me." "What is that, sir?" "Why, madam, that you began with Him, before He began with you." "No, I will not," said she. I "knew you would not," replied the gentleman, "and therefore I reserved this argument to the last, for I never found any person of your opinion, that could address God in consistency with the language you hold out so confidently to your fellow-mortals."

**48—52. I . . Life,**[a] whom the manna typified. **manna,** nature of manna mysterious. The word "manna," sig. "*what is it?*" None could answer so of Christ (*vv.* 41, 42, 52). **dead,**[b] it nourished their bodies for a time. **not die,**[c] he who receives the living bread, possesses the pledge of everlasting life. **flesh . . life,**[d] the death of Christ, the life of all who believe. **strove,** fr. murmuring, to quarrelling. Oft. the case. **How,**[e] ah! *how* indeed? It seemed impossible to their carnal minds.

*The Living Bread.*—This bread—I. Has a wonderful power to strengthen. II. To satisfy. III. To save. Application: (1) We ought to use it ourselves; (2) We ought to give it to others.f —*Soul food.*—Soul food: I. Is provided for man: 1. It satisfies the hunger; 2. It invigorates the powers of the soul. II. Requires the chief labour of man, because—1. It is indispensable to our well-being; 2. It can only be obtained by the most earnest efforts. By—(1) Imitation; (2) Meditation; (3) Supplication. III. Is the gift of Christ. By his—1. Teaching; 2. Spirit.—*Dr. Thomas.*

*Christ, here and in heaven.*—One of the Missionaries in the East Indies being called to visit the death-bed of one of the native Christians, inquired into the state of her mind. She replied, "Happy! happy! I have Christ *here*," laying her hand on the Bible, "and Christ *here*," pressing it to her heart, "and Christ *there*," pointing upwards to heaven. Happy Christian! to whatever part of the universe she might be removed, the Lord of the universe was with her, and she was secure of a home.

**53—56. eat . . flesh,**[a] *etc.*, live upon Him *daily*, by faith. **no . . you,** no real spiritual life, as the beginning and pledge of eternal life, without union with Christ. **whoso,** *etc.*[b] (*see on v.* 40). **indeed,**[c] really and truly food for the soul, as bread, or manna for the body. **dwelleth,**[d] abideth. This reception of Christ, by faith, secures a *vital* union with Him *now* and for *ever.*

*Food for the soul.*—I. What is here understood by flesh and blood? We must take these words in a spiritual sense: II. In

what sense are His flesh and blood said to be meat and drink? III. How is it called meat indeed, and drink indeed? IV. Learn to labour for the meat that endureth.—*Beveridge, Theo. Thes.* i. 348.

*Figurative teaching of Christ.*—He (Christ) struck the commonest and most familiar affairs of daily life with His image and superscription; and I verily believe that there was not an office of life that His disciples could perform which was not associated, by His appropriation of it, to His royalty and His relations to them. He declared that He was bread. You know how the body is sustained by bread and meat. He told them that their souls were sustained in the same way, and that they were to eat Him. So strong were the figures which He employed, that some Churches, taking them literally, and stumbling over them, have taught that the bread taken at Communion was actually Christ's body, or that Christ was present in it. How strong may we conceive the impression to have been which this declaration made, when we consider that the early Christians celebrated the Lord's Supper every evening, instead of monthly or quarterly, as we do, on the ground that the Sacrament belonged to the individual and the household, and not *to the Church*; on the ground that it did not belong exclusively to the ecclesiastical system, but was a part of that system by which Christ had stamped Himself on everything. If they partook of water, He was the "water of life." If they beheld the trees, He had appropriated them in some way to suggest Himself. If they saw the vine, that spoke of Him. If they looked at the stars, they symbolised Him by night, as did the sun by day. If they went forth into the fields where the flocks were, He was a Shepherd. If they came to the house, it was the door that He had taken, saying, "I am the Door." Or, if they went through the street, along the beaten path, He said, "I am the Way." There was almost nothing that Christ had not stamped with His signet-ring, so that, when they looked at it, it suggested Him to them.

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"The Lord's Supper, ordained by our Saviour to conjoin our affections, hath disjoined our judgment; yea, it is to be feared, lest our long quarrels about the manner of His presence cause the matter of His absence, for our want of charity to receive Him."—*T Fuller.*

"The bread and wine are not changed in their substance from being the same with that wh. is found at ordinary table; but in respect of the sacred use whereunto they are consecrated, such a change is made that they differ as much from the common bread and wine as heaven from earth."—*Abp. Usher.*

See *Butler's "Harrow Sermons,* 21.

**57–59. live . . Father,** and no one could touch *that* life, or interfere with that vital union. **live . . Me,**[a] now and for ever. **dead,**[b] manna for the body only. **bread . . ever,** spiritual food, for the believer's spiritual and immortal nature. **synagogue,** these mysteries were for *all*, not elders, and rulers, and discs. only. **taught,** publicly. **Capernaum,** aft. overthrown for rejecting Christ and His truth. [i. 52, 59, 76].

union of Christ with the Father

*a* 1 Co. xv. 22.

*b vv.* 49–51.

*The life of the soul.*—Mr. Flavel, in the preface to his *Treatise on the Soul of Man*, speaking of his inattention to his spiritual interests, says, "I studied to know many other things, but I knew not myself. It was with me, as with a servant to whom the master committed two things—the child and the child's clothes: the servant is very careful of the clothes; brushes and washes, starches and irons them, and keeps them safe and clean; but the child is forgotten and lost. My body, which is but the garment of my soul, I kept and nourished with excessive care; but my soul was long forgotten, and had been lost for ever, as others daily are, had not God roused it, by the convictions of His Spirit, out of that deep oblivion and deadly slumber."

"As the Son is made known by the attribute of wisdom, the Holy Ghost by the attribute of love so the Father is represented by the attribute of life."—*Bp. Brownrig.*

"If it be bread, if it be "daily bread," how is it that you only receive it yearly?" —*Ambrose.*

**60–62. hard,**[a] difficult of comprehension and reception. **who . . hear,** endure, receive. **this,** even this. **offend,** cause you to stumble. **what . . if ever a *word* is an offence. see,** not

a hard saying and a harder

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[a] "It was in their *hearts*, and not in the *saying*, that the hardness lay."—*Calvin.*

[b] Jo. iii. 13; Mk. xvi. 19; Ep. iv. 8—10.

[c] "When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy."—*Bp. Wilson.*

"We must change to accommodate ourselves to the Gospel; the Gospel will never change to accommodate itself to us."—*Boys.*

[c] *Rev. C. Simeon.*

**the life-giving Spirit**

[a] 2 Co. iii. 6.

[b] 1 Co. xv. 45.

Quick, *living, moving.* A.-S., *cwic* Ice. *quikr.* (*quika*, to move); Ger. *queck*; Goth. *qvius*, living; allied to L. *vivo, victum*; Gk. *bioō*; Sans. *jiv*, to live.

[c] Ep. vi. 17; He. iv. 12.

[d] Ro. viii. 29; 2 Ti. ii. 19.

[e] *vv.* 44, 45.

"We should aspire to know the hidden rich things of God, that are wrapped up in His ordinances. We stick in the shell and surface of them, and seek no further; that makes them unbeautiful and unsavoury to us, and that use of them turns them into an empty sound."—*Bp. Leighton.*

be simply *told* of it, but *see* it? Will that convince you of My heavenly origin and nature? **ascend,**[b] bodily.

*The Gospel a ground of offence.*—I. What was the saying at which they were so greatly offended? II. Why was it that it proved so offensive to them? Because of—1. The strangeness of the image; 2. The sublimity of the sentiments contained in it; 3. The meanness of Him who promulgated these sentiments; 4. The contrariety of the sentiments to all the notions they had ever imbibed. Address—(1) Those who have an insight into this mystery; (2) Those who are not yet able to receive it.[c]

*A Christian sermon.*—On one occasion it is related of Dr. Mason, of New York, that after the delivery of a discourse appointed for the day, and which he and others were expected to criticise, he was observed to remain silent much longer than usual for him on similar occasions, apparently absorbed in thought, and hesitating whether to express his opinion of the performance or not. At length he was appealed to by some one, and asked whether he had any remarks to make. He arose, and said, "I admire the sermon for the beauty of its style, for the splendour of its imagery, for the correctness of its sentiments, and for the point of its arguments; but, sir, it wanted *one* thing;" and then pausing till the eyes of all were fixed upon him, he added, "It needed to be *baptized* in the name of the Lord Jesus Christ to entitle it to the name of a CHRISTIAN sermon."

**63—65. Spirit,**[a] Holy Spirit. **quickeneth,**[b] produceth spiritual life. **flesh,** carnal understanding. **words . . spirit,** sword of Spirit.[c] Endowed, by the Spirit, with a quickening—life-giving—power, when received into believing hearts. **believe not,** the fault was in *them*, not in the *words*. **knew,**[d] both rejectors of His doctrines, and betrayer of His Person. **therefore,**[e] bec. He knew how deeply-rooted their obstinacy was. **no . . Father,** only a Divine power could overcome their resistance.

*The dead quickened.*—I. The necessity for the Spirit's work: 1. Men are legally dead; 2. Men are spiritually dead. II. The subjects of His quickening power: 1. The attention; 2. The understanding; 3. The conscience; 4. The will. III. The mode of His quickening operations. It is—1. Mysterious; 2. Powerful; 3. Instantaneous.—*Unbelievers among the disciples.*—There are three great wonders in the text—I. The period of their unbelief: 1. After witnessing His Divine power; 2. After hearing His marvellous words; 3. After seeing His perfect example. So now there are some who disbelieve: 1. After seeing the power of Divine grace in others; 2. After possessing a comprehensive knowledge of Christ's Gospel; 3. After feeling convictions of sin; 4. After admiring Christ's character. II. The persons who disbelieved. His disciples. Learn that we may be unbelievers and yet have—1. The name; 2. The privileges; 3. The privations; 4. The deportment; 5. The duties of disciples. III. The fact of their unbelief.[g]

*A black sheep in every flock.*—Some time ago, as a gentleman was passing over one of the extensive downs in the west of England, about midday, where a large flock of sheep was feeding, and observing the shepherd sitting by the road side, preparing to eat his dinner, he stopped his horse, and entered into conversation with him to this effect: "Well, shepherd, you look cheerful and

contented, and I dare say have very few cares to vex you. I, who am a man of very large property, cannot but look at such men as you with a kind of envy." "Why, sir," replied the shepherd, "'tis true I have not troubles like yours; and I could do well enough, was it not for that black ewe that you see yonder amongst my flock. I have often begged my master to kill or sell her; but he won't, though she is the plague of my life; for no sooner do I sit down to look at my book, or take up my wallet to get my dinner, but away she sets off over the down, and the rest follow her; so that I have many a weary step after them. There, you see, she's off, and they are all after her!" "Ah, friend," said the gentleman to the shepherd before he started, "I see every man has a black ewe in his flock to plague him as well as I!" The reader can make the application.

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"Grant me but these two things; that God has a true freedom in doing good, and man a true freedom in doing evil."—*Dr. Jackson.*

*f W. W. Wythe.*

*g Stems and Twigs.*

**66, 67.—disciples,**[a] who, by their conduct, showed that the union of wh. He had spoken did not exist in their case. **twelve,** whose reply, even though they had much to learn, showed the *dif.* betw. men who were *called* and *drawn*, and those who followed fr. motives of curiosity.

*The touching appeal.*—I. The fact recorded: 1. The designation given to them; 2. Their number was considerable; 3. The period of their desertion. II. The appeal which is made. "Then said Jesus," etc.: 1. Touching; 2. Seasonable; 3. Important. III. The answer given.[b]

*Image of friendship.*—One morning in spring, two youths were walking arm in arm in a wood. "Let us try," said the one to the other, "to find the image of our friendship; for man loves to find the picture of his own life in nature."—"Behold the ivy clinging to the young oak! The tree grows in youthful beauty and vigour, like the column of a temple which youths and virgins have adorned with the first foliage of spring. The tender ivy clings to the oak, as if it strove to become one with the tree; but for the oak, it would creep in the dust."[c]—*The loss of a friend.*—The loss of my friend, as it shall moderately grieve me, so it shall another way much benefit me in recompense of his want; for it shall make me think more often and seriously of earth and of heaven,—of earth, for his body which is reposed in it; of heaven, for his soul which possesseth it before me: of earth, to put me in mind of my like frailty and mortality; of heaven, to make me desire, and after a sort emulate, his happiness and glory.[d]

**Jesus forsaken by some of His disciples**

*a* Zec. i. 6; Lu. ix. 62; He. x. 38. "For the points of predestination and the nature of the Divine influx on the will in the working of grace, which are most hotly agitated, and where the heart of the controversy seemeth to lie, I think, I had never yet the happiness to read, or speak with the man that himself understood them; and those least that are usually most confident."—*R. Baxter.*

*b Anon.*

*c Krummacher.*

*d Bp. Hall.*

**68–71. then . . Peter,** always ready to speak or act. **whom,** of all guides and teachers. **Thou,** and Thou *alone.* **words,**[a] the gift and the power too. **eternal life,** the life we most need to be instructed about. **and,** we not only believe Thou hast the words,—the true doctrine. **sure,** fr. what we have *seen*, as well as heard. **Christ . . God,**[b] the true Messiah, the Divine Saviour of the world [i. 113, 309]. **one . . Devil.**[c] yet even he chosen not that Christ did not know him, but that He would have testimony to His innocence borne by one who knew Him well; and esp. bec. He would have His Father's will fulfilled to the letter.

**Simon Peter's confession**

*a* Ac. v. 20; vii. 38.

*b* Ma. xvi. 6; Jo. i. 29; xi. 27.

*c* Jo. xiii. 27.

"Let Him alone to dwell and rule within me; and let Him never go forth from my heart, who for my sake refused to come down from the cross."—*Abp. Leighton.*

"*To whom shall we go?*"—There are those within the enclosures of the Church who have come to an intelligent conviction that they have neither part nor lot in the kingdom of Christ. To such as are ready to admit that they belong to this description of per-

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"He did not say, 'Thou art Christ, a son of the living God,' without the article, but with it, *the*, that is, the very Son who is the one and only Son, not by favour, but as begotten of the very substance of the Father."—*Theophylact.*

*d Dr. Adams.*

*e H. W. Beecher.* "Angels behold God, the Father, according to the measure of their respective orders; but the undimmed vision of the Father is reserved in its purity for the Son with the Holy Ghost."—*Cyril.* See *A. Tholuck, D.D., Light fr. the Cross* " 70.

sons, I would say,—I. Look diligently, cautiously, intelligently, into the reasons which led you to such a decision. II. Be grateful to God that your eyes have been opened to see your true condition before it was too late. III. It is important for you to understand that you cannot retreat to the world. IV. Begin now, begin anew those very acts which are necessary to pardon and life, in the case of those who have made no pretensions to religion. V. Be confident of this, that if you ask for mercy on the same terms in which all must plead for it, with a broken heart and a contrite spirit, you will be forgiven.[d]

*The twofold life of man.*—Man is a creature of two worlds. In this world he is at his least estate. There be plants that require two summers to grow in. They make their root in the first one; they make their blossom in the second. And no man can wisely treat such a plant as that who treats it only for one summer. The hollyhock is a familiar instance. If you plant the seed now, no amount of nourishment shall drive it forward to blossom before the frost overtakes it. You have leaves the first season, and that is all. But if you carry it through the winter, knowing its double nature, nourishing it and strengthening it, and planting again in the coming spring, you shall see it lift up its gorgeous spire, stately and glowing, among the noblest objects of beauty in the garden. Man is a creature that grows by leaf and root in this life only, and he that has an ideal of life that encompasses only this life, lives only for leaves. No man lives for blossoms that does not take in two lives, and that has not in his ideal, therefore, not only the elements that give respectability here, but that give dignity, and power, and spiritual purity in the life that is to come.[e]

## CHAPTER THE SEVENTH.

the Feast of Tabernacles

Lu. ix. 51—56.

**1—5. Walked . . Galilee,** had been in Galilee bef. this. Now He confined Himself, until the time of His offering arrived, to G. **because . . him,** *bef.* the fit time He would not hazard His life, nor at the time seek to save it. **tabernacles,**[a] tents (*see* on Lu. ix. 51—56). **brethren,** uncertain who these were; prob. His kinsfolk. **depart,** *etc.*, since they did not themselves believe[b] (*v.* 5), it is not likely they wished others to be convinced. They wished Him to be gone whose presence brought them danger. **for,** *etc.*, a specious argument. **secret,** He had been *very* secret. **seeketh,** He did not *seek* in their way and time.

*An unsuccessful ministry.*—I. The unsuccessfulness of our Saviour's ministry: 1. Its causes; 2. The lessons which it suggests. II. Infidelity existing in the most favourable circumstances to belief, because of—1. Prejudice; 2. Intellectual pride; 3. Hardness of heart.[c]

*Duty in persecution.*—In Tourney, about 1544, a very noted professor of the Protestant religion, being earnestly sought after, had concealed himself so closely that his persecutors were unable to discover where he was hid. Contrary, however, to the advice and entreaty of his wife and friends, he gave himself up, desirous of the glory of martyrdom; but being adjudged to be burnt, he recanted and abjured the faith in order to be beheaded. The Papists improved this in order to decoy his fellow-sufferers to the like recantation; but they replied, "He had tempted God by

a Le. xxiii. 34.
b Mk. iii. 21.
Jewry, old word = Judæa, country of Jews; strictly, as here, Judæa. In middle ages the term was applied to Jews' quarter in a city (see Chaucer's Prioress's Tale, 14,900). The name is still retained in 'Old *Jewry*,' London.
"There is such a kind of difference betwixt virtue shaded by a private, and shining forth in a public life, as there is betwixt a candle carried aloft in the open

rushing upon danger without a call, but they had to the utmost of their power shunned it, and hoped that since He had called them to suffer, He would support them under it." And it so happened, they went to the fire in solemn pomp, and were consumed loudly singing the praise of God even in the flames, till their strength was exhausted. We are not to court sufferings; it is enough if we cheerfully endure them when, in the providence of God, we are called to it. Our Lord Himself says to His disciples, "When they persecute you in one city, flee ye into another."

**6—9. time,**[a] *see Gk.*, καιρὸς, fruit-gathering time; it was neither *fear*, nor *policy* that prevented; but His perfect knowledge of the future. **your . . ready,** for going to Jerus. or elsewhere. **world,**[b] to whom you belong. **cannot . . you,** without hating itself. **hateth,** yet cannot disprove. **time . . come,** when that time had come He was as fully bent on going as now on staying away. **abode,** *etc.*, still doing His Father's will.

*The unbelief of Christ's brethren.*—I. Christ owed next to nothing to man's sympathy. II. He owed nothing to man's help. III. But to Himself His work had an exceeding cost.[c]

*To-day and to-morrow.*—Life is but a handbreadth. Each year is not so much as the bead that the beauty wears about her neck. Pearl though it be, or iron, it soon passes away. The places that know you will soon know you no more for ever. The cares that made you fret yesterday are already below the horizon. The troubles that make you anxious to-day will not be troubles when you meet them. But what if they were? A cloud no bigger than a man's hand is swelling and filling the whole heaven. What then? To-day its bolts may smite you; but to-morrow you will be in heaven. Your children have died and have gone home; but what of that? Soon you will follow them. Your friends have gone on before; but what of that? You will soon be with them. Your life is full of troubles and mischiefs; but what of that? Those mischiefs and troubles are nearly over—nearer than you think. The glorious future is almost yours.[d]

**10—13. when,** some time aft. **secret,** not with the usual companies, or caravans. It is not meant that He went "by stealth;" but simply that He preferred some other than the usual manner. **then,**[a] the arrival of the caravan led them to expect Him. **Jews,** *i.e.*, rulers. **murmuring,**[b] whispering, privately. **people,** the people generally. **good,** honest, well-intentioned. **deceiveth,** a man of false pretences. **openly,** esp. in His favour. **fear . . Jews,** whose persecuting rage might extend to the suspected friends of Jesus.

*Popular opinion.*—I. What are the qualifications of "a good man," agreeable to the acceptation of the phrase?—1. Repentance; 2 Faith in Jesus Christ; 3. The spirit of Christ. "If any man have not," &c. II. What are the opinions of the world concerning such? and what the origin of their errors?—1. One source of persecution is ignorance; 2. Another is prejudice to a party; 3. Another is infidelity, etc.[c]

*The conflict of opinion.*—As we gaze on some broad river, pouring itself forth into the bosom of the infinite ocean, scarce a murmur reaches the ear to tell of the meeting of the waters. The stream flows ever onward, majestic in its calmness and its silence. Yet, if we trace it backwards to the far-off mountains where it has

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air and enclosed in a lanthorn; in the former place it gives more light, but in the latter it is in less danger of being blown out."—*R. Boyle.*

*c D. Lewis.*

*a* Jo. ii. 4; viii. 20.

*b* Jo. xv. 19.

"They have kind high priests. If I would speak what the Papists wished to hear, I could as easily go to Magdeburg or Rome, as bishop."—*Luther.*

"I trust nor hopes of preferment, nor any desiresof worldly wealth, nor affectation of popularity, by handling more plausible or time-serving arguments, will ever draw me away."—*Dr. Jackson.*

*c Mathematicus.*

*d H. W. Beecher*

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**Jesus goes to the feast privately**

*a* Jo. xi. 56.

*b* Jo. vi. 9.

"Censure no man, detract fr no man, praise no man before his face, traduce no man behind his back. Observe thyself as thy greatest enemy, so shalt thou become thy greatest friend."—*F. Quarles.*

"Descant not on other men's deeds, but consider thine own; forget other men's faults, and remember thine

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its birth, we encounter it in moods tempestuous and turbulent. Here tearing wildly through some dark ravine, there dashing madly over some steep precipice; yet ever onwards, and ever broader, deeper, calmer, till in its might it marches unvexed and undisturbed. And likened to this may be the conflict of opinion which takes place in the breast of some earnest man who has anxiously confronted the great problems of life, death, time, fate—who has determined to attempt for himself their solution. Now in wandering mazes entirely lost—now clutching eagerly at some shadow which eludes his grasp—now shrinking in horror from conclusions which present themselves to his mind; yet always struggling, always enduring. At length, light comes—firm ground is reached. And how welcome is that light, none know, save they who have groped in darkness; how welcome is that firm standing-place, none know, save they who have floundered about in the bogs and quagmires of error.[d]

own." —*A b p. Leighton.*

"Opinion is a medium between knowledge and ignorance."—*Plato.*

"To maintain an opinion because it is thine, and not because it is true, is to prefer thyself above the truth."—*Venning.*

[c] *Stevens.*

[d] *W. Bebbington.*

**Jesus teaches in the Temple**

**14—16. now,** prob. on a Sabbath. **midst . . feast,** good opportunity for teaching. **Temple,** the most public place, many people there, rulers, etc. **marvelled,**[a] not only at His boldness, but, and esp., at His manner of teaching. **letters,** learning. Prob. the question was asked in contempt. **learned,** in their schools; where, in truth, the teachers needed to be taught by Him. **answered,** justifying His manner and theme. Even supposing they were true teachers, how narrow of them to suppose that another equally true teacher could not teach in any style but theirs. **doctrine,**[b] the chief matter, not the manner. **His . . Me,** He had learned of the God of all grace and wisdom.

*The help of opposition.*—A certain amount of opposition is a great help to a man. Kites rise *against* and not *with* the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the wayside to be overlooked and forgotten. He who but braces himself to the struggle when the winds blow, gives up when they have done, and falls asleep in the stillness that follows.[c]

[a] Ma. xiii. 54.

[b] Jo. viii. 28; xii. 49.

"Thou seest some turn their back upon the public assemblies under a pretence of sinful mixtures there that would defile them. Did our Lord Jesus do this? O, Christian, study Christ's life more, and thou wilt soon learn to mend thine own." *Gurnall.*

[c] *J. Neal.*

**He charges them with seeking His life**

**17—19. will . . doctrine,**[a] he who is willing to *obey* will be anxious to *know*. Capacity for Divine knowledge depends much on inclination. **of himself,**[b] His own authority; a self-sent, unauthorised teacher. **seeketh . . glory,**[c] or he would not speak at all. **seeketh . . sent,** one may seek without being sent; and being sent, not seek that glory. He who is both *sent of God* and seeking God's glory. **true,** worthy of trust; not a self-seeker. **Moses,**[d] they made Christ's teaching a question of authority; pretending they would obey if He proved His authority. Now, they did not dispute the authority of M., yet did not obey his law. **why . . kill,**[e] hating truth, etc., under a hypocritical pretence of regard for authority. The law says, "Thou shalt not kill."

*Saving knowledge the result of personal obedience.*—I. The folly of objecting to religion—the Christian religion—because it contains some mysteries which the teachers of the Gospel cannot solve:

[a] Jo. viii. 43.

[b] Jo. viii. 45.

[c] Pr. xxv. 27.

[d] J o. i. 17; Ga. iii. 19; Ro. iii. 10—13.

"Unless you believe you will not understand." —*Augustine.*

[e] Ma. xii. 14; Jo. v. 16, 18.

1. This is aggravated when those mysteries are imputed as a fault to Him who utters them; 2. There is nothing obscure or perplexing in the road to heaven. II. The sure means of obtaining for ourselves an interest and a portion in its promises: 1. By tasting its sweetness; 2. By discerning the bitter consequences of neglecting it.[e]

*Unsanctified Reason: an allegory.*—I saw a very young child one day, with the pieces of a large dissected map in a confused pile before him. The child's father was standing behind him, though the little one did not know it, and was watching him with a father's interest. The little fellow took up a piece of the map in one hand, and looked at its curious shape—its point projecting here, and its indentations running in like a bay there—and wondered what these angles and points could all mean. He then took up another piece in his other hand, and tried to fit them to one another; but they were not *meant* to fit, and he could not join them. He then threw down that piece and took up another, which, as he thought, seemed more likely to dovetail, but it was no better. He looked at both pieces, and then, thinking that one would fit the other exactly if only a little corner, which provokingly stood out, were broken off, he snapped it off and put the pieces together; still they did not fit. He then took up another piece, looked at it attentively, and, as if he had got hold of the secret, snapped the piece in two, and throwing aside one of the broken halves, laid the other down, and placed one piece after another to it, as if he was now sure he could put the map together; but he could not. He succeeded, indeed, in placing a few of the larger and more simple parts together—some of the long, straight, outline pieces which formed the outside—but after trying for some time he gave it up. "My dear little child," said the father, as the child turned to go away, "you should not have broken off those points and snapped that piece of the map in half. Every piece in that map is made so as to fit exactly to that which is meant to be joined to it. The person who cut that map into pieces, when he made one piece to have points and corners, made another to have inlets which exactly fit the points and corners. There is not a single piece which has not its own place in that map, and which is not meant to fill that place; and if a single corner, however small, is broken off, the whole would be incomplete. You should not have broken off those little corners; you will see that they are not *little*, but very important pieces when *I* put that map together. You should have waited patiently. You should have felt that you were but a little child, and that you know very little. You should have said, '*My father* can put it all together, though *I* cannot;' and you should have been sure that though *you* cannot see why these pieces are shaped as they are, *because you are a child*, he who made the map made it as a whole, and made every *separate piece* so that it exactly fits its next pieces, and *all* the pieces so that they can be joined together." That little child is unsanctified Reason, judging the deep things of God. It takes up the separate parts of God's great plan; and because it cannot *understand how they can be joined*, concludes that they are not *meant* to *fit*, and throws aside one and mutilates another. . . . The Bible *must* perplex all system-makers; but to the simple-minded and humble, who know that they "know nothing yet as they ought to know," and "know (at best) but in

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"When we perform duties of religion only to be seen and applauded of men, we make God only our pretence, but men our idols; and we set up as many gods before Him as we have spectators and observers." *Bp. Hopkins.*

"This is that grand contradiction, that fatal paradox in the life of man; his very being consists in rationality, his acting is contrary to all the reason in the world. Man only was created under the law of reason; man only maintains a constant opposition to the law and reason of his creation." — *Bp. S. Ward.*

"Use the law for its proper purposes, not to persuade men that they are innocent, but to show them they are guilty." — *Abp. Sumner.*

*e Rev T. Dale M.A.*

*f Rev. W. W Champneys, M.A.*

"Nature worketh in us all a love to our own counsels; the contradiction of others is a fan to inflame that love." —*Hooker.*

"I have seen men who, I thought, ought to have a whole conversion for each one of their faculties. Their natures were so unmitigatedly wicked, that it cost more for them to be de-

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part," each portion is plain when they TRY TO DO IT; and, while they can no more measure its depths with their mind than fathom the Straits of Gibraltar with a packthread, they work more earnestly because they know and feel that God is working in them, "both to will and do" what is well-pleasing in His own sight.*f*

20—23. people,[a] who could not believe *their* rulers had such a purpose. It would not suit the purpose of the *rulers* to regard Him as one possessed. done . . work, at the pool of Bethesda. circumcise,[b] I *heal*, you *wound* a man on the Sabbath. angry,[c] yet wh. work is the more Sabbatical of the two. The one speaks of law, the other of mercy.

*Thou hast a devil.*—I. The ignominy to which the Jews wished by these words to subject our Lord. II. The fearful blasphemy contained in them: 1. Against Christ Himself; 2. Against God as His Father; 3. Against the Holy Spirit. III. The great meekness shown by Christ in not noticing the words.[d]

*The power of prejudice.*—Dr. Taylor, of Norwich, once said to me, "Sir, I have collated every word in the Hebrew Scriptures seventeen times: and it is very strange if the doctrine of the atonement you hold should not have been found by me." I am not surprised at this. I once went to light my candle with the extinguisher on it. Now, prejudice from education, learning, etc., often proves an extinguisher. It is not enough that you bring the candle: you must remove the extinguisher.[e]

*Unconscious prejudice.*—Persons often, from some cause or other, are under the influence of prejudice without even knowing it. "Men," said a late writer, "in general, and particularly professional men, view objects through the media of their own pursuits, and express themselves accordingly. A gentleman was thrown from a very restive horse in Hyde Park, and had the misfortune to break one of his legs. A crowd instantly collected around him, in which were a riding-master, a painter, a mathematician, a lawyer, and a clergyman, 'If this unfortunate man,' said the riding-master, 'had taken a few lessons in my school, that accident would not have happened.' 'How finely the figure was fore-shortened in falling!' said the painter. 'He made a parabolic curve,' said the mathematician. 'It is a hundred to one,' said the lawyer, 'if he has made his will.' 'Run for a surgeon,' said the clergyman, 'and let us assist the poor man in getting home.'"*f*

24—27. judge,[a] from opinion, arrive at conclusions. appearance, outward form, show. but . . judgment, acc. to nature, spirit, intention. some . . Jerusalem, who knew the rulers better than the people (*v.* 20) who prob. coming fr. the country had a traditional reverence for the rulers. say nothing, officially, by way of silencing Him, or, give no order for His arrest. rulers . . Christ,[b] have they changed their views? howbeit,[c] whatever the rulers do; we follow *them*, only when they *reject* Christ. we . . is, important knowledge to establish the claims of Christ. but . . is, this remark shows how little they knew the Scriptures, wh. are so distinct on these points.

*Soul adjudication.*—The most important judgments are those to be passed on—I. Man; II. Christianity, which is the essential means of Spiritual life; III. Religion; IV. Providence.[d]—*How to judge righteously.*—I. Is it at all lawful for us to judge others?

"...nt than it would for other men to be saints."—*Beecher.*

**inconsistent view of the Sabbath**

*a* Jo. viii. 48.
*b* Le. xii. 3; *cf.* Ge. xvii. 10.
*c* Jo. v. 8.
"God's honour is neither increased by our speaking well of Him, nor lessened by our speaking evil of Him."—*Bernard.*
"There is no part of a man's nature wh. the Gospel does not purify, no relation of his life wh. it does not hallow. . . Christ did not cast six devils out of Mary Magdalene and leave one; He cast out all the seven. He did not partly cure the lame man at the pool of Bethesda; He made him every-whit whole."—*A. W. Hare.*

*d J. Willis.*
*e J. Newton.*
*f T. Hughes.*

**on forming opinions**

*a* De. i. 16, 17.
*b v.* 48.
*c* Mo. xiii. 55.
"Think, ye are men; deem it not impossible for you to err. Sift impartially your own heart, whether it be force of reasoning or vehemency of affection which hath bred and still doth feed these opinions in you. If truth do

1. That the express prohibition may be safely qualified; 2. The Scriptural injunctions must be practically observed. II. How can we best form a righteous judgment? 1. All judicial decisions are supposed to be based on evidence; 2. With upright intentions. III. What considerations may urge us to this Christian duty? 1. The eternal rule of Christian rectitude; 2. The remembrance of our own infirmities; 3. The retributive justice of God.[e]

*False appearances.*—If you go into a churchyard some snowy day, when the snow has been falling thick enough to cover every monument and tombstone, how beautiful and white does everything appear! But remove the snow, dig down beneath, and you find rottenness and putrefaction, "dead men's bones, and all uncleanness." How like that churchyard on such a day is the mere professor—fair outside; sinful, unholy within! The grass grows green upon the sides of a mountain that holds a volcano in its bowels.[f]—*An Indian devotee.*—A traveller in Canada was on a hunting expedition with a party of Indians. Before retiring to sleep, all knelt in prayer, rosary in hand. But the dogs, which, to increase their fierceness, had been kept fasting, came prowling into the cabin, and one happened to touch the heel of an Indian, whose look was the devoutest and most self-absorbed. He immediately turned round to eject the intruder, and showering a volley of imprecations, finally drove him out, with circumstances of peculiar indignation. This done, he took a long puff at his pipe, and resumed his prayers.

**28—31. know . . am,** hence they were unconscious witnesses *for* Him. **and . . myself,**[a] being *what* you know me to be, coming *whence* you know: it should be plain that I am what I profess to be. An impostor would conceal his origin. **true,**[b] *see Gk.*, genuine, original;[c] *i.e.*, I am sent fr. no delegated authority, no human court or assembly. **whom . . not,**[d] do not truly know Him. **know**[e] [i. 77, 78], intimate relation. **from Him,** eternal Sonship. **they,** rulers, Sanhedrim. **sought,**[f] charge, opportunity. **man . . him,** bec., as it seemed to them, the opportunity was wanting. **because,** *etc.*, the true reason unknown to them. **people,**[g] fr. Galilee, etc. **said,** their common sense a better guide than the quibbles of others.

*The hour of destiny.*—I. Christ's hour was Divinely predestinated: 1. The numerous predictions of Scripture; 2. The long-suffering of God in the preservation of the human race; 3. The influence which this hour has exerted on the condition of the world—prove this. II. His hour was above all contingency and human interference. This fact shows—1. The universality of Divine providence; 2. The futility of human opposition to it; 3. The steadfastness of the Divine plan. III. His hour did not affect the moral freedom of His conduct: 1. He chose this hour; 2. This proves His infinite love for us; 3. The manner in which Christ submitted to this destiny is a sublime model for us.[h]

*Judging rightly.*—An ingenious device is attributed in the Talmud to King Solomon. The Queen of Sheba, attracted by the reputation of his wisdom, one day presented herself before him, holding in her hands two wreaths, the one of exquisite natural flowers, the other of artificial. The artificial wreath was arranged with so much taste and skill, the delicate form of the flowers so perfectly imitated, and the minutest shades of colour so wonderfully blended, that the wise king, at the distance at which they

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anywhere manifest itself, seek not to smother it with glorying delusion; acknowledge the greatness thereof, and think it your best victory when the same doth prevail over you."—*Hooker.*

"Sinners are made up of contradictions—contradictions to truth and reason, to God, to themselves, and to one another. Virtue is uniform, regular, constant and certain."—*Dr. Whichcote.*

*d Dr. Thomas.*

*e Anon.*

*f Dr. Guthrie.*

**because of His miracles some believe**

*a* Jo. v. 43.

*b* Ro. iii. 4.

*c* Jo. xv.—"*true* vine," *see Gk.*

*d* Jo. i. 18; viii. 55.

*e* Ma. xi. 27; Jo. x. 15.

*f* Mk. xi. 18; Lu. xx. 19; Jo. viii. 37.

*g* Jo. iv. 39.

"There are, I believe, but few men who, if they will but examine back their lives, cannot produce many instances both of the devil's policy, in fitting them with occasions and opportunities of sin, and of God's providence, in causing some emergent affairs, some unexpected action, to interpose and hinder them fr. those

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ins that they purposed." — *Bp. Hopkins.*

h *P. L. Davies, A.M.*

i *D'Israeli's Cur. of Lit.*

His departure and its consequences

a Jo. xiii. 33; xvi. 16.

b Ho. v. 6; Jo. viii. 21.

c Is. xi. 12; Ja. i. 1; 1 Pe. i. 1.

" To feel the pains, but not the guilt of sin, is the wretched state of judicially hardened sinners in this world; to feel both pain and guilt, without hope of mercy, is the desperate state of the damned."—*Wogan*

" There are, whose life is nothing else but perpetual variety of wickedness, and they will quickly make up their account; the constancy inflames the reckoning, and the sum does advance mightily; how know they but the next of any of these greater magnitudes may fill up the score? To such now only may be 'the accepted time."—*Dr. Allestry.*

were held, was unable to determine which was really the work of the Divine Artist. For a moment he seemed baffled; the Jewish court looked on in melancholy astonishment; then his eyes turned towards a window, near which a swarm of bees was hovering. He commanded it to be opened; the bees rushed into the court, and immediately alighted on one of the wreaths; whilst not a single one fixed on the other. Thus was the great monarch's wisdom vindicated, and a lesson taught, capable of various applications, in elucidation of the text.[i]

**32–36. murmured,** whispered among themselves. **sent . . take,** alarmed by these popular views. **Jesus,**[a] aware of these plots. **them,** continuing His address to the people. **I go,** *etc.*, ref. to His ascension. **seek,**[b] as Messiah, when too late. **where . . am,** in My heavenly kingdom. **ye . . come,** rejection of Christ on earth excludes fr. His presence in heaven. **whither . . Him,** they did not know that He ref. to removal fr. earth. **dispersed,**[c] Jews scattered among the Gentiles. **Gentiles,** will He try to make proselytes of them? **what manner,** *etc.*, what does it mean? What is His purpose?

*Christ may be sought too late.*—I. The importance of inquiring into Divine truth in general. II. The importance of ascertaining the meaning of "this saying" in particular—1. In reference to His followers; 2. In reference to ourselves. III. We may then learn "what manner of saying this is." It is—1. Instructive; 2. Comfortable; 3. Terrific.—*Rev. C. Simeon.*

*Experience better than theory.*—I have bought tropical morning-glory seeds for the green-house with the assurance of the seedsman that I could not raise them out of doors. I *did* raise them out of doors; that is the answer I gave to him. "But," he says, "it is impossible, in our summer, to raise them;" but I *did* it. "The summer is not long enough, or warm enough, to raise them here." I *have raised* them, and I shall not give up my argument upon that question. If a man says that there never was a Christ, or that He was only a man, I answer that I have found Him of whom Moses and the prophets spake. I have asked Him, "What wilt Thou?" and He has told me; I have put my soul and my heart, as He has commanded me, into His hand. Will any man now undertake to reason me out of the result? I *know* in whom I have trusted, and know what He has done for me. Is the music of my life, the inspiration of every faculty, the transformation of my views, the regeneration of my hopes—are these nothing? Am I to go back eighteen hundred years, with the sceptical philosopher, to reason about Jerusalem, and about the Lord Jesus Christ, and not reason upon my own actual daily positive experience?—*H. W. Beecher.*

the great day of the feast

a Nu. xxix. 13—36; Is. lv. 1.

b "On this, the 8th day, only one bullock was to be offered: whereas on the first day 13 bullocks, and in the second day

**37–39. last . . feast,**[a] the feast itself was called the *greatest*,[b] this *eighth* day, celebrated with great pomp.[c] **thirst . . drink,** all. to water drawn in golden vase fr. Siloam, at foot of Mt. Sion, by priests, and poured on the gt. altar, when the people sang the gt. Hallel,[d] acc. to words of Isaiah,[e] as a *memorial* of the smitten rock,[f] and *typical* of living water of the Spirit wh. would be poured forth when the *true Rock*[g] had been smitten.[h] **he . . said,**[i] *etc.*, he shall have a perennial fount. of refreshment in himself. **Spirit . . receive,**[k] the indwelling Spirit, Comforter,[l] earnest of inheritance.

*The Saviour's invitation to thirsty souls.*—I. That the springs of the best blessings are in Christ: 1. Pardon; 2. Favour of God; 3. Communications of the Spirit; 4. Joys and glories of heaven. II. That Jesus is willing to communicate these streams with a Divine freedom, and in the richest abundance: 1. Let His invitations witness it; 2. The Spirit of Christ; 3. The tears of Christ; 4. The blood of Christ; 5. Experience. III. Application.[m]—*Christ the Fountain of living water.*—I. A description of its nature: 1. Its residence; 2. Its quality—living water; 3. Its plenitude. II. An invitation to the source of this religion: 1. He is the appointed source; 2. He is the sufficient source; 3. He is an accessible source. III. A direction for the attainment of this religion: 1. The disposition required; 2. The conduct enjoined; 3. The participation expressed.[n]

*The progeny of faith and works.*—From that union have sprung up a glorious progeny. All the mighty deeds which have ennobled and elevated humanity own that parentage. Faith and action have been the source, under God, of everything good and great and enduring in the Church of Christ: the very Church itself exists through them. Its model men were men of faith and action. Such have ever been God's true evangelists. Such was Luther, the flaming iconoclast of Europe; to-day writing theses and commentaries, and to-morrow translating the Scriptures, or hurling fresh invective against the black domination of the Man of Sin. Such were Baxter, the indefatigable pastor; Edwards, the perpetual thinker; Neander, the perpetual student; Owen, the perpetual writer; Knox, the untiring reformer; Whitefield, the untiring preacher; and Chalmers, who appears to have been pastor, preacher, writer, thinker, and reformer, all in one. Brethren, such may God honour us in being. A faith sound as that of the Westminster Assembly will not save the dying world around us unless it flows out into action.[o]

**40—44. many,** not all, a division among them. **prophet,** *the* predicted one.[a] **Christ,** for some held that *that* p. was not the Christ. **shall . . Galilee,** wh. may explain the objection of *v.* 27. **hath . . said,** *etc.*,[b] and judging by hearsay or appearances, they did not examine *His* agreement with the known predictions. **division,** two parties; one altogether opposed; the other favourable, but still divided in opinion, *vv.* 40—42. **some,** of those who were opposed. Prob. the officers also who had been sent (*v.* 32). **no . . him,** two reasons, fear of people, and *v.* 46.

*This is the Christ.*—His name implies that He is—I. The great Prophet; II. The true High Priest; III. The eternal King.—*Fuchs.*—*Christ to come from Bethlehem.*—I. The son of David. II. The Lord of David. III. The Lord of David, because He was born His Son.—*Bethlehem.*—I. The house of bread for the soul (Jo. vi. 33). II. The City of David. III. The least of all the cities of Judah. IV. The most remarkable of all the cities of the earth.[c]

*Thoughtless reading of the Bible.*—You get up in the morning, and you say, "It is the calm of the morning, and I am going over into the city where I shall be tempted, and I must read a little before I start." You do not know exactly where you will read, but you must read somewhere. So you turn over the leaves at random. You happen to stop in the Book of Acts. When you

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12 bullocks were to be offered, and so on in decreasing series. The victim of the 8th or greatest day of the feast seems to have been typical of the one sacrifice offered on the cross, to which all others were preparatory." — *Mather, on Types, p.* 425.

*c* "Whoever has not witnessed these festivities has no idea of a Jubilee."—*Saying of Rabbins.*

*d* Pss. cxiii.-cxviii.

*e* Is. xii. 3.

*f* Nu. xx. 8—11.

*g* 1 Co. x. 4.

*h See Wordsworth in loc.*

*i* Pr. xviii. 4; Is. lviii. 11; Jo. iv. 14.

*k* Is. xliv. 3; Joel ii. 28; Jo. xvi. 7; Ac. ii. 17, 33.

*l* Jo. xiv. 16; xv. 16.

*m Doddridge.*

*n Anon.*

*o T. L. Cuyler.*

**various opinions concerning Christ**

*a* De. xviii. 15—18; Jo. vi. 14.

*b Cf.* Ps. cxxxii. 11; Je. xxiii. 5; Mi. v. 2; Lu. ii. 4; 1 S. xvi. 1, 5.

"Nothing separates men from each other more widely, or unites them together more closely, than the Gospel."—*J. Ford.*

*c Lange.*

*d H. W. Beecher.*

"Those Scriptures refresh me most wh. are open to all, and not limited to a particular class."—*T. Scott.*

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"The precept is given, that the help may be sought of Him who gives it."—*Leo.*

have read eight, or ten, or twelve verses, you think you will stop. Then you say to yourself, "This is rather pinching the matter; the chapter is not very long, so I guess I will read it to the end." The next day, quite having forgotten what you read yesterday, you read a chapter near the beginning of the Gospels. But you do not go back to that spot for months. You do not join what you read on to what you have read.[d]

**never man spake like this man**

[a] Lu. iv. 22.
[b] Je. v. 4, 5.
[c] Jo. xii. 42; 1 Co. i. 26.
"The Spirit of the Lord was never known to rest upon a poor man."—*Rabbinical Saying.*
"That the authority of men should prevail with men, either against or above reason, is no part of our belief."—*Hooker.*
"There is truth in all that is taught us, kindness in every precept, and happiness in every promise."—*Hugo de St. Victor.*
"I have surveyed most of the learning found among the sons of men; and my study is full of books and papers on most subjects known in the world; but at this time I can stay my soul on none of them, but upon the holy Scriptures."—*John Selden.*
"There are no songs comparable to the songs of Sion, no orations equal to those of the prophets, no politics equal to those which the Scriptures teach."—*Milton.*
[d] *Stems and Twigs.*
[e] *Dr. Guthrie.*

**Nicodemus on justice**

[a] Jo. iii. 2.

45—49. **why,** *etc.*, a question that, to this day, may be pertinently put to sceptics and others. Whose reply, if they spoke the truth, would be the same. **never,**[a] in all time and in all the world, or in our experience. **man,** who was only a man. **spake,** and His deeds *spake* louder still. **this man,** if, indeed, He be a man only. **deceived,** little did they know how *self*-deceived they themselves were. **rulers,**[b] their unbelief might be accounted for;[c] but some, even of them, had. **this people,** spoken contemptuously of people whom they ought to have pitied, if they were deluded. **cursed,** their greatest curse was having such rulers.

*The great orator.*—I. "Never," etc., when you consider the matter of His speech: 1. He speaks of a sinful past forgiven; 2. Of a miserable present made happy; 3. Of an awful future averted. II. "Never," etc., when you consider the manner of His speech: 1. He has authority without arrogance; 2. Tenderness without unfaithfulness; 3. Wisdom without pedantry; 4. Earnestness without extravagance; 5. Personality without malice.[d]

*Why have ye not brought Him?*—Many have been asked this, and the answer has been and still is, "Never man spake like this man." "Our Lord found many a topic of discourse in the scenes around Him. Even the humblest objects shone in His hands as I have seen a fragment of broken glass, as it caught the sunbeam, light up, flashing like a diamond. A little child, which He takes from his mother's side and holds up blushing in his arms before the astonished audience, is the text for a sermon on humility. A husbandman on a neighbouring height, between Him and the sky, who strides with long and measured steps over the field he sows, supplies a text from which He discourses on the Gospel and its effects on different classes of hearers. In a woman baking; in two women who sit by some cottage door grinding at a mill; in an old strong tower, perched on a rock, whence it looks across the brawling torrent to the ruined and roofless gable of a house swept away by mountain floods—Jesus found texts. From the birds that sung above His head, and the lilies that blossomed at His feet, He discoursed on the care of God—these His texts, and providence His theme."[e]—*Never man spake like this man.*—Mr. Powell, a minister of the Gospel, being informed that an officer was come to apprehend him for preaching the Gospel, quietly resigned himself into his hands, requesting only that he might be permitted to join with his wife and children in prayer before he was dragged to prison. With this request the officer complied; and the family being together, the officer was so struck with the ardent and tender prayers of this suffering servant of God for his family, for the Church, and for his persecutors in particular, that he declared he would die rather than have a hand in apprehending such a man.

50—53. **Nicodemus,**[a] one of these very *rulers.* **judge,** these rulers had prejudged the whole case. **hear, for defence,**

**etc. doeth,** Nicodemus would draw attention to what had convinced him. **answered,** but their reply was a taunt, not an argument. **Galilee,**[c] they *assume* that Jesus was a Galilean, and challenge Him to vindicate His claims. False premises lead to erroneous conclusions. **man . . house,** to hatch new plots. Comp. Jesus in next verse.

*The Sanhedrim and the Saviour.*—I. The distracted council. II. The tranquil Saviour. Describe the Mount of Olives and its history: 1. This was doubtless a season of prayer; 2. It was probably a season of meditation. Learn to go in spirit to the Mount of Olives and hold communion with the sufferings of the Saviour.[d]

*Judging wrongly.*—An evil judgment taken up yesterday prepares another to-day, and this another to-morrow, and so a vast complicated web of false judgments, in the name of reason, is spread over all the subjects of knowledge. We fall into a state thus of general confusion, in which even the distinctions of knowledge are lost. Presenting our little mirror to the clear light of God, we might have received true images of things, and gotten by degrees a glorious wealth of knowledge; but we break the mirror in the perversity of our sin, and offer only the shivered fragments to the light, when, of course, we see distinctly nothing. Then, probably enough, we begin to sympathise with ourselves and justify the ignorance we are in, wondering, if there be a God, that He should be so dark to us, or that He should fall behind these walls of silence and suffer Himself to be only doubtfully guessed through fogs of ignorance and obscurity.[e]

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*b* De. xviii. 8; Ps xviii. 13.

"Nicodemus words touched their conscience, and confused them, so that they did not know what they said."—*Luther.*

*c* Is. ix. 1, 2.

"Men's moral probation may be whether they will take due care to inform themselves by partial consideration; and afterwards whether they will act, as the case requires, upon the evidence which they have. And this, we find by experience, is often our probation in our temporal capacity."—*Bp. Butler*

*d Preachers' Portf.*

*e Dr. Bushnell.*

## CHAPTER THE EIGHTH.

**1, 2.** [*vv.* 1—12[a] said by some to be spurious. Not found in many MSS. or old versions. Not commented on by anc. fathers.[b] Dif. in style fr. rest of Jo.'s Gospel. Said to have been derived fr. narrative of *Papius*, a scholar of Jo., wh. was first inserted in Gospel of the Hebrews,[c] and passed thence into this Gospel. It is dif. to decide on its genuineness; still, it is found in some old MSS. and versions,[d] commented on, or quoted by some fathers.[e] "Besides, *v.* 12 would connect very well with *v.* 52 of last cap."[f]] **Jesus . . Olives,** as was His wont, meditation, prayer. **early,**[g] eager to renew His work, and finish His course. **Temple,** were most sure of an audience, and braving all danger.

*Teaching in the Temple.*—Notice—I. The time of this teaching, —"early in the morning." II. The place—in the Temple. III. The Teacher—Christ, the great Redeemer of His people. IV. The audience—all the people: 1. A vast; 2. A varied; 3. An attentive congregation.—*Anon.*

*Perseverance in doing good.*—An old man in Watton, whom Mr. Thornton had in vain urged to come to church, was taken ill and confined to his bed. Mr. Thornton went to the cottage, and asked to see him. The old man, hearing his voice below, answered in no very courteous tone, "I don't want *you* here, you may go away." The following day, the curate was again at the foot of the stairs. "Well, my friend, may I come up to-day, and sit beside you?" Again he received the same reply, "I don't

**early in the Temple**

*a See Alford.*

*b* As *Origen, Cyril, Chrysostom,* etc. See *Wordsworth.*

*c Eusebius* iii. 39.

*d Arabic, Persian, Coptic, Syriac, etc.*

*e Augustine, Ambrose, Jerome, etc.* It is also treated as genuine in the *Apostolic Constitutions* ii. 24.

*f Jacobus.*

*g* Lu. xix. 41.

"None will have such a dreadful parting with the Lord at the last day as will those who, by profession, went halfway with Him, and, then

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left Him."—*Gurnall.*

want *you* here." Twenty-one days successively Mr. T. paid his visit to the cottage, and on the twenty-second his perseverance was rewarded. He was permitted to enter the room of the aged sufferer, to read the Bible, and pray by his bedside. The poor man recovered, and became one of the most regular attendants at the house of God.—*Life of Rev. S. Thornton.*

**the woman taken in adultery**

*a* Le. xx. 10.

"The only godliness we glory in is to find out other's ungodliness, and we hunt after other other men's sins, not that we may mourn over them, but that we may cast them in their teeth."—*Gregory Nazianzen.*

"There are certain sins, wh., as it were, kill the soul at one blow."—*Augustine.*

*b Homilist.*

*c Godwyn.*

*a Greenleaf's Testimony.*

*b* This is the view of *Augustine, Luther, Calvin, etc.*

*c* De. xvii. 7; Ro. ii. 1, 22.

"Most men speak, when they do not know how to be silent. Seldom do you see anyone silent, when to speak is of no profit. Tie your tongue, lest it be wanton and luxuriant; keep it within the banks, as rapidly flowing soon collects mud."—*Ambrose.*

"Before thou reprehend another, take heed thou art not culpable in what thou goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur."—*F. Quarles.*

**3—5. and . . brought,** *etc.*, to see whether, as in His doctrines, they could find anything against Him in the application of the law. **say . . act,** no doubt whatever of her guilt. **Moses**[a] **. . Thou,** they would place Him at variance with Moses; and thus excite the people against Him.

*The woman taken in adultery.*—I. The vilest sinners are often the greatest accusers. II. The severest judge of sinners is their own conscience. III. The greatest friend of sinners is Jesus Christ: 1. He declines pronouncing a judicial condemnation; 2. He discharges them with a merciful admonition.[b]

*Death by stoning.*—There were eighteen crimes to be punished with stoning. The mode was this—The offender was led to a place without the gates, two cubits high, his hands being bound. From hence one of the witnesses knocked him down by a blow upon the loins. If that killed him not, the witness lifted up a stone, being the weight of two men, which chiefly the other witness cast upon him. If that killed him not, all Israel threw stones upon him. The party thus executed, was afterwards, in greater ignominy, hanged on a tree till towards the sunset, at which time both he and the tree were buried."[c]

**6—8. accuse,** bec. He must decide against the law, wh. inflicted death; or against the Roms. who suffered them not to put anyone to death, and who would still less have allowed it for such a crime as adultery, wh. was not a capital offence among them.[a] Or, if he said *yea*, they would charge him with inconsistency in preaching compassion, and not showing it: if *nay*, with opposing Moses.[b] **wrote . . ground,** unwilling to attend, or indifferent [**as . . not,** not in original]. **continued,** they thought He was conscious of being in a difficulty. **said . . stone,**[c] wh. they could not do: (1) Because they were conscious sinners; (2) Because the Roman law was in the way. **again,** *etc.*, turning in contempt fr. those who thus trifled with a great sin, a Divine law, and the Lord of Truth.

*Tempting Christ.*—I. This inquiry meant as a temptation. II. The object in view,—"that they might accuse Him." III. The way in which it was met by our Lord.—*Anon.*—*Tempting the Lord.*—To tempt God is to—I. Impute evil to Him; II. Suffer oneself to be tempted by the evil one; III. Attempt to render the spirit of light subservient to the spirit of darkness.[d]

*The beauty of conscience.*—There is great beauty in conscience. When it tempers the speech, and makes it true and just: when it tempers the actions and makes them noble and right; when it produces fairness, and honour, and just judgments—how beautiful are all the direct and indirect influences of a Christian conscience in a man! But it sometimes leads Christian men to a sphere of uncharitable judgment. It inspires a high conception of what is right, and men take that conception as a rule by which to measure the conduct of their fellow-men, without consideration of their organisations, without making allowance for their weaknesses,

without sympathy with them. There are many men that, adhering strictly to God's ideal of rectitude, fail to have sympathy with poor, crippled, and broken-down human nature; and they go aside and away from God just in proportion as they do this. It was this cruelty that brought down from our Saviour His most vehement denunciations; for vice and crime were not regarded by Christ as being as guilty as moral purity without any heart, without any sympathy, without any charitable judgment.[e]

**9—11. eldest**, who, having lived longest, had prob. more sins to remember. **Jesus . . woman**, mercy and misery.[a] **where**, few would accuse others if only the innocent might. **thee . . more**,[c] hence He condemned *sin*, while He pardoned the *sinner*.

*Jesus indisposed to condemn the sinner.*—I. The text neither affirms nor insinuates that our Lord had no grounds on which He might have justly condemned her, had He been disposed so to do. II. Direct your attention to that decision which the text reports the Saviour to have given in the case of this poor sinner—"Where are thine accusers?" III. The admonition given to this poor sinner—"Go and sin no more."[d]

*The joy of Divine forgiveness.*—So I saw in my dream that just as Christian came up to the cross, his burden loosed from off his shoulder and fell from off his back and began to tumble, and so continued to do till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. *Then* was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow, and life by His death." Then he stood still awhile to look and wonder, for it was very surprising to him, that the sight of the cross should thus ease him of his burden; he looked therefore and looked again, even till the springs that were in his head sent the water down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him with "Peace be to thee." So the first said to him, "Thy sins be forgiven thee;" the second stripped him of his rags and clothed him with a change of raiment; the third also set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him look on as he ran, and that he should give it in at the celestial gate; so they went on their way. Then Christian gave three leaps for joy, and went on singing—

> "Thus far did I come, laden with my sin,
> Nor could aught ease the grief that I was in,
> Till I came hither;—What a place is this!
> Must here be the beginning of my bliss?
> Must here the burden fall from off my back?
> Must here the strings that bound it to me crack?
> Blest cross! blest sepulchre; blest rather be
> The Man that there was put to shame for me."[e]

**12, 13.** [On the theory that *vv.* 1—11 are thrown in as a parenthesis, *v.* 12 may be read as continuation of vii. 52.] **Light**,[a] "the *true* L.; *that* L., L. of life. **followeth**,[b] to none else is the light of the *highest* use. **darkness**, ignorance, sin, danger. **said**,[c] He is now charged with being a self-witness.

*Christ the light of the world.*—I. Christ's excellency. He enlightens all by—1. His instructions; 2. Example. II. The blessedness of His followers: 1. They shall not walk in darkness;

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"Nothing more disposes us to show mercy to others, than the consideration of our own danger."—*Augustine.*

*d Lange.*

*e H. W. Beecher.*

**power of conscience**

*a Augustine.*

*b* Jo. iii. 17.

*c* Jo. v. 14.

"On stone he had written the Law, signifying the hardness of the Jews; on the earth He wrote, signifying the fruitfulness of Christians."—*Augustine.*

"The sick person remained alone with the Physician; mighty misery with a mighty mercy."—*Ibid.*

"When Jesus turns away His eyes, it is to overlook our sins, and expect our amendment. When He looks on us again, it is to comfort our fears, and absolve our sins. We are 'judges of evil thoughts;' but Jesus alone is the Judge of Mercy."—*Austin.*

*d Anon.*

*e J. Bunyan.*

"A guilty conscience is an anticipation of our final judgment and condemnation."—*Tertullian.*

**the Light of the world**

*a* Jo. i. 4; ix. 5; Is. lx. 1; xlii. 6; xlix. 6; Mal. iv. 2.

*b* Jo. xii. 35, 46.

*c* Jo. v. 31.

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"O Lord, be Thou light unto mine eyes, music to my ears, sweetness unto my taste, and a full contentment to my heart; be Thou my sunshine in the day, my food at the table, my repose in the night season, my clothing in nakedness, and my success in all necessities."—*Bp. Cosin.*

*d Rev. C. Simeon.*
*e Rev. S. Slocombe.*
*f Rev. H. W. Beecher.*

If we would fully enjoy the light, let us have no deeds that we desire to cover.

2. They shall have the Light of life.[d] *The world's Light.*—I. The Divine Light revealing humanity to itself: 1. In its actual and degraded condition; 2. In its ennobled and ideal state. II. The Divine Light revealing itself to humanity: 1. In its hatred of sin; 2. In His love for the sinner; 3. As the Guide unto all truth.[e]

*The beauty of light.*—The value and excellence of the photographer's plate which is hidden within the camera does not consist in what it is, but upon its susceptibility when the object-glass of the camera is open to that light which streams upon it. If it is unprepared, and is like the common glass, all beauty might sit before it, and no change would be produced by the streaming of light. The glass might be as good in the first case as in the second, with the exception that, when it is prepared, the photographer's glass reveals the impression of beauty made upon it by the light.[f] *Light on the way home.*—On the banks of the Ganges, at certain seasons, large numbers of priests may be seen engaged in lighting small lamps, and then sending them afloat on the surface of the river. When asked what they are doing, they will reply, "We are trying to give light to our departed friends. You know that the other world is all dark, that they have no light there, and we are lighting these lamps to try to dispel the darkness which surrounds our departed friends." And this is all that heathenism can do for its votaries; but "he that followeth Me," says Jesus, "shall not walk in darkness, but shall have the Light of life."

Christ's mission not to judge, but save

*a* Jo. vii. 29.
*b* Jo. iii. 17; xii. 47.
*c* 1 S. xvi. 7.
*d* v. 22; Jo. xvi. 22.

"A good judge does nothing of his will, or the purpose of his private choice, but pronounces according to the law and public right; he obeys the sanctions of the law, giving no way to his own will; he brings nothing from home prepared and deliberated; but, as he hears, so he judges."—*Ambrose.*

14—16. **though,** even if it were as you say. **true,** and none the less true, even if no witness beside myself. **know,** *etc.*, I have absolute, distinct, certain knowledge. **whence . . whither,**[a] His origin, incarnation, etc., mysteries to them. **judge,** even Divine things, sacred mysteries. **flesh,** carnal, worldly standard. **judge . . man,**[b] though the Judge of all, His time for official judging had not yet come. His work was then to *save*. **true,**[c] for the same reason that His record is true, *i.e.*, bec. of His certain knowledge. **not alone,**[d] though He had few human followers. **I . . Father,** united in one person.

*The judgment of the world and of Christ.*—I. The judgment of the world: 1. It is carnal; 2. False; 3. Unjust. II. The judgment of Christ: 1. It is true; 2. In it the Father concurs.—*Anon.*

*Internal evidence of the Divinity of Christ.*—As there can be no argument of chemistry in proof of odours like a present perfume itself; as the shining of the stars is a better proof of their existence than the figures of an astronomer; as the restored health of his patients is a better argument of skill in a physician than laboured examinations and certificates; as the testimony of the almanack that summer comes with June is not so convincing as is the coming of summer itself in the sky, in the air, in the fields, on hill and mountain; so the power of Christ upon the human soul is to the soul evidence of His Divinity, based upon a living experience, and transcending in conclusiveness any convictions of the intellect alone, founded upon a contemplation of mere ideas, however just and sound.—*Rev. H. W. Beecher.*

the law of evidence

*e* De xvii. 6; xix. 15.

17—20. **in . . law,**[e] in which they had boasted and trusted (*v.* 5). **two,** wh. num. He has. **one . . myself,** ref. to His twofold nature. This was not evidence they would be likely to accept. **where . . Father?** [b] some think the Jews meant a human father

in thus speaking. **Me . . Father also,**[d] both bec. He is *one* with the Father, and the *way* to the Father. **treasury**[e] [i. 345]. **man . . come,**[f] they were not wanting in evil purpose, but in *power* and *permission*.

*Jesus at the bar of human prejudice.*—I. The court—1. The place: (1) The Temple—for prayer; (2) Treasury—place for offerings of benevolence; 2. The persons—the Pharisees who had prejudiced the case. II. The witnesses: 1. The Father—the God of truth; 2. Christ—the Truth. III. Their testimony—that Christ was the Son of God. IV. The verdict—that Christ was guilty of blasphemy.

*The English law relating to evidence.*—Evidence is so called bec. it makes evident the point in issue. It is of two kinds, *parol*, or verbal, and *written*. *Parol* evidence is that which is given by word of mouth by witnesses. It is usually given upon oath; and formerly Quakers, Moravians, and others who are forbidden by their religion to take one, although they might give evidence upon affirmation in a civil action, were incompetent to give testimony in a criminal court. By a recent Act of Parliament this distinction is abolished, and persons who have conscientious objections to being sworn may make an affirmation that what they are about to say is the truth; after which, their evidence is admitted. It is a general rule that persons must be sworn in the manner most binding upon their conscience. Thus the Christian is sworn upon the New Testament, with his head uncovered; the Jew upon the five books of Moses, with his hat on; the Mahommedan upon the Koran; the Hindoo by the river Ganges; the Chinese by breaking a saucer, and praying that he may be similarly destroyed if he be guilty of a falsehood. Idiots, lunatics, and children who do not understand the nature of an oath, cannot be admitted to give evidence.[g]

**21—24. I . . way,** I pursue My course to the end—death, and aft. to heaven. **seek me**[a] (*see notes* vii. 33). **die . . sins,**[b] no salvation for those who reject Christ. **ye . . come,**[c] He foresaw that they would die impenitent. **kill himself,** another wresting of His words. **beneath . . above,** He and they belonged to dif. worlds, were governed by dif. motives, etc. **therefore,** *etc.*,[d] bec. He, the Divine, the Heaven-sent, the only Saviour, was rejected by them.

*Danger of rejecting Christ.*—I. What is comprehended in the faith here spoken of: 1. A full persuasion of His Messiahship; 2. A cordial acceptance of Him under that character; 3. An entire devotion to Him, as His disciples. II. The importance of it to our eternal welfare. Recommend—(1) An inquiry into persons' states, in relation to this matter; (2) A consideration of the doom that awaits the unbelieving soul; (3) An attention to the blessed truth which our text implies.[e]

*Death of a rejector of Christ.*—Voltaire spent his whole life in malignant but vain attempts to ridicule and overturn Christianity. He was the idol of a large portion of the French nation; but just when they were decreeing new honours for him, and loading him with fresh applause, then the hour of his ignominy and shame was fully come. In a moment the approach of death dissipated his delusive dreams, and filled his guilty soul with inexpressible horror. As if moved by magic, conscience started from her long slumbers, and unfolded before him the broad extended roll of all

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*b* Jo. v. 37; *cf.* xvi. 3; xvii. 25.

*c Augustine* (Stier, iv. 370).

*d* Jo. xiv. 7, 9.

*e* Mk. xii. 41.

*f* Jo. vii. 30. "The carnal-minded would reach Christ, but they will not follow Him. Though they much wish to find Him, they have no care to seek Him."—*Bernard.*

*g Albany Fonblanque.* "For the Son sees the Father showing what He does, before anything is done; and whatever is done by the Father through the Son, is done from the Father's demonstration, and from the Son seeing what is shown."—*Augustine.*

**seeking Christ in vain**

*a* Jo. vii. 34.

*b* Job xx. 11; Ps. lxxiii. 18—20; Pr. xiv. 32; Is. lxv 20; Ep. ii. 1.

*c* Lu. xvi. 26.

*d* Mk. xvi. 16.

"The whole life of unbelievers is sin; good cannot exist apart from the author of all good." — *Augustine.*

"Infidelity makes the death of Christ to be no more than the death of an ordinary man."—*Dr. Hammond.*

*e Simeon.*

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his crimes. Ah! whither could he fly for relief? Fury and despair succeeded each other by turns, and he had more the appearance of a demon than a man. To his physician he said, "Doctor, I will give you half of what I am worth, if you will give me six months' life." The doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then shall I go to hell, and you shall go with me;" and soon after expired.*f*

*f Whitecross.*

**Jesus was not alone**

*a* Jo. iii. 14; xii. 32.

*b* 1 Co. ii. 8.

*c* Ma. xxvii. 54; Lu. xxiii. 47.

*d* Ac. ii. 41; xxi. 20.

"Do you seek any further reward beyond that of having pleased God? In truth, you do not know how great a good it is to please Him."—*Chrysostom.*

"God finds pleasure in us when we find pleasure in God."—*Augustine.*

*e Homilist.*

*f Latimer.*

25—29. **who . . thou?** insolent repetition of question. No need to ask at all. They might *see.* **saith . . same,** He has but one reply. **many things,** what He had told them was little as comp. with what He might have told had they received Him. **I . . world,** He yet speaks to the world wherever His Gospel is preached. **understood,** lit. *knew.* **lifted up,**[a] on the cross. **then, not before:**[b] some knew *then,*[c] and many directly aft.[d] **with me,** proved by His words, deeds, character. **for,** *etc.*, for the same reason God is with all His faithful servants.

*Christ forecasting His death and destiny.*—I. This language reveals sublime heroism of soul in the prospect of a terrible death. II. It expresses unshaken faith in the triumph of His cause. III. It implies a principle of conduct common in all history. Goodness, disregarded when living, and appreciated when gone.*e*

*The Divine Fatherhood.*—This word "Father" signifieth that we are Christ's brothers, and that God is our Father. He is the eldest Son, He is the Son of God by nature, we are His sons by adoption through His goodness, therefore He bids us call Him our Father, who is to be had in fresh memory and great reputation. For here we are admonished that we are "reconciled unto God." . . . So that it is a word of much importance and great reputation; for it confirms our faith when we call Him Father. Therefore our Saviour, when He teaches us to call God Father, teaches us to understand the fatherly affection which God bears towards us; which makes us bold and hearty to call upon Him, knowing that He bears a good will towards us, and that He will surely hear our prayers.*f*

**Freedom through the truth**

*a* Jo. x. 42.

*b* Ro. ii. 7; Col. i. 23; He. x. 38, 39.

*c* Ho. vi. 3.

*d* Ps. cxix. 45; Jo. xvii. 17; Ro. vi. 14; viii. 21; Ja. i. 25; ii. 12.

"To come to Christ is no one transient act, to be done once only in a man's life. What He calls 'coming to Him' He elsewhere expresses by 'abiding in Him,' and by 'continuing in His Word.'"—*Sp. Beveridge.*

"We must not put truth into

30—32. **spake . . words,** bringing by means of them His works to their recollection. **many . . him,**[a] His patience and forbearance being additional proofs of His Divinity. **continue,**[b] abide, dwell. **then . . indeed,** but not if ye are emotional, transient believers. **know,**[c] increase in knowledge and experience. **free,**[d] fr. error, prejudice, Satan's bondage, yoke of ceremonial law, sin, etc.

*Continuance in Christ's Word a mark of true discipleship.*—I. The characteristics of a true disciple. II. Show the advantages peculiar to such a character. "And ye shall know the truth, and the truth shall make you free."—1. That they should know this truth; 2. The promise is, that the truth so known shall make us free.*e*—*Analysis of vv.* 30—33.—Mark here—(1) Superficial faith; (2) True discipleship; (3) Genuine liberty; (4) Unconscious bondage.*f*

*Perseverance.*—Robert Bruce, restorer of the Scottish monarchy, being out one day looking at the enemies of his country, was obliged to seek refuge at night in a barn, which belonged to a poor but honest cottager. In the morning, when he awoke, he saw a spider climbing up the beam of the roof. The spider fell down to the ground, but it immediately tried again, when it s

second time fell to the ground. It made a third attempt, but did not succeed. Twelve times did the little spider try to climb up the beam, and twelve times it fell down again, but the thirteenth time it succeeded and gained the top of the beam. The king immediately got up from his lowly couch, and said, "This little spider has taught me *perseverance*. I will follow its example. Twelve times have I been beaten by the enemy; I will try once more." He did so, and won the next battle! The king was the spider's scholar.*g*

**33—37. they,** prob. of those who did *not* believe. **Abraham's seed,** unworthy descendants of the "friend of God." **never . . man,**[a] strange forgetfulness both of their *past* history and present state. **whosoever . . sin,**[b] He spoke of a more degrading bondage and a higher freedom than they imagined. **and,** another reply to their boast. **servant,**[c] prob. ref. to Ishmael—the *bond*. **abideth . . ever,** being cast out, *his* descs. not to be regarded as the *true* seed. **son,** prob. ref. to Isaac—the *free*.[d] **son . . indeed,** vital union with Christ alone the ground of true sonship and real freedom;[e] in the higher, spiritual sense—that to wh. the figure now passes. **know,** and admit. **seed,** acc. to the flesh; but I speak of a higher relation. **seek,** *etc.*, faithful teaching the instrument of salvation, or the cause of deepest hatred.

*Real liberty.*—I. What is liberty? II. Liberty is incompatible with sin, and a sinner is a slave. A slave in regard to—1. His understanding; 2. His will; 3. His conscience; 4. His conduct; 5. His condition. III. Our privileges through the salvation of Christ are—1. A knowledge of the mysteries of God; 2. Evangelical holiness; 3. Union with God; 4. Triumph over death, hell, and the grave; 5. Immortal glory.*f*—*True freedom.*—Inquire into—I. The proper idea of liberty. II. The liberty wherewith Christ maketh free is true freedom. More particularly the way in which the Son of God makes us free is this: 1. He opens the prison doors; 2. He breaks our fetters; 3. He creates in us a new heart, and renews in us a right spirit; 4. He admits us to the glorious franchise of the "sons of God."*g*—*The place for the Word.*—I. What is the Word of Christ? The whole Scripture, especially the Gospels. II. What place this Word of Christ should have in us. In our—1. Understandings; 2. Minds and memories; 3. Hearts and affections; 4. Lives and conversations. III. Why the Word of Christ hath not such place as it should have in those who hear it. IV. How this is the cause of all the wickedness of men. "Ye seek to kill me," etc. V. Application—1. Examination; 2. Exhortation.*h*

*He sets the captive free.*—Mr. Fleming, in his "Fulfilling of the Scriptures," relates the case of a man who was a very great sinner, and for his horrible wickedness was put to death in the town of Ayr. This man had been so stupid and brutish a fellow, that all who knew him thought him beyond the reach of all ordinary means of grace; but while the man was in prison, the Lord wonderfully wrought on his heart, and in such a measure discovered to him his sinfulness, that after much serious exercise and sore wrestling, a most kindly work of repentance followed, with great assurance of mercy, insomuch, that when he came to the place of execution, he could not cease crying out to the people, under the sense of pardon, and the comforts of the

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the place of a means, but into the place of an end."—*Dr. Whichcote.*
*e Anon.*
*f Dr. Bonar.*
*g S. G. Goodrich.*

**Abraham's seed**
*a* Le. xxv. 42.
*b* Ro. vi. 16, 20; 2 Pe. ii. 19.
*c* Ga. iv. 30; Ro. ix. 6—12.
*d Stier, Bengel, Alford.*
*e* Ro. viii. 17.
"The mixture of those things by speech which by nature are divided, is the mother of all error."—*Hooker.*
"A good man, though he were a slave, is yet free; whereas, a wicked man, though he were a king, is yet enslaved; nor is he enslaved to one master only, but, which renders his case so far worse, to as many masters as he has lusts."—*Augustine.*
"The wages that sin bargains with the sinner are life, pleasure, and profit; but the wages it pays him are death, torment, and destruction. He that would understand the falsehood and deceit of sin, must compare the promises and the payment together."—*Dr. South.*
"All things by faith are free unto us; and yet by love nothing is free; that so a duty in our liberty might consist with a liberty in our duty."—*Luther.*

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*f Stevens.*
*g Rev. E. Hall.*
*h Rev. P. Henry.*
*i Dr. Cheever.*

**children resemble the Father**

*a* Jo. xiv. 10, 24.

*b* Ma. iii. 9.

*c* Ro. ii. 28, 29; ix. 7; Ga. iii. 7, 29.

*d* Ro. iv. 12.

*e* Is. lxiii. 16; lxiv. 8.

"Ye arm yourselves with the name of a Church; and yet ye fight against the Church."—*Leo.*

"Hatred is the daughter of truth."—*Bp. Hall.*

"They said this because the worship of idols is often called in the Prophets fornication; for the same reason they add, 'we have one Father, even God.'"—*Isidore Clarius.*

"You are the *first* of your line," sneered an opponent to Cicero. He retorted, "And you are the *last* of yours."

*f Rev. C. Simeon.*

"As we are obliged to obey the Divine law, though our will murmur against it; so are we obliged to believe the Word of God, though our reason be shocked at it; for if we should believe only such things as are agreeable to our reason, we assent to the presence and favour of God,—"O, He is a forgiver! He is a great forgiver!" And he added the following words,—"Now hath perfect love cast out fear. I know God hath nothing to lay against me, for Jesus Christ hath paid all; and those are free whom the Son makes free."[i]

38–41. **I . . Father,**[a] mercy, truth, love. **ye . . father** (*v.* 44), envy, murder, etc. **father,**[b] assuming that He ref. to Abraham. **saith,**[c] showing that true sons should resemble their father. **seek . . me,** shrink not fr. greatest crime. **man,** Son of God, who, in human form, has come to save. **told . . truth,** they had fawned upon the speaker of a flattering falsehood. **this . . Abraham,**[d] who, with less evidence, believed God even when obedience seemed to imperil all his hope. **Father . . God,**[e] catching His idea of a spiritual relation, they now claim to be the children of God equally with Abraham.

*The true children of Abraham.*—Consider the text—I. For the informing of our judgment. It contains—1. A reasonable; 2. An impartial; 3. A certain test. II. For the trying of our state. Application: 1. Make use then of this test, to ascertain your state; 2. Use also this example as a stimulus to your exertions.[f]

*The last days of Thomas Paine.*—Stephen Grellet, the French Quaker, who devoted his life to works of Christian philanthropy in Europe and America, has left on record some notes of the latter days of Tom Paine. This miserable infidel, after diffusing his unbelief in Britain and America, died in the latter country. Grellet, hearing that Paine was ill, resolved to see him. He found the unhappy man in most destitute circumstances, neglected and forsaken by his friends and his companions, with no one to care for him—alone, friendless, hopeless, an abject picture of misery and mental degradation. Grellet had much of his Master's compassion for the lost; he became a good Samaritan, even to one who had bitterly opposed the God of heaven. He provided him with a nurse, and supplied a variety of necessaries for the sick man. "Paine was mostly," records Grellet, "in a state of stupor; but something that had passed between us had made such an impression upon him that, some days after my departure, he sent for me, and on being told that I was gone from home, he sent for another friend. This induced a valuable young friend (Mary Roscoe), who had resided in my family, and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbour. Once, when he was there, three of his deistical associates came to the door, and, in a loud unfeeling manner, said, 'Tom Paine, it is said you are turning a Christian, but we hope you will die as you have lived;' and then went away. On which, turning to Mary Roscoe, he said, 'You see what miserable comforters they are.' Once, he asked her if she had ever read any of his writings; and on being told that she had read but very little of them, he inquired what she thought of them, adding, 'from such a one as you I expect a correct answer.' She told him she had commenced reading *The Age of Reason*; but it had so distressed her that she threw it into the fire. 'I wish all had done as you,' replied Paine; 'for if the devil has ever had any agency in any work, he has had it in my writing that book.' Miss Roscoe stated that, when going to carry him some refreshment,

she repeatedly heard him uttering the language, 'O Lord, Lord, God,' or, 'Lord Jesus, have mercy on me.' She frequently saw him writing in his last illness, when a little free from bodily pain; but the manuscripts have never been brought to light, and there is only one conclusion to be arrived at with regard to them, namely, that his associates, finding they were not in keeping with the writer's former views, destroyed them."

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42–44. **ye . . me,**[a] the Son of God: His beloved Son. **understand,** apprehend the true meaning. **because . . word,**[b] hear it, that is, with the inner ear. The heart affects the hearing *now* as *then*. **father . . devil,**[c] as *they* spoke of spiritual relationship, He names their spiritual father. **and . . do,** like begets like. **murderer,** they seek to kill Jesus, animated by their father's spirit. **truth,**[d] truthfulness. **lie . . own, his nature,** essentially **false. father . . it,** *i.e.* of all liars.

*The Fatherhood of God in spirit and truth.*—Consider—I. The doctrine of the Divine Fatherhood as taught in Scripture, and still further developed and interpreted by our Lord. II. The immediate practical application of the truth, given in our Lord's words. Note—1. That God's dispensations and dealings with the Jews, and with all men, are designed to bring us to the full, the complete knowledge of Him in Christ; 2. That if we do give our hearts to learn what God is thus teaching us, we shall, by a Divine attraction and an effectual leading, be brought to Christ.[e]

*Two fatherless children.*—Of Mr. Haynes, the coloured preacher, it is said, that some time after the publication of his sermon on the text, "Ye shall not surely die," two reckless young men having agreed together to try his wit, one of them said, "Father Haynes, have you heard the good news?" "No," said Mr. Haynes, "what is it?" "It is great news indeed," said the other, "and, if true, your business is done." "What is it?" again inquired Mr. Haynes. "Why," said the first, "the devil is dead." In a moment, the old gentleman replied, lifting up both hands, and placing them on the heads of the young men, and in a tone of solemn concern, "Oh, poor fatherless children! what will become of you!" A story precisely similar is recorded of that exceedingly eccentric minister, "our Watty Dunlop;" and may be found on page 195 of Dean Ramsay's *Reminiscences of Scottish Life and Character.*

matter, not to the author; which is no more than we do to a suspected witness."—*Bacon.*

**the children of the devil**

*a* Mal. i. 6; 1 Jo v. 1.

*b* Is. vi. 9. "Ye are not able, bec. the preponderating bias of the heart draws it to evil."—*Melancthon.* "By putting the question, He intends to take out of their hands what was the subject of their continual boasting, that they were led by reason and judgment to oppose Him."—*Calvin.*

*c* Ma. xiii. 38; 1 Jo. iii. 8.

*d* Jude vi.

"Satan hath no impulsive power; he may strike fire till he be weary (if his malice can weary); except man's corruption bring the tinder, the match cannot be lighted."—*T. Fuller.*

*e* *Rev. W. Smith.*

45–47. **truth . . not,**[a] as now: yet how oft. will men, on small grounds, believe a fiction. **convinceth,**[b] *i.e.*, convicteth. **if . . truth,** as I certainly am likely to do as one who cannot be proved to be guilty of any sin. **God . . words,** *i.e.*, the words I speak to you (*vv.* 38, 40). **hear . . God,** your moral condition and relation hinder you.

*Unbelief traced to its source.*—I. The prevalence of unbelief: 1. Men believed not even our Lord Himself; 2. Nor are His servants believed at this day. II. The source from whence it flows: 1. You will not inquire into what you hear; 2. You are averse to the truth, as far as it comes before you; 3. You are determined to hold fast your lusts, which are condemned by Address—(1) Those who persuade themselves that they it. already believe; (2) Those who think they have no occasion for faith.[e]

**the innocence of Christ**

*a* Ga. iv. 16; 2 Th. ii. 10.

*b* He. iv. 15.

"Once wedded fast to some dear falsehood, hug it to the last."

"A man's mind must be like your proposition before it can be entertained by him; for whatever you put into a man, it will

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smell of the vessel: it is a man's mind that gives the emphasis, and makes your argument to prevail."—*Bp. Taylor.*

"Ill-nature doth not credit the effects of good-nature. We shall hardly think truly of God, if we be not like God; and they must needs misrepresent God, who think Him such as themselves, before they have made themselves such as Him." — *Dr. Whichcote.*

s *Rev. C. Simeon.*

**Jesus sought not His glory**

s *Wordsworth.*

b Jo. vii. 20.

c Jo. v 41.

d *Alford.*

"He denied that He had a devil; He denied not that He was a Samaritan; for Samaritan is by interpretation 'keeper.' He knew Himself to be our keeper." —*Augustine.*

"We are still persuaded that a bare denial is answer sufficient to things which mere fancy objecteth; and that the best apology to words of scorn and petulancy is Isaac's apology to his brother Ishmael, the apology which patience and silence maketh. Our answer, therefore, to their reason is, *no*; to their scoffs, nothing." —*Hooker.*

*Wickedness of unbelief.*—The late Dr. Heugh, of Glasgow, a short time before he breathed his last, said, "There is nothing I feel more than the criminality of not trusting Christ without doubt—without doubt. Oh, to think what Christ is, what He did, and whom He did it for, and *then* not to believe Him, not to trust Him! There is no wickedness like the wickedness of unbelief!"—*Going another way.*—The Rev. Dr. Witherspoon, formerly president of Princeton College, was once on board a packet ship, where, among other passengers, was a professed atheist. This fellow was very fond of troubling everybody with his peculiar belief, and of broaching the subject as often as he could get anybody to listen to him. "He didn't believe in a God and a future state, not he!" By and by there came on a terrible storm, and the prospect was that all would go to the bottom. There was much fear and consternation on board, but not one was so horribly frightened as the atheist. In this extremity he sought out the clergyman. He found him in the cabin, calm and collected, and thus addressed him: "O, Doctor Witherspoon! Doctor Witherspoon! we're all going for it; we have but a short time to stay. Oh my gracious! how the vessel rocks! we're all going, don't you think we are, Doctor?" The rev. gentleman turned on him a look of most provoking coolness, and replied in broad Scotch, "Nae doubt, nae doubt, man, we're a' ganging; but you and I dinna gang the same way."

48—51. **answered,** ironically, railing. **Samaritan,** yes, truly "the Good Samaritan."[a] **devil,**[b] reckless charge of people who knew not what to say. **Jesus,** *etc.*, note the mildness of His reply, as compared with what He might have said and done. **ye . . me,** and hence God is dishonoured. **seek . . glory,**[c] otherwise He would flatter the people. **One,** *i.e.*, God. **judgeth,** betw. Me and you. **death,** the d. of the body is not reckoned as d., any more than the *life of the body* is *life* in our Lord's discourses.[d]

*The saving effect of observing Christ's saying.*—I. What we are to understand by the expression, keeping Christ's saying: 1. It implies attention; 2. And putting it before all maxims of mere morality. II. The special privilege that such an obedient believer has, in that he shall never see death.[e]

*A letter to M. Ernest Renan.*—Renan having said, in his "Life of Jesus," that the proper way of proving the reality of a miracle is to show one; a pamphleteer "shows" him one in a letter "upon the Establishment of the Christian Religion," as follows:—"Sir,—Permit me to-day to draw your attention again to the establishment of the Christian religion, a fact upon which we naturally differ in opinion. Like you, I have striven to identify its cause with the mere forces of man. I have failed in my endeavour. The supernatural, then, has been the only conducting thread which has helped me to escape from the labyrinth where I see you continually seeking to rectify yourself, without ever doing it, and condemned to escape therefrom only when you shall have proved that there is nothing miraculous in the establishment of Christianity. Pardon this little digression. I go straight to the work. There is a religion called the Christian, whose founder was Jesus, named the Christ. This religion, which has lasted eighteen centuries, and which calls itself the natural development of that Judaism which ascends near to the cradle of the world,

had the Apostles for its first propagators. When these men wished to establish it they had for adversaries—the national pride of the Jews; the implacable hatred of the Sanhedrim; the brutal despotism of the Roman emperors; the railleries and attacks of the philosophers; the libertinism and caste-spirit of the Pagan priests; the savage and cruel ignorance of the masses; the faggot, and bloody games of a circus. They had an enemy in—every miser; every debauched man; every drunkard; every thief; every murderer; every proud man; every slanderer; every liar. Not one of the vices, in fact, which abuse our poor humanity which did not constitute itself their adversary. To combat so many enemies, and surmount so many obstacles, they had only—their poverty; their obscurity; their weakness; their fewness; the Cross. If you had been their contemporary at the moment when they began their work, and Peter had said to you, 'Join with us, for we are going to the conquest of the world; before our word Pagan temples shall crumble, and their idols shall fall upon their faces; the philosophers shall be convinced of their folly; from the throne of Cæsar we shall hurl the Roman eagle, and in its place we shall plant the Cross; we shall be the teachers of the world; the ignorant and the learned will declare themselves our disciples;' as you are tolerant from nature and principle, you would have defended him before the Sanhedrim, and have counselled it to shut up the fisherman of Bethsaida and his companions in a madhouse. And yet, sir, what you would have thought a notable madness, is to-day a startling reality with which I leave you face to face."*f*

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*e Rev. R. Cecil, M.A.*

*f Evang. Witness.*

"All the objections against the Trinity proceed from hence, that men discourse about an infinite being, as they would about a finite one, without considering the difference of the subject they are upon, and what an immense disproportion there is."—*J. Seed.*

"Christianity, which is always true to the heart, knows no abstract virtues, but virtues resulting from our wants, and useful to all."—*Chateaubriand.*

**52—55. now . . know,** so they made the charge without knowing bef. They jumped at the conclusion that He ref. to bodily death, and thought they could refute Him. **Abraham,** *etc.*,[a] hence, they meant to say that A. had certainly not believed Him; or His words were not true. **whom . . thyself?** the *great* have died; how wilt Thou keep thy followers fr. dying? **your God,** *i.e.*, the God of Israel; identified by Christ as His Father. **known him,** truly; in that sense in wh. *alone* God can be known. **know . . not,** as wrong for a true son to *deny*, as for a hypocrite to *claim* this relation.

*The reproach of the Jews—Thou hast a devil.*—The reproach of Christ, our honour. A reproach—I. For us; II. Of us; III. To us[b]—*Enmity against Christ*—I. It shows ingratitude; II. Betrays folly; III. Prepares for perdition.[c]

*Mistake of the intellect.*—In the early ministry of Dr. Chalmers, he had been given to scientific studies, and published a pamphlet in which he reflected severely upon such ministers as did not do the same. Years after, this pamphlet was cast up to him in the General Assembly, to show his inconsistency in then urging what he now discarded. Having acknowledged himself the author of the pamphlet, he added, "Alas, sirs! so I thought in my ignorance and pride. I have now no reserve in declaring that the sentiment was wrong; and, in giving utterance to it, I penned what was outrageously wrong. Strangely blinded that I was! What, sir, is the object of mathematical science?—magnitude, and the proportions of magnitude. But then, sir, I had *forgotten two magnitudes. I thought not of the littleness of time: I recklessly thought not of the greatness of eternity.*"

**Jesus before Abraham**

*a* Zec. i. 5.

"A disposition to dispute the truth will never be blessed with the grace of truth."—*Bp. Wilson.*

"The more they hear, the worse they are. First, they *thought* Christ had a devil; then they *said* it; last of all, they *knew* it."—*Culman.*

"Boldness of assertion (except it be in matters of faith and clearest revelation) is an argument of the vanity of the man; never of the truth of the proposition."—*Bp. Taylor.*

*b Rautenberg.*

*c Fuchs.*

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Abraham saw the day of Christ

a Lu. xx. 37, 38.

b He. xi. 13; Ge. xv. 6; Ro. iv. 3.

c Ga. iii. 16; cf. Ge. xxii. 1—13; He. xi. 19.

d Ex. iii. 14; Is. xliii. 13; Jo. i. 1, 2; Col. i. 17; Re. i. 8.

" In Abraham, the great outlines of the Gospel were anticipated, in that he was called in uncircumcision, he was justified by faith, he trusted in God's power to raise the dead, he looked forward to the 'Day of Christ,' and he was vouchsafed a vision of the atoning sacrifice on Calvary."—*J. H. Newman.*

" As man, He fled from the stones; but woe unto them from whose stoney hearts Christ fleeth."—*Augustine.*

e *Homilist.*

f *Warburton.*

**56—59. rejoiced,**[a] in strong hope. **saw,**[b] with the eye of faith. **glad**[c] (the word Isaac = *laughter*), the view of Messiah's day—the time when the true Lamb was offered—when God gave His Son—cheered him. **hast . . seen,** Jesus had doubtless; but He had not said this. **before . . am,**[d] He asserts His essential pre-existence. **took . . stones,** constituting themselves judge, jury, and executioners; ab. to inflict lynch-law on Christ. They held Him guilty of blasphemy [i. 59, 83, 149]. **going . . by,** prob. He restrained them by a miraculous power.

*Christian piety in relation to the future.*—I. That Christian piety turns the soul towards the future. II. That it fastens the soul upon Christ in the future. III. That it brings joy to the soul from the future.[e]

*Your father Abraham saw, etc.*—See *Gk.*—We have observed that ἵνα ἴδῃ, in strict propriety, signifies "that he might see." The English phrase, "to see," is equivocal and ambiguous, and means either the present time "that he did then see," or the future, "that he was promised he should see;" but the original, ἵνα ἴδῃ, has only the latter sense. So that the text plainly distinguishes two different periods of joy—the first, when it was promised he should see; the second, when he actually saw: and it is to be observed, that, in the exact use of the words, ἀγαλλιάομαι signifies that tumultuous pleasure which the certain expectation of an approaching blessing, understood only in the gross, occasions; and χαίρω that calm and settled joy that arises from our knowledge, in the possession of it. But the translators, perhaps, not apprehending there was any time between the grant to see and the seeing, turned it, he "rejoiced to see;" as if it had been the paraphrase of the poet Nonnus—ἰδεῖν ἠγάλλετο θυμῷ. Thus the patriarch, we find, had a promise that his request should be granted; and, in pursuance of that promise, an action is commanded, which, at that time, was a common mode of information; he must needs, therefore, know it to be the very information so much requested, so graciously promised, and so impatiently expected. We conclude, therefore, on the whole, that this command being on the grant of an earnest request, and known by Abraham, at the time of imposing, to be such grant, he could not possibly have any doubt concerning the author of it. He was soliciting the God of heaven to reveal to him the mystery of man's redemption, and he receives this revelation in a command to offer Isaac—a revelation that had the closest connection with, and was the fullest completion of, the whole series of the preceding.

## CHAPTER THE NINTH.

A man blind from his birth

*a Alford, Lücke, Tholuck, De Wette.* *b Olshausen, Meyer, Stier.*

c Jo. xi. 4.

" Wise men will regard the entrance of evil

**1—3. passed by,** not the *passing by* of last v.,[a] though some[b] believe it to have been the same occas. **man,** begging (*v.* 8). **blind . . birth,** chronic blindness. Man well known. **disciples,** who yet clung to old beliefs, fallacies, prejudices. **who,** *etc.*, it was com. believed that special calamities were evidences of special sin. Some calamities clearly resulted fr. sin; and it was popularly inferred that all did. This the misapplication of a truth—sin the root of all evil. **neither . . sinned,** so as to cause this affliction. All have sinned, even those who have bodily

sight. **works . . him,**[c] His work in giving sight, by this contrast; His work of mercy, by the mir. I will perform.

*Opening the eyes of one blind from his birth.*—I. The preliminaries of this memorable miracle: 1. A strange question; 2. A conclusive reply; 3. A solemn reflection; 4. A glorious announcement. II. The peculiar manner in which it was wrought: 1. The action; 2. The command—(1) To try the man's faith; (2) To give greater publicity to the miracle; 3. The result. III. The various inquiries and disputes which this miracle occasioned: 1. The man's neighbours and casual acquaintances; 2. The Pharisees; 3. Our Lord.[d]

*I never saw till I was blind.*—"Went to see Lady Ross's grounds. Here also I saw blind men weaving. May I never forget the following fact! One of the blind men, on being interrogated with respect to his knowledge of spiritual things, answered, 'I never saw till I was blind; nor did I ever know contentment when I had my eyesight, as I do now that I have lost it: I can truly affirm, though few know how to credit me, that I would on no account change my present situation and circumstances with any that I ever enjoyed before I was blind.' He had enjoyed eyesight till twenty-five, and had been blind now about three years. My soul," Mr. Simeon adds, "was much affected and comforted with his declaration. Surely there is a reality in religion!"—*Rev. C. Simeon's Journal of a Tour through Scotland.*

**4—7. work . . him,** and so manifest the work of God in giving mental and spiritual sight, by giving bodily sight to this blind man. **day.** What I have to do in this present life I must finish. **night,** of death, when My earthly mission will be over. **man . . work,** but Jesus is still at work. **light,**[a] His presence, the world's daytime. **spat**[b] **. . clay,** not to aid Himself, but to help the weak faith of the man. **wash,** a further test of faith. **Siloam,**[c] (*sent*). There is yet, E. of the Kidron, a village of Siloam, or *Silwân*. **came seeing,** obedience of faith rewarded, and work of God manifested.

*The works of the day.*—I. In reference to Christ: 1. He was a Prophet or Teacher; 2. He was a Priest; 3. The zeal of Christ; 4. The promptitude of Christ. II. In reference to ourselves: 1. The work of repentance; 2. The work of faith; 3. Constant works demand our attention; 4. And all this must be done while it is day.[d]

*Living to do good.*—An eminent divine, suffering under chronic disease, consulted three physicians, who declared, on being questioned by the sick man, that his disease would be followed by death in a shorter or longer time, according to the manner in which he lived: but they unanimously advised him to give up his office, because, in his situation, mental agitation would be fatal to him. "If I give myself to repose," inquired the divine, "how long, gentlemen, will you guarantee my life?" "Six years," answered the doctors; "And if I continue in office?" "Three years at most." "Your servant, gentlemen," he replied: "I should prefer living two or three years in doing some good, to living six in idleness." What a contrast to this is the thoughtless saying, "A short life and a merry one!"

**8—12. said,** *etc.*, the cure had altered his appearance. **some . . others,** none were certain; or prob. liked to admit that a cure

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as a man views a fire already begun in his house; it is now too late to ask, 'How came this?' or 'Whence did the fire begin?' His single question will be, how he and his family and his property can be secured."—*R. Cecil.*

"Before a confessed and unconquerable difficulty (such as the origin and extent of evil) my mind reposes as quietly as in possession of a discovered truth."—*Dr. Arnold.*

*d Anon.*

**the blind man cured**

*a* Jo. i. 5, 9; viii 12; xii. 35, 46.

*b* Mk. viii. 23.

*c* Ne. iii. 15.

"Instances are on record in which both clay and spittle were used among the ancients for curing the eyes."[d]

"As Christ made the blind man see by applying clay to his eyes, so He hath made us to see what we could not by applying His body made of clay, and setting it before our eyes."—*Wm. Austin.*

*d Anon.*

**examination of the blind man**

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"There is ever some mystery in Christ's instruments. If He will give sight to a blind man by impotent and unlikely means, they shall be a mixture of something out of His own mouth and something of the earth, to show that the virtue of Christ's mouth, in the earthy and clayey vessels of mortal men, is of force to open the eyes of the ignorant and impenitent." — *Bp. Reynolds.*

had been wrought. **but . . he,** this should settle all doubts. **how,** and *how*, it may be asked, could one tell precisely who was blind, when the cure was being wrought? **answered,** stating the simple facts of the case, and no more. **where . . he?** they, too, were blind, but unwilling to be cured.

*The man born blind.*—I. The speculative inquirers. In their speculation there was: 1. Wonder; 2. Curiosity. II. The bitter antagonists: 1. They were technical, rather than moral, in their standards of judgment; 2. They were prejudiced, rather than candid, in their examination of evidence. III. The temporising believers: 1. False; 2. Unthankful; 3. Unfeeling. IV. The heroic defender: 1. Noble in spirit; 2. Forcible in reasoning.[a]

*The Pool of Siloam.*—The water of the Pool of Siloam flows out through a small channel cut or worn in the rock, and descends to refresh the gardens which are planted below on terraces, illustrating the expression, 'a fountain of gardens;' for a fountain in such a situation waters many gardens. These are the remains of the *king's garden* mentioned by Nehemiah and Josephus. Leaving the pool, we proceeded up the valley of Jehoshaphat, with the village of Siloam on our right, which literally hangs upon the steep brow of the Mount of Offence. We came to the spring or fountain-head of Siloam, beneath the rocky side of Moriah. We came to a wide cavern, partly or entirely hewn out by the hands of man, and descending two flights of steps cut in the rock, worn smooth and white like marble, we came to the water. From this point it flows through the subterranean canal already mentioned, and supplies the pool of Siloam. But it flows in such perfect stillness that it seemed to us to be a standing pool, until we put our hands into it and felt the gentle current pressing them aside. Nothing could be more descriptive of the flow of these waters than the words of Isaiah,—'The waters of Shiloah that go softly.' Wild flowers, and, among other plants, the caper tree, grow luxuriantly around Siloam."[b]

"His whole life upon earth was for our correction and discipline." —*Augustine.*

**he is questioned by the Pharisees**

**13—15. Pharisees,** who would be willing judges of the act in relation to the time. **sabbath-day . . eyes,** how many have since received sight on that day of wh. Jesus is the Lord! **asked,** *etc.*, not to learn whether there was evidence of Christ's Divinity, but to prove Him a Sabbath-breaker.[a]

*Facts not theories.*—I. The question proposed: 1. What was designed—(1) To criminate Jesus; (2) To baffle the man; 2. What was admitted—(1) That the man had been blind; (2) That he now saw. II. The answer given. It contained: 1. A simple statement of what was done—(1) Jesus' acts; (2) His own obedience; (3) The result; 2. No explanation offered. This was beyond—(1) His knowledge; (2) The scope of the question. Learn:—Let men in stating their experience keep to the simple facts of the case.

*The blind taught to see.*—"Only in February last that poor blind fellow who sits on the form there was utterly ignorant. See how his delicate fingers run over the raised types of his Bible, and he reads aloud and blesses God in his heart for the precious news, and for those who gave him the avenue for truth to his heart. 'Jesus Christ will be the first person I shall ever see,' he says, 'for my eyes will be opened in heaven.' Thus even this man becomes a missionary. At the annual examination of this school, one of the scholars said, 'I am a little blind boy. Once I could

a Lightfoot shows that the Jews were forbidden to prepare medicines on the Sabbath, or even to use spittle for curing the eyes.

"Plain truth must have plain words. She is innocent, and accounts it no shame to be seen naked; whereas, the hypocrite or double-dealer shelters and hides himself in ambiguities and reserves." —*Palmer.*

a *Homilist.*

b *M'Cheynes Narrative of a Mission to the Jews.*

b *J. Magregor, M.A., 'Rob Roy' on the Jordan,*

see; but then I fell asleep—a long, long sleep—I thought I should never wake. And I slept till a kind gentleman, called Mr. Mott, came and opened my eyes—not these eyes,' pointing to his sightless eyeballs, 'but *these*,' lifting up his tiny fingers—'*these* eyes; and oh! they see such sweet words of Jesus, and how he loved the blind.'"[b]

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*etc. — Description of Mr. Mott's Mission to the Blind at Beirût.*

**16—19. man . . day** their bigotry prevented them fr. seeing, or their malice fr. admitting, that the cure proved the contrary. **others,**[a] having more shrewdness or honesty. **division,**[b] so the world is still divided, not through lack of evidence, but by presence of evil motives, etc. **say . . man,** not to learn the truth, but to divert attention fr. themselves, and prevent the going over of any of their party to Christ. **He . . prophet,**[c] and, as such, having a divine commission. **Jews . . believe,**[d] unbelief leads to sifting of evidence and further manifesting of truth. Thus sceptics, yet unwittingly, aid our cause. **parents,** who certainly knew, but not better than the man, who said, "I am He." **how . . see?** the parents, alarmed (*v.* 22), might have taken refuge in a lie.

**a division among them**

*a v.* 31; Jo. iii. 2.

*b* Jo. vii. 12—43.

*c* Jo. iv. 19.

*d* Is. xxvi. 11.

"No man ever departed from the common faith upon pretence of avoiding any absurdities therein supposed, but that he ran himself upon the necessity of believing greater absurdities than any he pretended to avoid."—*Young, e Lange.*

*Keepeth not the Sabbath.*—**I.** The Sabbath rest of the Lord similar to that of the Father: 1. An active; 2. A holy; 3. A happy Sabbath rest. **II.** The Sabbath is a day on wh. the Lord—1. Refreshes His friends; 2. Conquers His enemies; 3. Relieves the afflicted; and by all these means—4. Promotes the coming of the kingdom of God.[e]

**20—23. know . . son,** and are willing to acknowledge him. **that . . blind,** a fact that had long caused them bitter sorrow. **he . . age,** a proper legal witness therefore. **feared,**[a] how fear of persecution operates to stifle truth and conscience! **already,** having prejudged the case. **any man,** not allowing to others the right of judging claimed by themselves. **put out,** *etc.*,[b] ex-synagogued. Dif. degrees of excommunication. This prob. the first. Expelled fr. s. for thirty days. Not to approach wife or friends within four cubits. **therefore,** in hope that the fear of being excommunicated might prompt a reply favourable to their view.

**the parents of the blind man**

*a* Pr. xxix. 25; Jo. vii. 13; xii. 42.

*b v.* 34; xvi. 2.

"There is no word or action but may be taken with two hands, either with the right hand of charitable construction or the sinister interpretation of malice and suspicion, and all things do succeed as they are taken. To construe an evil action well is but a pleasing and profitable deceit to myself; but to misconstrue a good thing is a treble wrong to myself, the action and the author."—*Bp. Hall.*

"Men think differently of the same thing bec. the state of their

*Second and third degrees of excommunication.*—But if at the end of thirty days his repentance was not declared, he was then subject to the *Cherem* or curse. This is supposed to be the same as the "delivering over unto Satan" mentioned by the Apostle. His offence was proclaimed in the synagogue to which he belonged; and, at the time of pronouncing the curse, lamps or candles were lighted, which, at its conclusion, were extinguished, to express that the excommunicated person was then excluded from the light of heaven. The person thus publicly cursed might neither teach others nor they teach him; but by study and research he might teach himself, that, haply, he might be convinced of the guilt or error into which he had fallen. His effects were confiscated; his male children were not admitted to circumcision; he might neither hire nor be hired; no one might trade with him, or employ him in any business, unless it was a very little, to afford him the barest possible means of subsistence; and if, finally, he died without repentance, stones were cast at his bier, to denote that he had deserved to be stoned. He was not honoured with a common burial; none followed him to the grave;

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minds is different."—*Jones (of Nayland)*.

"There is an odious spirit in many men, who are better pleased to detect a fault than commend a virtue." — *Lord Capel.*

"When certain persons abuse us, let us ask ourselves what description of characters it is that they admire; we should often find this a very consolatory question."—*Colton.*

none lamented for him. It appears, however, that even the persons who laboured under this fearful sentence—which was exceedingly dreaded by the Jews—were not excluded from the services of the Temple and synagogues, although they were there dishonourably distinguished from others, and not allowed to mingle with the congregation. They were, in fact, no longer considered members of the Jewish Church, and scarcely deemed members of its commonwealth. We should add, that the curse with which this form of excommunication was publicly given, was attended with the blowing of trumpets and horns, as if to announce the circumstance to all the world. The number of these instruments appears to have been proportioned to the alleged offence: and among the stories which the Talmudists relate concerning Christ, they tell us that four hundred trumpets were brought out when "Jesus of Nazareth" was excommunicated. The third and last degree of excommunication was the great anathema; which was inflicted on those offenders who had repeatedly refused to comply with the sentence of the court in the former instances, and who had manifested other marks of a contumacious and impenitent disposition. This was attended with corporal punishment, and sometimes with banishment or death.

**will ye also be His disciples?**

[a] Jos. vii. 19; Ezr. x. 11; Ps. l. 14, 15.

"They attempt to prepossess and move him, as an unlearned man, by the weight of their authority, that he should call Jesus a sinner, and not avow Him as the Son of God."—*Bengel.*

"I know the evil of sin and hate it; I see the excellency of Christ, and love Him."—*Keyworth.*

[b] *Stevens.*

[c] *Lewes.*

**24—27. give . . praise,**[a] these words a form of adjuration to tell the truth—"Remember that you are in God's presence and speak as unto Him." **answered,** keeping himself to simple facts. **one . . know,** the most blessed thing that he could know. **said . . again,** as anxious by cross-examination to shake his evidence, or elicit more concerning the act in relation to the time. **will . . disciples?** ironical.

*Christ's disciples.*—I. What is implied in being a disciple of Christ? II. The happy privileges of such. III. Enforce the inquiry, "Will ye also?" etc.: 1. Address the poor, and answer their objections; 2. The rich, and answer their excuses; 3. The learned, and refute their false philosophy.[b]

*Influence of prejudice.*—A gentleman was one day stoutly asserting that there were no gold-fields except in Mexico and Peru. A nugget dug up in California was presented to him as evidence against his positive assertion. He was not in the least disconcerted. "This metal, sir, is, I own, extremely like gold; and you tell me that it passes as such in the market, having been declared by the assayers to be indistinguishable from the precious metal. All this I will not dispute. Nevertheless, the metal is not gold, but *aurumînium:* it cannot be gold, *because* gold comes only from Mexico and Peru." In vain was he informed that the geological formation was similar in California and Peru, and the metals similar. He had fixed in his mind the conclusion that gold existed *only* in Mexico and Peru: this was a law of Nature. He had no reasons to give why it should be so; but such had been the admitted fact for many years, and from it he could not swerve.[c]

**God heareth not sinners**

[a] 1 Pe. ii. 23.

[b] Ps. ciii. 7; He. iii. 5.

**28—33. reviled,**[a] irritated by his question. **thou . . disciple,** of wh. they had no proof. **Moses'** discs., and as stiff-necked as those that meekest of men had when living. **we . . Moses,**[b] how did they know, but by his works and words? **know . . is,**[c] yet they had one of His *works* bef. them then.

**marvellous,**[d] altogether inexplicable. Blending nature of sin. **hath . . eyes,**[e] and they were now the *blind* men. **now,** as a matter of plainest common sense. **God . . sinners,**[f] He would not countenance a bad man by giving him such power. **him . . heareth,**[g] and He evidently heareth Christ. **since . . began,** not even in times of Moses. **opened . . blind,** a particular sign of the Messiah, predicted of Him, and expected at His hands. **if this,** *etc.*, He could do no more than any other man—than yourselves, for example.

*The healing of the blind man.*—I. An evidence of the omnipotence of Christ. II. This act of omnipotence proves Him to be God. III. The healed man, though unlearned, judges more rightly of Divine things than the whole learned council of the Sanhedrim.[h]

*A strange disciple.*—One day, as Mr. Whitefield walked along, a sailor, apparently a little intoxicated, but it would seem wishing to appear more so, frequently stumbled in Mr. Whitefield's way, who, notwithstanding, took no notice of him; at length he so much interrupted the way as to prevent Mr. Whitefield getting forward. On which he took him by the shoulder, and thrust him to one side. "What do you mean?" said the sailor: "don't you know I am one of your disciples?" "I am afraid of that," replied the good man; "had you been one of my Master's I should have had better hopes of you."

**34—38. thou . . sins,**[a] in all. to former blindness (*see on vv.* 1—3). **dost . . us,** yet *they* would teach others! **cast . . out,**[b] of synagogue (*v.* 22). **found him,** blessed are the persecuted.[c] **said,**[d] anxious to confer a greater good than bodily sight. **Son . . God,** the Messiah, who is not merely the Son of David. **that . . might,** willingness to believe. **hast . . seen,** the first thou didst see when thine eyes were opened. **said . . believe,** emphatically, heartily. **worshipped,**[e] bowed the knees in reverence (see *Gk.* Ac. x. 25).

*The important question.*—I. The nature of the question.—"Dost thou believe?" etc. To believe implies—1. To credit the record concerning Him; 2. To trust in Him (Eph. i. 12, 13); 3. To receive Him (Jo. i. 12); 4. To realise His gracious presence. II. Offer some helps to assist you in answering it: 1. Faith is a Divine principle; 2. Self-evident; 3. Victorious; 4. Practical. III. State some reasons why an answer should be given. The question is—1. Important; 2. Personal; 3. Simple; 4. Doubtful.[f] —*Dost thou believe on the Son of God?*—I. The nature of this inquiry; II. The claims which this question has upon our regards; III. The grounds on which a satisfactory answer may be given.[g]—*Credo.*—This man's great faith—I. Was produced gradually: 1. Faith cometh by hearing; 2. It is fostered by an experimental knowledge of the power of God; 3. It is strengthened by the realisation of the presence of Christ (*v.* 37). II. Was evidently genuine. III. Was strikingly confessed. "Lord, I believe," was said: 1. While base insinuations as to Christ were fresh in his mind; 2. When his heart was wounded by a cruel excommunication (*v.* 34); 3. Was followed by a practical demonstration.[h]

*Couching for blindness.*—Since the beginning of last century, a common form of blindness has been rendered curable by a surgical operation called couching, first performed in England by

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[c] Jo. vii. 14.

[d] Jo. iii. 10.

[e] Ps. cxix. 18; Is. xxix. 18, 19; xxxv. 5; 2 Co. iv. 6.

[f] Job xxvii. 7; Ps. lxvi. 18; Pr. xxviii. 9; Is. i. 15; Je. xi. 11; Ez. viii. 18; Mi. iii. 4; Zec. vii. 13.

[g] Ps. xxxiv. 15; Pr. xv. 29.

"This, in these latter days, hath been the method of finding out the truth—to accuse one another of error." — *Fariadon.*

[h] *Dr. Whitby.*

**the blind man cast out**

[a] v. 2.

[b] Is. lxvi. 5.

[c] Ps. xxvii. 10; Ma. v. 10; Lu. vi. 22.

[d] 1 Jo. v. 13.

[e] Ma. xiv. 33.

See *T. Arnold, D.D., Sermons* i. 195.

"Simple minds and unlearned country folk often make manifest without guile the truth of a matter, as the thing is; but, on the other hand, a crafty wickedness studies how to recommend falsehood by glorying words." —*Rabanus.*

"Those who cannot bear plain dealing hurt themselves most, for by this they seldom hear the truth."—*Gurnall.*

[f] *Anon.*

[g] *Anon.*

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Mr. Cheselden, in 1728; and in this way persons who became blind too early in life to remember the use and objects of sight, have been healed; but there is still no instance on record of a person absolutely born blind obtaining the use of sight.[i]

39—41. **judgment**,[a] making manifest the rightness of the *sentence* that shall be presently pronounced. **see not**, but desire to see, and have faith. **might see**,[b] *bodily*, as the proof to others; *spiritually*, as evidence to themselves that I am the Messiah. **they . . see**, or think they do, and hence reject the truth. **blind**,[c] judicially left in spiritual darkness. **said . . also**,[d] conscience app. the *words*. **if . . blind**,[e] if you felt and acknowledged your blindness. **ye . . sin**, for your sin consists in the proud and impenitent assumption and monopoly of light and knowledge. **now . . see**, calling such knowledge as you have the true light and insight into God's will. **remaineth**,[f] unpardoned, because unconfessed.

*Discriminating effects of the Gospel.*—I. The need there was of Christ for the developing and disclosing the characters of men. II. The suitability of His appearance to produce that discovery. III. The actual effect of His advent: 1. Whilst He Himself was on earth; 2. In the whole of the Apostolic age; 3. At the present hour.[g]

*Examples of prejudice.*—The Mahommedan cleaves, from century to century, to his prophet and Alcoran, and no reason or force can induce him to renounce either, and seek a better Saviour and Prophet, by reading and following the direction of a wiser, richer, older, and Diviner book. His hatred to one is complete, and his love for the other is supreme. He has made up his mind, and ages, with their associations, have added their blending and incrustating power to his infatuated faith and blind adherence. The atheistic sceptic, though professing candour, and that his logic has led him to his present unenviable position; yet, if you recommend a reading of the Sacred Volume, attention to the duties of Christian truth, an impartial examination of the whole departments of evidence, and a modest doubt of the premises, processes, and conclusions of his logic, his prejudice is a barrier which he cannot break, and a gate over which he cannot leap. He is kept by its power in the dungeon and slime of infidelity. Such is the power of prejudice in the different sects among men, that they refuse to acknowledge each other in the street; they cannot preach the same Gospel in the same place; they refuse to read the works written by one another; they will not meet on the same platform; and even refuse admittance to Christians to the Lord's table, because they cannot bring their minds to believe as they do; and even members of the same body will not hold communion with one another; like the Egyptians who would not eat bread with the Hebrews, for that was abomination in their sight. In fact and in practice they call one another heretics continually.[h]

## *CHAPTER THE TENTH.*

1—3. **verily . . you**, He now discourses on the character and duty of pastors. **sheepfold**,[a] all. to sacred enclosure of the Church. **climbeth**, resolved to enter for sake of pay and power. **thief**, thinking more of the fleece than the flock. **door**,[b] by the

[i] *Stems and Twigs.*

[f] *Kitto.*

**blindness of the Pharisees**

[a] Jo. v. 22, 27; xii. 47.

[b] 1 Pe. ii. 9.

[c] Ma. xiii. 13; Jo. iii. 19.

[d] Ro. ii. 19; Re. iii. 17.

[e] Jo. xv. 22, 24.

[f] Is. v. 21; Lu. xviii. 14; 1 Jo. i. 8—10.

"All quarrelling is about the application of general granted rules to personal private cases."—*Epictetus.*

"There is no such hindrance to proficiency as too timely a conceit of knowledge."—*Dr. Hammond.*

"I suppose that many might have attained to wisdom, had they not thought they had already attained it."—*Seneca.*

"The more thou knowest and the better thou understandest, the more grievously shalt thou be judged, unless thy life is more holy."—*Bacon.*

"It is a woeful condition of a Church, when no man will allow himself to be ignorant."—*Bp. Hall.*

[g] *Rev. C. Simeon, M.A.*

[h] *T. Hughes, Esq., M.P.*

**the Shepherd of the sheep**

[a] Ro. x. 15; He v. 4.

call and appointment of the Good Shepherd (*v.* 9). **shepherd,** who enters boldly and of a set purpose to lead forth the flock. **porter,**[e] prob. all. to the Holy Spirit.[a] **hear,** they know Him. **voice,** of instruction, advice, etc. **own,** having a special interest in them. **sheep,** the flock of God. **name,**[e] intimate knowledge of them. **leadeth . . out,**[f] into the fields of revelation, by the waters of the river of life.

*The Good Shepherd.*—I. The true Shepherd: 1. His entrance into the fold; 2. His free access; 3. The attention He secures; 4. His knowledge of, and familiarity with, the flock; 5. The course He pursues. II. The chief Shepherd: 1. The great object He had in view; 2. The method by which this object was accomplished; 3. The feelings by which He was actuated in all He did and endured; 4. The comprehensive range embraced by His sympathy and compassion; 5. The Divine approbation He secured.[g]

*The bow drawn at a venture.*—The celebrated Mr. Alexander Henderson, who lived in the seventeenth century, was presented by Archbishop Gladstanes to the parish of Leuchars in Fife. His settlement was so unpopular, that on the day of ordination the church doors were shut, and secured by the people, so that the ministers who attended, together with the precentor, were obliged to go in by the window. Shortly after, having heard of a communion in the neighbourhood, at which the excellent Mr. Bruce was to be an assistant, he went thither secretly; and fearful of attracting notice, placed himself in a dark corner of the church, where he might not be readily seen or known. Mr. Bruce having come into the pulpit, paused for a little, as was his usual manner, a circumstance which excited Mr. Henderson's surprise; but it astonished him much more when he heard him read as his text these very striking words, "He that entereth not in by the door, but climbeth up some other way, the same is a *thief* and a *robber;*" which words, by the blessing of God, and the effectual working of the Holy Spirit, took such hold on him at that very instant, and left such an impression on his heart afterwards, that they proved the very first means of his conversion unto Christ. Ever after he retained a great affection for Mr. Bruce, and used to make mention of him with marks of the highest respect.

**4—6. putteth forth,** all and ea. in ways of duty and privilege. **before,** not *behind* to drive; but to inspire with confidence and supply example. **follow,** feeling it safe to go where He leads. **for . . voice,**[a] ever and anon calling, cheering, encouraging, comforting. **stranger,** whose love they have not discovered. **follow,** as they see him leading more for his interest than their good: picking a pleasant path for himself, not good pasturage for them. **flee . . him,**[b] apprehensive of danger. **voice,** though imitating that of the true Shepherd. **parable** [i. 88, 136, 137, 157], here, rather an allegory. **understood not,** did not see the truth imbedded in the picture.

*Admission free.*—I. Christ's office described. He is the only door of admission to—1. Gospel blessings; 2. The communion of the Church; 3. The happiness of heaven. II. His people's blessings: 1. Perfect safety; 2. True liberty; 3. Abundant provision.—*W. W. Wythe.*

*The Shepherd's voice.*—A traveller once asserted to a Syrian shepherd that the sheep knew the dress of their master, not his

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*b* vv. , 9.

*c* Re iii. 20.

*d* cf. Ac. xiv. 27 · 1 Co. xvi. 9; 2 Co. ii. 12; Col. iv. 3, Rev. iii. 71; Ac. xvi. 14.

*e* Ez. xxxiv. 11; Ro. viii. 30.

*f* Is. xl. 11.

"A thief, who secretly spoils the innocent; a robber, who does it in broad day."—*Vossius.*

"The Church is a congregation of believers, united to their bishop, and a flock adhering to their shepherd."—*Cyprian.*

"The Holy Spirit is the porter by whom the Scriptures are opened."—*Theophylact.*

"There seems to be a secret allusion to the blind man in the last chapter: 'He called him and He heard his voice.'"—*Chrysostom.*

*g* *Anon.*

**the sheep and the Shepherd.**

*a* Song ii. 8; v. 2. *b* 2 Ti. iii. 5; Re ii. 2.

Sheep, see *Topics* i. 20, 25, 59; ii. 39.

Shepherd, *Ibid* i. 25; ii. 38. *Paxton's Man. and Cust.* i. 9—109; *Thomson's Land and Book* 202—205; *Bonar's Land of Prom.* 37; *Porter's Giant Cities* 45; *Robinson's Bib. Res.* ii. 162—180; *Jewish Nation* 63.

"In the sheep-

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Christ a knowledge of the truth goes before, and then follows an earnest desire to obey."—*Calvin.*

"How think you Christ is to be followed, except by the law which He gave and the example which He set before us?"—*Paulinus.*

"As the loadstone only draws the iron to it, nothing else; so the Word of God only can draw our faith unto it, and make us fasten upon it."—*Origen.*

*d Bonar's Mission to the Jews.*

voice. The shepherd, on the other hand, asserted it was the voice they knew. To settle the dispute, he and the traveller exchanged dresses, and went among the sheep. The traveller in the shepherd's dress called on the sheep, and tried to lead them; but "they knew not his voice," and never moved. On the other hand, they ran at once at the call of their owner, though thus disguised.[d]—*Another illustration.*—A man in India was accused of stealing a sheep. He was brought before the judge, and the supposed owner of the sheep was present. Both claimed the sheep, and had witnesses to prove their claims; so it was not easy to decide to whom the sheep belonged. Knowing the habits of the shepherds and the sheep, the judge ordered the animal to be brought into court, and sent one of the two men into another room, while he told the other to call the sheep, and see whether it would come to him. But the poor sheep, not knowing "the voice of a stranger, would not go to him." In the meantime, the other man in the adjoining room, growing impatient, gave a kind of a "chuck," upon which the sheep bounded away towards him at once. This "chuck" was the way in which he had been used to call the sheep; and it was at once decided that he was the real owner.

**Jesus the door of the fold**

**7—9. said,** *etc.*,[c] explaining the allegory. **all . . me, not,** of course, the prophets, etc., but pretentious teachers, as Scribes, Pharisees. **thieves,** spoilers of the flock: whose authority was human only. **hear,** so as to follow. **door,** both of shepherd and the sheep. **by me . . saved,** and by no other.[b]

*False shepherds.*—That all false teachers are thieves and robbers is evident from the following considerations—I. They rob God of His glory; II. They would deprive the Lord Jesus of all that is exalted in His character and claims; III. They take from the Gospel whatever is distinctive and valuable in its nature; IV. They defraud the Christian of his spiritual nourishment and consolation; V. They ruin the soul of man by their deadly errors.[a]

*A good pastor.*—A spiritual pastor, like a real shepherd, should carry bread and salt in a bag; that is, the bread of a good life and discretion: he should use water for drink; that is, living water: he should eat green herbs; that is, have provision of good examples: he should keep a dog to guard the sheep; that is, a learned tongue: he should wear coarse raiment and a leathern girdle; indicating that he despises earthly pleasures, and subdues the flesh: he should sleep under a low roof; implying that he has no remaining city, but sighs after heaven: he should have straw for his bed (significative of living an austere life), and trees and leaves for sheets in heat; representing the words of Scripture, which are his covering and defence: he should have a crook for a staff, implying his dependence on the Cross; a pipe to play on to collect the flock, denoting the voice of praise and prayer; and a sling for the wolf, to signify the justice with which he may put to flight the devil.[d]

"He is called a door; but take not the name literally for a thing of wood, but a spiritual living door, discriminating those who enter in. . . He is a sheep by reason of His manhood; a shepherd on account of the loving kindness of His Godhead."—*Cyril.*

"He leadeth the sheep out of the horrible pit of destruction, guideth them along the path of righteousness, and bringeth them to the pastures of eternal life."—*Ardens.*

*c Anon.*

*d Bucchius.*

**the Good Shepherd**

**10, 11. I . . life,** food to nourish spiritual life unto life eternal: and to give that life as well as the food that sustains it. **abundantly,** food without stint: life, in all its fulness of joy and peace. **I . . shepherd,**[a] not the door alone: but the *chief* Shepherd. **life . . sheep,** with self-denying love, and sacrificial atoning efficacy.

a He. xiii. 20; 1 Pe. ii. 25; Ps. xxiii.

"O miserable is that Church

*The benevolence of Christ's mission.*—I. Its object is contrary to what might have been expected. II. Its object was the bestowment of the highest blessings on humanity: 1. He gives corporeal life; 2. Spiritual life. Life is (1) The divinest; (2) The dearest; (3) The mightiest thing. III. Its object was to bestow these blessings in an abundant degree.[b]

*The Shepherd's tenderness for the lambs.*—The 'Rev. Samuel Kilpin, giving an account of his early life, says, "When seven years old, I was left in charge of the shop. A man passed, crying, 'Little lambs, and all white and clean, at one penny each.' In my eagerness to get one, I lost all self-command, and, taking a penny from the drawer, I made the purchase. My keen-eyed, wise mother inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth. The lamb was placed on the chimney-shelf, and much admired. To me it was a source of inexpressible anguish. Continually there sounded in my ears and heart—'Thou shalt not steal; thou shalt not lie.' Guilt and darkness overcame my mind, and in sore agony of soul, I went to a hay-loft, the place is now perfectly in my recollection, and there prayed, and pleaded with groaning that could not be uttered for mercy and pardon. I entreated mercy for Jesus' sake. With joy and transport I left the loft, from a believing application of the text, 'Thy sins that are many are all forgiven thee.' I went to my mother, told her what I had done, sought her forgiveness, and burnt the lamb, whilst she wept over her young penitent."

**12, 13. hireling,** doing work for wages; without sympathy, heart, love. **wolf,** ill. of impending danger [i. 48]. **coming,** "flies even when the enemy is seen in the distance, and bef. the battle is begun."[a] **fleeth,**[b] chiefly solicitous for his own safety. **wolf . . them,** the generality of God's people need champions to defend them by argument. **scattereth,** as without a leader round whom they might rally.

*The Good Shepherd.*—I. *Treats His flock tenderly.*—Not a hireling—Loves each one—does not drive, but gently leads—all follow. II. *Keeps His flock safely.*—The lion (Satan, temptation, etc.) cannot harm those whom Jesus keeps. III. *Goes in search of His lost sheep.*—Some foolish sheep will wander—never find their way back. Jesus seeks them by His spirit, conscience, Bible, etc.—carries them back by hands of teachers, etc. Question:—Are we His sheep?—Are we safe in the fold?—*Hive.*

*The Shepherd's choice.*—Some years ago lived certain parents, unacquainted with the way of life, who had an only child, which was the centre of all their joys, but which was early taken from them. This bereavement not only rendered them inconsolable as those without hope, but it excited in them great displeasure against God's dispensation, and they demanded of their minister how God, if He were love, could deprive them of their only child. The good man promised them an answer at the funeral discourse; and accordingly addressed them at its close, in the following words:—"You ask of me why God has taken away your child? Listen! He wills to have at least one member out of your family in heaven. Ye parents cared not to enter heaven; and, had your child remained with you, ye would not have suffered it to enter therein. Hear now a parable:—There was once a shepherd, who

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wherein are hirelings instead of the Good Shepherd; more miserable, where are wolves in place of hirelings, and most miserable, where devils in place of wolves."—*Bp. Jewell.*

"Christ not only died to redeem a forfeiture, but His obedience merited the purchase of a richer inheritance, and He will instate His in the possession of far more transcendant glory. Adam was never so happy in his innocence, as he is now since his fall, by his faith and repentance."—*Bp. Hopkins.*

*b Homilist.*

**the hireling shepherd**

*a Tholuck.*

*b* Ez. xxxiv. 2—6; Zec. xi. 17.

"There be four degrees of ministers: three bad, 1. A thief; 2. A mercenary; 3. A wolf; one good, the good shepherd. Christ distinguisheth them thus, into calling: first, lawful; secondly, unlawful; a thief hath no lawful entrance, as the second and third have; for, He saith, there is an usurpation; and we all hold, that usurpation and abuse is not of God."—*Bp. Andrewes.*

"Not keeping, but clipping the flock; as if having now got a cure, they might bid adieu to care."—*Bernard.*

"The good shepherd's office is

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not only to feed his sheep, but to secure them from the wolves; or else, his care in feeding them serves only to make them the fatter and richer prey."—*Bp. Bull.*

prepared choice food in a fold for his sheep; he opened the door wide, but the sheep would not enter therein. Long did he weary himself to induce them to enter, but farther and farther they turned from the open door. At length he takes a little lamb from the flock, and carries it in; and, lo! the parents follow after. "That good shepherd is Christ; the open fold, heaven; your child, the lamb. If you have the heart of parents, run after it. The Lord bears away the little lamb, that ye parents may follow after it."—*From the German.*

**the Good Shepherd lays down his life for the sheep**

**14—16. I . . shepherd,** watching, feeding, guarding, teaching, dying for the flock. **know,**[a] and using My knowledge for their benefit. **sheep,** their number, nature, weakness, wants, dangers, etc. **known,**[b] personally, in all my work and offices and relations. **mine,** and none else. **as . . Father,**[c] *etc.*, I and the Father know and trust ea. other, as perfectly as I and My sheep. **lay . . sheep,**[d] for this He sent Me; this I do knowing it to be His will. **other sheep,**[e] now scattered. Gentiles who should believe, and who even now are His. **this fold,** of the Jewish people. **they . . voice,** speaking truth universally needed and suited. **one fold,**[f] of Jew and Gentile, bond and free. **one shepherd,** Christ the sole head of the universal Church on earth and in heaven.

*The Good Shepherd.*—I. The pastoral character of Christ: 1. He has purchased the flock; 2. Guides it; 3. Feeds it; 4. Defends it. II. His knowledge of His people: 1. An individual knowledge; 2. A knowledge by sympathy. III. Their knowledge of Him: 1. An instinct—spontaneity; 2. A personal recognition; 3. An assurance.[g]—*Them also I must bring.*—They must be brought—1. To realise the visions of ancient prophecy; 2. To accomplish the promise made by the Father to Christ (Ps. ii. 8); 3. To secure the object, and to recompense the suffering and the toil of the Redeemer's Mediatorial undertaking; and 4. To answer the prayers, to fulfil the expectations, and to crown the efforts which He has Himself animated and inspired.—*Dr. Raffles.*

*The Good Shepherd.*—How beautifully is the care and compassion of our gentle Saviour illustrated by the conduct of an eastern shepherd. One of my friends travelling in Greece, some years since, met three shepherds with their flocks: one had under his care about 650 sheep, another about 700, and the third about 750, in all 2,100. These three flocks were put together. Each sheep had a separate name; it would not answer to any other name, nor even to its own, unless called by its own shepherd. Each shepherd knew all his sheep, and also their names. If he saw that one was going in a dangerous direction, he called it, and it retraced its steps. If the way was narrow or steep, he walked first, and the sheep followed. It is exactly what the Bible says of Christ and His flock: "The sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." "I am the good Shepherd, and know My sheep, and am known of Mine." "I lay down My life for the sheep."

[a] 2 Ti. ii. 19.

[b] 1 Jo. v. 20.

[c] Ma. xi. 27.

[d] Jo. xv. 13; Is. liii. 4, 5.

[e] Is. xlix. 6; lvi. 8.

[f] Ez. xxxvii. 22; Eph. ii. 14.

"Observe how He first knows us, and afterwards, in like manner, we know Him."—*Theophylact.*

[g] *W. W. Wythe.*

[h] *French, S. S. Mag.*

"There is a virtuous fear which is the effect of faith; and there is a vicious fear, which is the product of doubt. The former leads to hope as relying on God, in whom we believe: the latter inclines to despair, as not relying on God, in whom we do not believe. Persons of the one character fear to lose God; persons of the other character fear to find Him."—*Pascal.*

**17, 18. Father,** who loves the sheep, and sent Me to shepherd them and die for them. **love me,** both bec. I am His Son, and bec. I willingly do His will. **lay down,**[a] voluntarily; not yield it up to force. **take .. again,** not only His own personal life did He take again; but, as the result of laying it down, the spiritual life and eternal bliss of His redeemed become His great reward. **power,**[b] authority also, wh. the word oft. means. **commandment,**[c] it was the great commission wh., as Redeemer, He had to fulfil.

*Voluntariness of Christ's undertaking.*—I. Its voluntariness on His part: 1. At His first undertaking of the work; 2. In all the progressive steps of its advancement; 3. At the closing scene of His life. II. Its acceptability on the Father's part: 1. In undertaking it so willingly; 2. In executing it so completely. Learn—1. How to commend yourselves to the Father's love; 2. What love you owe to the Son of the Father, the Lord Jesus Christ.[d]

*The Shepherd's voice and the sheep's name.*—"I have met with an illustration of a passage of Scripture," says Mr. Hartly, missionary in Greece, "which interests me. Having had my attention directed last night to the words, John x. 3, 'The sheep hear His voice, and He calleth His own sheep by name,' etc., I asked my man if it was usual in Greece to give names to the sheep; he informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep; he did so; and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, that a stranger will they not follow, but will flee from him; for they know not the voice of strangers. The shepherd told me that many of his sheep are still WILD; that they had not yet learned their names: but that by teaching they would all learn them. The others which knew their names he also called TAME. How natural an application to the state of the human race, does this description of the sheep admit of! The Good Shepherd laid down His life for His sheep, but many of them are still wild; they know not His voice. Others have learned to obey His call, and to follow Him; and we rejoice to think that even to those not yet in His fold the words are applicable,—'Them also I must bring; and they shall hear My voice; and there shall be one fold and one Shepherd.'"

**19—21. division,** *see Gk.*, schism. Christ's words as a fan. The winnowing process. **mad,**[a] words they understood not were as the ravings of insanity. Were not they mad?[b] **why .. Him?** malice of those who, rejecting Christ, would hinder others also. **others,** who saw too much method, too much continuity of thought in what the rest called madness;[c] too much holiness in what was attributed to Satan. **devil .. blind?**[d] and *would* he, if he *could*. To them this work of Divine beneficence settled the question of His Divine nature.

*The result of divisions.*—It was agreed upon by both armies of the Romans and the Albans, to put the trial of all to the issue of a battle betwixt six brethren,—three on the one side, the sons of

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**Jesus lays down His life voluntarily**

*a* Is. liii. 7—12; He. ii. 9; Phi. ii. 6—8.

*b* Jo. ii. 19.

*c* Jo. vi. 38.

"God so loved us as to love Him for His excess of pity and love towards us."—*Bonnell.*

"O! infinitude both of mercy and of power, met in the centre of a willing death."—*Bp. Hall.*

"He declares His power as God, that His life entirely depended upon His will, to preserve it or part with it; and His subjection as Mediator to the order of His Father."—*Bates.*

"The sacrifice that struggled, and came not without force to the altar, was reckoned ominous and unlucky by the heathen; our Sacrifice dedicated Himself; He died out of choice, and was a free-will offering."—*Fiarel.*

*d* *Rev. C. Simeon, M.A.*

**divers opinions about Jesus**

*a* Jo. vii. 20; 1 Co xiv. 23.

*b* Ac. xxvi. 11.

*c* Ac. xxvi. 24, 25.

*d* Jo. ix. 6, *etc.*

*e* *Spencer.*

"Before thou reprehend another, take heed thou art not culpable in what thou

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goest about to reprehend. He that cleanses a blot with blotted fingers, makes a greater blur."—*F. Quarles.*

**feast of the dedication**

*a* He sacrificed a sow on the altar of burnt offering, and made broth of it, with wh. he sprinkled the Temple in derision of the sacred services.

*b* The feast began on 25th of Chisleu, *i.e.*, 18th of our Dec., and lasted 8 days. General illumination in Jerusalem and throughout the country. 1 Macc. iv. 41—59; 2 Macc. x. 1—8; *Jos. Ant.* xii. 7—9.

*c* Ac. iii. 11; v. 12; 1 K. vi. 3.

*d Tholuck; Jos. Ant.* xx. 9, 7.

*e Montgomery.*

**Christ's sheep follow Him**

*a* Jo. v. 36.
*b* Jo. viii. 47; 1 Jo. iv. 6.
*c v.* 4.
*d* Jo. xvii. 12; xviii. 9; He. vii. 25.
"These He calls His sheep, by reason of their gentleness, and meekness, and patience, and innocency, and usefulness in the world."—*Bp. Beveridge.*
"Hear, not question, saith Basil. They hear and obey, and never dispute or ask questions; they taste and do not trouble

Curiatius; and three on the other, the sons of Horatius. While the Curiatii were united, though all three sorely wounded, they killed two of the Horatii. The third began to take to his heels, though not hurt at all; and when he saw them follow slowly, one after another, because of wounds and heavy armour, he fell upon them one after another, and slew all three. It is the cunning sleight of the devil to divide us that he may prevail against us.*e*

**22—24. dedication,** the *encænia*, or renovation; *i.e.*, its renewal or restoration by Judas Maccabæus (B.C. 167), aft. its pollution by Antiochus Epiphanes.*a* **winter,***b* wh. explains this walking in the *porch*, rather than without; prob. stormy weather. **Solomon's porch,***c* by some it is thought that this was a part of the Temple left standing when the Babylonians destroyed Jerus.*d* **make . . doubt?** *lit.* "raise up the mind," hence, "hold in suspense." This a pretence of theirs. **plainly,** as if His works did not plainly show who and what He was.

*The Seasons.*—

"Who loves not *Spring's* voluptuous hours,
The carnival of birds and flowers?
Yet who would choose, however dear,
That Spring should revel all the year!
Who loves not *Summer's* splendid reign,
The bridal of the earth and main?
Yet who would choose, however bright,
A dog-day noon without a night!
Who loves not *Autumn's* joyous round,
When corn, and wine, and oil abound?
Yet who would choose, however gay,
A year of unrenewed decay!
Who love's not *Winter's* awful form,
The sphere-born music of the storm?
Yet who would choose, how grand soever,
The shortest day to last for ever!"*e*

**25—28. works,***a* more reliable, as evidence, than the plainest words. They proved He possessed the *attributes*, hence it was needless that He should claim the *name* of Messiah. **because . . sheep,***b* who recognise the Shepherd's voice,*c* and obey Him. **I give,** the beginning, promise, and title, even now. **perish,***d* or *fail*; either out of My love and care here; or out of My presence hereafter. **pluck,** snatch. Steal, as a thief.

*Christ's flock.*—I. The distinguishing properties of Christ's sheep. II. The Shepherd extends to them His peculiar care, etc.: 1. He knows His sheep; 2. He gives to His sheep eternal life; 3. He will never permit His sheep to perish.*e*

*Christians are sealed.*—During a Sabbath morning service, a gentlemen observed his little boy persistently holding his fingers in his ears. Surprised, he asked, "Charlie, why do you do so?"—"Why," said he, "Mr. Earle made us all cry in Sunday-school this morning, and I don't want to cry here in church: so I am not going to hear what he says." Looking around him, however, and seeing nobody seemed to be crying, he removed his fingers from his ears. Just then, Mr. Earle asked if all would be willing to have a plain broad seal put upon their foreheads, so that, wherever they went, everyone could see it, and learn that they were Christians? This arrested the attention of the little boy,

and he whispered, "Father, what is a Christian?" The unconverted father replied as best he could. The little boy looked searchingly into his father's forehead, and asked, "Father, are you a Christian? I don't see any seal on your forehead." The question sped straight to his heart as an arrow of conviction: he knew not what to reply. He determined not to yield to his convictions; took his usual Sunday pleasure-drive: but all zest was gone, for his little boy's sermon was rankling in his bosom, and his eyes went constantly to the forehead of everyone he passed in search of the "seal." His convictions grew stronger, he sought pardon, and was soon rejoicing in hope.

**29, 30. Father,**[a] who loved them. **gave . . me,**[b] of His love to Me. **greater . . all,** who may try to pluck them away. **able,** however anxious, strong, crafty. **hand,** ref. to Almightiness. **I . . one,**[c] wh. should settle the question of the Divinity of Christ, unless we can believe that He, who is the truth, spoke ambiguously and with the intention to deceive.

*The Divinity of Christ.*—I. Establish the sense: 1. That Jesus is one with the Father in an infinite essence, is evident from the connection of the text with that which precedes it; 2. The fury of the Jews at this declaration of the Saviour fixes its sense; 3. The reasons which they allege. "Thou being a man makest Thyself God;" 4. The answer of the Redeemer. II. Evidences of the truth: 1. The honours which revelation demands for Christ; 2. The perfections and works attributed to Him; 3. The idea which it gives us of the manner of the Saviour's existence.[d]

*Visit to a dying sceptic by Dr. Joseph Fletcher.*—On entering the chamber of this apparently dying sceptic, he beheld the attenuated form of one who had been a tall, athletic man, struggling under the ravages of a disease at once the most painful and incurable. Dr. F. commenced by some kind inquiries respecting his disease; after suggesting some little things calculated to soothe his pain, and, in his own peculiar way, expressing his sympathy, alluded to the sufferings of Christ, who died for us, and gave Himself a ransom for sinners; who, equal with the Father, and one with Him, humbled Himself, and became obedient unto death, even the death of the cross, that, through His blood, we might have peace with God. Hearing this, the dying man said, "Sir, I do not believe that; I wish I could, as my dear wife does there; she believes all you say." "Well," said Dr. F., "but you say you wish you could, and that is a great point towards attaining it, if you are sincere. Now what do you believe concerning Jesus Christ?" "Why," said he, very inarticulately, "I believe that such a man once lived, and that he was a very good, sincere man; but that is all." It was a principle with Dr. F., when reasoning with unbelievers, if they acknowledged the smallest portion of truth, to make it a position from which to argue with them. This mode he adopted in the present case, and said, "You believe that Jesus Christ was a good man—a sincere man. Now do you think that a good man would wish to deceive others, or a sincere man use language which must mislead?" "Certainly not," said he. "Then how do you reconcile your admission that He was a good man with His saying to the Jews, 'I and My Father are one'? When they took up stones to kill Him, because He had made Himself equal with the Father, He did not undeceive them, but used language

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and mud that clear water of life."—*Faviudon.* "Faith has a power of taste by which it relishes the honey of God's Word."—*Augustine.*

*e Aron.*

**Christ's sheep are safe**

*a* Jo. xiv. 28.

*b* Jo. xvii. 2.

*c* Jo. xvii. 11—22. *Sabellius,* 3rd cent., taught that there was but one person in Godhead; this refuted by the word *are.* In the 4th cent. *Arius* taught that Christ is not God; this refuted by the word *one.*

"This is the speech of conscious power... The hand of the Son is spoken of as the hand of the Father to let thee see, by a bodily representation, that both have the same nature—that the nature and virtue of the Father is in the Son also."—*Hilary.*

"In will, consent, essence, power, and dominion.. 'One' frees thee from Arius, who denies the eternal Divinity of Christ; 'Are' frees thee from Sabellius, who denies the distinction of the persons in the Trinity."—*E. Leigh.*

*d Huet.*

"It is exceedingly dangerous to make comfort a ground of con-

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fidence, unless the nature, source, and effects of that comfort be considered; for it may result entirely from ignorance and self-flattery in a variety of ways."—*T. Scott.*

confirmatory of His Godhead: and He further said, 'My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life.' Now could any mere man say, '*I* give unto them eternal life'? Could any angel, even, however exalted?" "Stop!" cried the dying man, with an excited voice, "stop, sir! I never saw this before; a new light breaks in upon me. Stop, sir!" Holding up his emaciated hand, as if fearing that a breath might obscure the new light breaking in upon his benighted soul, and with a countenance lighted up with a sort of preternatural expression, quite indescribable, but with eyes intently fixed upon Dr. F., after a short but most solemn pause, he exclaimed, the big tears rolling down his almost transparent face, "Sir, you are a messenger of mercy sent by God Himself to save my poor soul. Yes! Christ is God, and He died to save sinners! yes, even me."[c]

[c] *Memoirs of Rev. J. Fletcher, D.D.*

**the Jews attempt to stone Christ**

[a] 1 Ti. vi. 18.

[b] Ma. xxvi. 65; Jo. v. 18; *v.* 30.

When our blessed Lord was charged with blasphemy for making Himself equal with God, He denied not the matter, but only absolved it from the crime."—*Dean Young.*

[c] *Dr. Thomas, Bp. of Salisbury.*

**31—33. stone** (*see on* viii. 59). **works,**[a] mirs. of mercy. **for which . . me,** a charge of ingratitude. **good . . not,** yet did not the works say He was Divine more plainly than His words? **blasphemy**[b] [i. 59, 83, 149, 212].

*Bigotry in the graveyard.*—"While I was chaplain to the British factory at Hamburg, a gentleman belonging to the factory died at a village about ten miles distant. Application was made to the pastor of the parish for leave to have him buried in his churchyard; but, on being told that he was a Calvinist, he refused. 'No,' said he, 'there are none but Lutherans in my churchyard; and there shall be no other.' This being told me" (says Dr. Thomas), "I resolved to go and argue the matter with him, but found him inflexible. At length, I told him he made me think of a circumstance which once happened to myself when I was a curate in Thomas Street. I was burying a corpse, when a woman came and pulled me by the sleeve in the midst of the service, saying, 'Sir, sir, I want to speak to you.' 'Prythee,' says I, 'woman, wait till I have done.' 'No, sir: I must speak to you immediately.' 'Why, then, what is the matter?' 'Sir,' says she, 'you are burying a man who died of the small-pox next my poor husband, who never had it.' The story had the desired effect, and the pastor permitted the bones of the Calvinist to be interred in his churchyard."[c]

**charge of blasphemy answered**

[a] Ac. x. 26; xiv. 12.

[b] Ps. lxxxii 6; Ro. xiii. 1.

[c] Is. xi. 2, 3; xlix. 1, 3; Jo. vi. 27.

[d] Phi. ii. 6.

[e] "Frequent mention is made in the O. T. of a person who is called God, and is God, and yet is distinguished fr. the God and Father of all."—*Justin Martyr's*

**34—36. answered,** candour, truth, honesty, demanded a flat denial if He were not Divine. Utmost folly, also, to lie under the imputation of such a charge without reason. Comp. this with conduct of Peter and Paul,[a] who anxiously corrected mistakes wh. favoured their position, etc. **written**[b] **. . gods,** if they were called gods by God Himself, how can I be guilty of blasphemy for calling Myself the Son of God. **broken,** you cannot obliterate or explain it away. **sanctified,**[c] set apart to a holy work and office. **because . . said,** *etc.*,[d] rather explain why such men are called *gods* in the Scriptures.[e]

*Conception of God in Immanuel.*—In forming a conception of God, men have sometimes lifted Him above all human sympathies into the heavenly sphere; and then they raise Him above the help of heavenly intelligence, and at last remove Him so far that only the most lithe and nimble imaginations can reach Him at all; and then, when they have put Him above all men, and angels, and thrones, and dominions, they think they have a true

conception of God. They think that to be Divine requires one to be lifted out of and above all sympathy with created things. It is natural, but it shows how unskilful we are in fashioning our ideas of the Head of the Universe; for, if there is one thing more resplendent than another, it is God Immanuel. And what is God Immanuel but this: *God with us*—God brought down to our sympathy and fellowship?*f*

**37, 38. works,**[a] mirs. of power, love, mercy. **Father,** such as He alone can do, or would be likely to do in the same circumstances. **though . . me,** prejudice ag. *Me* prevents your looking at the *work:* separate betw. Me and the work, examine the latter alone, on its own merits. **that . . believe,** for then you turn fr. the *work* to the *worker.* **Father,**[b] whose power alone could accom. them. **is . . me,** by whom they were visibly done.

*Indisputable evidence.*—Show—I. What men might look for in the works of God: 1. Mercy; 2. Wisdom; 3. Love; 4. Power. II. That the works of Jesus were marked by these characteristics. III. That not to see these features in the works of Jesus is to be blinded by prejudice. IV. That to reject the Divinity of Him who did such works is the height of folly.

*If words are not enough let deeds speak.*—If the words of reasoning are not enough to convince the sceptic that man has a soul as well as a body, then we refer him to the *works* which man has accomplished, and claim that they are sufficient to produce belief. So we would say, If the words which Jesus and His Apostles spake have not a weight of evidence strong enough to convince the Socinian that He is one with the Father, or Divine, then let him consider the *works* of Jesus Christ, and thence derive satisfactory proofs that He is in the Father and the Father in Him. "*For the very works' sake,*" let him believe.[c]

**39—42. again . . him,** as He once spoke of God as His Father, *etc.* **escaped,** *see Gk.*, "He went forth,"—"miraculously,"[a]—"without any difficulty."[b] **place,** Bethany (*see on* Jo. i. 28). **abode,** waiting His time, and still working. **John . . miracle,**[c] yet they believed John. **spake**[d] **. . true,** have been fulfilled. **many . . there,** who would prob. neither have believed, nor thought of Him *elsewhere.* Assoc. of idea. Place reminds them of Jo. and his words ab. Christ. "Posthumous fruit of services of John."[e]

*Many believed on Him there.*—This history may illustrate—I. *The law of the association of ideas.*—Define and explain. One circumstance bringing another to memory. The scene of John's preaching recalled his words: they compared what John said with what Jesus did. They believed John to be a prophet, and saw how Jesus fulfilled his account of the Messiah. Things out of school may remind you of things heard within it. II. *The timidity of inquirers.*—Here they were free to listen, inquire, and confess. In Jerusalem there were enemies abroad; they might be put out of the synagogue. The Sunday-school is a place apart; a place of instruction. In the world you may sometimes find it difficult to fix your mind on good things, or confess your love to the Saviour. III. *The compassion of Jesus.*—He led people to this place on purpose to instruct them. He selected it. Knew what the result would be. Sometimes, when people are

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*reply to the Jews who accused the early Christians of worshipping more gods than one.*

*f H. W. Beecher.*

**the works of Christ are those of the Father**

*a* Jo. xiv. 10, 11; xv. 24.

*b* Col. ii. 9; Jo. v. 19; Ma. i. 23.

*c J. Bate.*

"The conclusion then standeth good against all the opposition of heretical opponents. He is the Son because He does nothing of Himself; He is God, because whatsoever things the Father doeth, He doeth the same. They are one, because they are equal in honour. He is not the Father, because He is sent."—*Hilary.*

**He retires to Bethany beyond Jordan**

*a Alford.*

*b Bengel.*

*c* "Lest He should appear to be equal to Christ."—*T. Aquinas.*

*d* Ma. iii. 11, 12; Jo. iii. 30—36.

*e Bengel.*

"Performing no miracle, he was yet a miracle through all future ages. Though he did no miracle, while so many far less distinguished saints accomplished many, yet no saint exists in whose person, and for whose sake, so

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many miracles were vouchsafed."—*Stanley.*

"Thus did the seed, though long buried, spring up; and the faithful preacher of repentance, while dead, yet spoke for the honour of his Master, and the gathering unto Him of such as should be saved."—*Bp. Sumner.*

*f The Hive.*

*g H. W. Beecher.*

"By what strange law of mind is it that an idea long overlooked, and trodden underfoot as a useless stone, suddenly sparkles out in new light, as a discovered diamond?"—*Mrs. Stowe.*

afraid of man, or fail to receive instruction in the sanctuary, He leads them into the baptism of sorrow and trial; and many believe on Him then who had rejected Him before. You have great opportunities now; take care you do not slight them, or Jesus may withdraw Himself, and you may be glad to travel far to find Him: 1. To connect things you see with the lessons you hear; 2. Not to be afraid to confess Jesus; 3. To love this kind Saviour.*f*

*Association of religious ideas.*—Make everything that stands connected with religion just as pleasant as it can be. Do you know what the power of association is? Did you ever study that matter? Do you know how we have redeemed many things in human experience from vulgarity, and made them as redolent as the gate of heaven? For instance, do you know of any one thing that is so gross as eating? When you consider that a man throws into that hole which we call the mouth, chunk after chunk, and grinds it, and disposes of it, is there anything that is more purely an animal operation? And yet, is there anything more refined or fuller of sweet suggestions than the table? Do we not use the word *table* to signify the blessings of the household? We have so surrounded the table, by conversation and affection, and the higher offices of life, that we forget that gross fact around which they all of them cohere. These are the blossoms, and that is the root underground as it were. Do you consider that this is a single illustration of a principle as broad as life, and that on the one hand, by association you can make the highest and the noblest things most mean and beggarly, while, on the other hand, you can surround the meanest and most beggarly things with the noblest and highest associations?*g*

## *CHAPTER THE ELEVENTH.*

**the sickness of Lazarus**

Reasons assigned for this *extraordinary* mir. being recorded by Jo. alone:—(1) Ma., Mk., Lu., living, perh., in lifetime of Laz. might have involved him in persecution had they written the hist. (*cf.* Jo. xii. 10, 11). This view adopted by *Grotius, Wordsworth, etc.*, rejected by *Alford, Trench, etc.*; (2) The plan of Ma., Mk., Lu., was to record mirs. wrought in Galilee alone, the cure of blind man at Jericho being the only exception. This, the view of

**1—4. Lazarus** (*God his help*), Heb. *Eleazar*, of whom we hear nothing beyond his hist. in this Gospel. **Bethany** [i. 150, 330, 331], now called Lazarie; of wh. the Arab form is *el-'Azariyeh:* fr. Lazarus. **it . . Mary,** *etc.* [i. 352], more fully recorded by Jo. presently;*b* now, by anticipation mentioned, that *one* cause of the love and gratitude manifested *then—i.e.* the raising of her brother—may be kept in mind. **sisters,** whose distinctive traits would be respectively exercised in the sick room. **sent,** however dif. in some points, they were alike in this. **him,** to whom else than to Him who came first into their thoughts. **Lord . . lovest,** they might have said "who loveth thee." Christ's *love to us* the ground of hope. **is sick,** they simply acquaint Him with the fact.*c* **said,** showing He knew what the result would be. **but,** *etc.* (*see on vv.* 40—42, 45.)

*Resurrection of Lazarus.*—I. The circumstances that led to it: 1. The sickness of Lazarus; 2. The message conveyed to Jesus; 3. The manner in which the information was received; 4. The intimation He gave of His intended journey. II. The features by which this wonderful miracle was distinguished: 1. The tenderest sympathy; 2. Deep devotion; 3. The most absolute authority. III. The diversified effects which were produced: 1. Highly gratifying; 2. While they were pleasing in many cases, they were very different in others.*d*

*He whom Thou lovest.*—How beautiful and touching this petition! If the Lord loves him who lieth sick, then there is indeed no distress. Love makes the beloved one's sickness its own sickness, and here is the love of Him who is Lord over all sickness. "Lord, behold!" They add nothing more; but therein they embody all their entreaty for help, and likewise all their assurance that the Lord is both willing and able to "behold" and to help the beloved sick one. As Augustine paraphrases their request, "It is enough, Lord, that Thou knowest it; for Thou dost not love and yet forsake the beloved one."[e]—*Another illustration.*—A faithful, pious preacher was once lying dangerously ill, and the members of his church were praying earnestly at his bedside that the Lord would raise him up, and preserve him to them; in doing so, among other things, they made mention of his tender watchfulness in feeding the lambs of His flock, making use of the expression, "Lord, Thou knowest how he loves Thee." At this the sick man turned to them and said, "Ah, children, do not pray thus! When Mary and Martha sent to Jesus, their message was not 'Lord, he who loveth Thee,' but 'Lord, he whom *Thou* lovest is sick.' It is not my imperfect love to Him which comforts me, but His perfect love to me."

**5—7. loved,** *etc.*, hence the delay (*v.* 6) did not proceed fr. indifference. **abode . . days,** strange delay. But love would be sure that delay was not denial. He may, as in this case, have a great purpose to serve by delays of mercy. L. would prob. be dead when the messengers returned with the words, "not unto death." **after that,** L. being not only dead but buried. **let . . again,** delay not protracted beyond needful limits.

*The cottagers of Bethany.*—I. The persons here said to have been loved by Christ: 1. The head of the household—Martha; 2. Her sister—Mary; 3. Lazarus. II. Some of the tokens of this love. III. The practical lessons taught: 1. We ought to think more of the essentials and less of the accidentals of religion; 2. There is an advantage in variety; 3. That Jesus loved them all suggests that there was something lovable in each; 4. We should show our friendship especially when the distressed may need most help.

*Faults in a family.*—What can be more irksome than to hear two sisters continually setting each other right upon trifling points, and differing from each other in opinion for no apparent reason but from a habit of contradiction? It is generally on such trifles that this bad habit shows itself, so that it may seem needless to advert to it; but it is a family fault, and should be watched against; for it is an annoyance, though but a petty one, never to be able to open your lips without being harassed by such contradictions as, "Oh, no! that happened on Tuesday, not Wednesday;" or, if you remark that the clouds look threatening, to be asked in a tone of surprise, "Do you think it looks like rain? I am sure there is no appearance of such a thing." Narrate an incident, every small item is corrected; hazard an opinion, it is wondered at or contradicted; assert a fact, it is doubted and questioned; till you at length keep silence in despair.[a]—*Peace in a family.*—Dr. Newton tells of an old couple that were known to have been constantly quarrelling for many years. All at once the strife ceased. The village gossip called to inquire what had produced the change. She was told that they kept two Scripture bears in the house;

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*Meyer,* etc. Spinoza, the Jewish sceptical philosopher, said of this mir. (acc. to *Bayle Dict.*) that "could he believe it, he would renounce his whole system and embrace Christianity."

*a* Lu. x. 38, 39.
*b* Jo. xii 3 *ff.*
*c cf.* Jo. iv. 49; Ma. ix. 18; viii. 8.

"Every sickness is a little death. I will be content to die oft, that I may die once well."—*Bp. Hall.*

*d Anon.*
*e Rudolph Besser.*

**delays of mercy not denials**

"Taught of God, we should view our losses, sickness, pain, and death, as the several trying stages by which a good man, like Joseph, is conducted from a tent to a court; sin his disorder, Christ his physician, pain his medicine, the Bible his support, the grave his bed, and death itself an angel expressly sent to release the worn out traveller, or crown the faithful soldier."—*R. Cecil.*

*a Bowes.*

"The Scriptures use several figures to show the short continuance of affliction:—'for a season'—'a day of adversity'—'a night of weeping'—'the hour of temptation'—'our light affliction, which is but for a moment.'"—*John Bate.*

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and it was due to them. The one was, "*Bear* ye one another's burdens;" the other, "*Forbearing* one another in love." Their names were *Bear* and *Forbear*. The explanation of it was, the old couple had become real, practical Christians.

**walking in the light**
[a] Ac. xx. 24.
[b] Jo. xii. 35.
[c] Ecc. ii. 14.
[d] Ac. vii. 60; xiii. 36; 1 Co. xi. 30; xv. 6, 18, 20, 51; 1 Th. iv. 15; v. 10; 2 Pe. iii. 4.
"He that hopes to look back hereafter with satisfaction upon past years, must learn to know the present value of single minutes, and endeavour to let no particle of time fall useless to the ground."—*Dr. Johnson.*
"Sleep is as like death that I dare not venture on it without prayer."—*Bp. Andrewes.*
[e] *Rev. E. Cecil, M.A.*

8—11. **disciples**, anxious for His safety, and not fully comprehending His mission. **Jews**, *etc.* (*see on* x. 31—39). **goest . . again?**[a] to such a place, and so soon? **are . . day?** man cannot make either the day or My life shorter than its appointed length. **walk . . day**,[b] proper act for the time, and time for the act. **light . . world**, the sun, ref. to the True Light by wh. we should walk. **man**, He passes on, in thoughful care, fr. Himself to others. **night**, of error, ignorance, sin. **stumbleth**,[c] oft. at small things. **light . . him**, proper knowledge, principle, etc. **sleepeth**, so is Christian death described.[d] **awake**, the same power will one day *awake* all sleepers.

*Life, the golden opportunity.*—I. The wisdom of knowing our opportunity. This chiefly depends upon: 1. Our walking; 2. Our working while it is light. II. The danger of neglecting it: 1. For vain amusements; 2. In the eager pursuit of trifles.[e]

*Kept till the work is done.*—The Rev. T. Charles had a remarkable escape in one of his journeys to Liverpool. His saddle-bag was by mistake put into a different boat from that in which he intended to go. This made it necessary for him to change his boat, even after he had taken his seat in it. The boat in which he meant to go went to the bottom, and all in it were drowned. Thus did God, in a wonderful way preserve His servant—"immortal till his work was done." God had a great work for this His servant, and He supported and preserved him till it was completed.

**sleep and death**
[a] Phi. iii. 21.
"It is the way of the Scriptures after hard things to join other things that are plain."—*Jerome.*
"In both He said the truth. He is dead in respect of you, He is living in respect of me."—*Augustine.*
"He was glad for the disciples' sake that their faith would be revived and confirmed; it grieved Him for the Jews, whose hearts would be hardened in unbelief."—*Ibid.*
"Few mercies call for more thankfulness than a friend safe

12—15. **sleep . . well**, thinking that sleep, as is oft. the case, would be restorative to one who was sick. **thought . . sleep**, strange that so understanding Christ, they should think He was going so far, for such a purpose. **plainly**, in words to wh. they were more accustomed. **dead**, this He knew without any second message. **glad . . there**, for in His presence how could L. have died? **intent . . believe**, delay caused grief to the sisters, but brought a good to many. Out of sorrow of some, God oft. brings joy to others. **go . . him**, of the grave of every Christian it may be said that *He* knows "the place where they have laid him."[a]

*Why Jesus was not there.*—I. Had He been there, Lazarus would not have died. He could not have let His friend die. A *lesser* miracle would have been wrought. II. His presence at the death and burial of Lazarus might have excited the suspicion, in some minds, of collusion. III. Had He been there, and suffered death to do his work, and the burial to be accomplished—what would have been the thoughts aroused by His seeming want of sympathy, and the strange holding back of power—how, in this case, could He have resisted the importunities of Mary and Martha.

*The death of Archbishop Whately.*—Let us approach the deathbed of a man well-known by his writings, and gifted with a mind of great clearness and of great logical acumen. A short time since death came to the palace of Archbishop Whately. Friends, as they visited him, said, with becoming praise, "You are dying,

as you lived; great to the last." He replied, "I am dying as I lived; in the faith of Jesus." Another remarked, "What a blessing that your glorious intellect is unimpaired!" Said the Archbishop, "Do not call *intellect* glorious: there is nothing glorious out of Christ." At another time it was said, "The great fortitude of your character supports you." "No," he answered; "it is not my fortitude that supports me, but my faith in Christ." Thus, the more mature the Christian's experience, the more does he come to a trusting repose and faith in the Saviour.

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in heaven: it is not every one that overcometh."—*Dr. J. Hamilton.*

**16, 17. Thomas,**[a] a Heb. name=the Gk. *Didymus*, wh. sig. *twin*. **let . . him,** he feels sure this visit will prove fatal to Christ. "A remarkable mixture of faith and unfaithfulness." **four days,** L. buried on the eve of day of death. Messengers sent, *one* day: Jesus' delay,—*two* days: Jesus' return,—*one* day.[b] Distance of Perea to Bethany ab. 25 ms.

*The nature of self-sacrifice.*—Self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, it is the most miserable of all delusions. You are not more religious in doing this than before. This is mere self-culture, and self-culture being occupied for ever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it, has in it no moral qualities at all, but to bear it rather than to surrender truth, or in order to save another is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another, in order to shield that other? Do you not know that there was actual pleasure in the keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painfulness? Is not the mystic yearning of love expressed in words most purely thus, Let me suffer for him? This element of love is that which makes this doctrine an intelligible and blessed truth. So sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.[b]

**Jesus arrives at Bethany**

[a] Ma. x. 3; Mk. iii. 18; Lu. vi. 15; Ac. i. 13.

Acc. to early trad. Thomas preached in Parthia, was buried at Edessa. Later hists. say he went to India and was martyred there. The Syrian Christians say he was the founder of their church.

[b] But see *Tholuck.*

"Thomas is always distinguished by the name of Didymus, that is, twofold, to show, some say, the twins, struggling in him, of faith and unbelief, of flesh and spirit."—*Dr. Dodd.*

[b] *F. W. Robertson.*

**18—20. furlongs,** ab. two ms. Short dist. accs. for the number who came to condole with the sisters. **comfort,**[a] usual words, "Be ye comforted fr. the heaven," etc. The death of L. widely known. **Martha,** *etc.*, note their characteristic conduct. Martha met Jesus outside the village.

*Human comfort.*—I. Called forth by a great loss: 1. A brother; 2. An only brother. II. Attempted by those who were religiously incompetent—Jews. III. Administered in a formal manner—professional mourners. IV. Void of what to the bereaved had been a true ground of consolation. V. Well intended, but without effect. Learn—(1) Human sympathy is kind but unavailing; (2) The true Comforter is not far off.

*The present state of Bethany.*—It is an interesting circumstance to find that to its connection with that honoured family—or rather to their connection with Jesus—the village owes the name by which alone it is now known among the natives of the country.

**Jesus meets Martha**

*Lightfoot* (*Hor. Hebr. in loc.*) gives an acc. of the ceremonies practised during the 30 days of mourning.

[a] 1 Ch. vii. 22, Job ii. 11; xlii. 11; Ro. xii. 15; 1 Th. iv. 18.

"The prospect of a future state is a secret comfort and refreshment of my soul; it is that which

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They call it El-'Azariyeh, a name plainly derived from Lazarus. Its ancient name of Bethany, signifying the "house of dates," has disappeared, like the date palm, from which no doubt, that name was taken. The hamlet of eighteen or twenty houses, built evidently with the stones of other, and older, and more imposing edifices, is embowered in its little grove of trees; and the fig and the olive, the almond, the pear, and the pomegranate flourish in the orchards beside it. There is about the place altogether something of that look of both sweetness and seclusion which one loves to associate with this chosen retreat of our blessed Lord. . . . Though not more than two miles from Jerusalem, it seems to lie in the midst of a perfect solitude. The intervening heights of the Mount of Olives shut out all sight and sound of the city as thoroughly as if it were a hundred miles away. From Bethany itself nothing is seen but the lonely region lying between it and the Dead Sea, with the lofty wall of the mountains of Moab beyond it, and shutting up the view. It is just such a spot as one would choose for rest and retirement when sick of the strife of tongues, and of the noise and turmoil of a gainsaying and disobedient people.[b]

makes nature look gay around me; it doubles all my pleasures and supports me under all my afflictions."—*Addison.*

"Affliction and comfort together is a secret and privilege peculiar to faith and the Gospel."—*Bp. Wilson.*

*b Dr. Buchanan.*

"The comfort of a Christian lieth not in his own fulness, but in Christ's."—*Cole.*

**He comforts and instructs Martha**

21—23. **if . . here,** how like Martha! regretful, complaining, not to say reproving and self-opinionative. **my . . died,** her faith in Jesus forbade the thought that death could enter the presence of the Prince of Life. **know,** fr. previous facts. **that . . now,** her strong faith is equal to the occa. **whatsoever,**[a] without limit. **wilt,** but Thy *will* can ask only what is right. **give . . thee,** even my dead brother fr. the grave. **saith,** still further to test her faith, and prepare her for the sequel. **brother . . again,** leading her to see that the raising of L. *now*, was as possible as his resurrection *then*, since the power was there.

[a] Jo. ix. 31.

"Know that whatever happens here contrary to thy own will does not happen but by the will of God."—*Augustine.*

"An imperfect piece of devotion, which hath a tincture of faith, but is deeper dyed in passion."—*Dr. Donne.*

*Good news for mourners.*—I. The human loss—"thy brother"—who has not lost a brother, etc.? II. The Divine promise—"shall rise again:" 1. The certainty—"shall:" 2. The truth implied—recognition—thy brother still. Learn—(1) This is the Saviour's word to all bereaved believers in respect of the dead who have believed; (2) Those who have departed are not lost but are gone before.

"Affliction is the medicine of the mind. If it be not toothsome, let it suffice that it is wholesome. It is not required in physic that it should please, but heal.—*Bp. Hensbaw.*

"It is from the remembrance of joys we have lost, that the arrows of affliction are pointed."—*Huckeswell.*

*Jesus the Resurrection and the Life*

*Jesus the Resurrection and the Life.*—Mr. James Nesbitt, a pious man in Berwick, used, when a boy, to attend all the funerals which it was in his power to witness, and would cry when he could not get an opportunity. At one time, in his very early years, he was unhappy in his mind, from an apprehension that if his body were laid under a large tombstone, it would be prevented from rising again and getting to heaven. One day, when standing at the gate of the churchyard, he observed an old lame man shake his crutch, and say, "O ye meikle stones, ye shall be all broken to pieces on the morning of the resurrection." This remark, together with these words of our Lord, pronounced by the clergyman in reading the burial-service, "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die," greatly relieved his mind.

24—27. **Martha saith,** *etc.*, regarding His words as having ref. to general resurr **know . . day,**[a] this she knew fr. teaching

**of Christ. I . . life,**[b] hence it is not a question of time. May as easily be this day, as the *last* day. **he . . dead,**[c] lit. though he have died. **yet . . live,**[d] only though is there resurr. to life at any time. **never die,**[e] for what men call death, shall be to him a sleep, to wh. he shall compose himself cheerfully, and wake with God. **I believe,** *etc.*, and this article of faith embraced all.

*Christ our life.*—1. How is Christ the Resurrection?—1. His atonement is the cause of it; 2. His life is a representative life; 3. His resurrection is the resurrection of our nature. II. How is Christ the soul's immortality?—1. His resurrection revealed it; 2. His resurrection guarded it.—*W. W. Wythe.*

*Bible proof the resurrection.*— When a naval officer was inspecting one of the schools in the island of Barbadoes, containing two hundred negro boys and girls, a sign was made by one of the children (by holding up his hand), intimating that he wished to speak to the master. On going up to the child, who was past eight years of age, the master inquired what was the matter. "Massa," he replied, with a look of horror and indignation, which the officer said he should never forget, and pointing to a little boy of the same age who sat beside him, "Massa, this boy says he does not believe in the resurrection." "This is very bad," said the master; "but do you, my little fellow (addressing the young informer), believe in the resurrection yourself?" "Yes, Massa, I do." "But can you prove it from the Bible?" "Yes, Massa; Jesus says, *I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live;*' and in another place, '*Because I live, ye shall live also.*'" The master added, "Can you prove it from the Old Testament also?" "Yes; for Job says, 'I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God! And David says in one of his psalms, 'I shall be satisfied, when I awake, with Thy likeness.'" "But are you sure these passages are in the Bible? Here is a Bible; point them out to us." The little boy instantly turned up all the passages, and read them aloud.

**28—30. called Mary,** sisterly love. Will not enjoy this comfort alone. **secretly,** lest enemies of Christ should hear of His presence. **Master . . come,**[a] none others had come with such comfort and power. Long looked for, come at last. **calleth . . thee,**[b] thoughtful love of Christ. **soon,** prompt, joyful. **quickly,** quiet ones have often great energy upon emergencies. **that place,** nr. the burial-ground.

*The Master calling.*—I. The title given to Christ: "The Master"—1. Authority; 2. Prophetic office. II. His appearance: "Is come"—1. In incarnation; 2. In means of grace; 3. In special providences; 4. At death-beds of His people; 5. He will come "a second time," etc. III. The appeal: "And calleth for thee"—1. In the Word preached; 2. In the example of others; 3. By the power of His Spirit. It is a personal call—an important call—a gracious call (Pr. i. 24).[e]—*Christ's message.*— I. The character of Christ's message to His friends: 1. Its benignity; 2. Its authority; 3. Its personality; 4. Its suitability. II. We learn the best way to convey His messages: **1.** Without ostentation; **2. Prudently; 3. Plainly; 4. Promptly.** III. How Christ's

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*a* Jo. v. 29.
*b* Jo. vi. 40—44
*c* Is. xxxviii. 16; Jo. xiv. 6; 1 Jo. i. 2.
*d* Job xix. 26; Is. xxvi. 19; Ro. iv. 17.
*e* Jo. iii. 15; iv. 14. "Truths of all others the most awful and mysterious, and at the same time of universal interest, are too often considered as so true that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors."—*S. T. Coleridge.* "How shall the dead arise is no question of my faith; to believe only possibilities is not faith, but mere philosophy, Many things are true in divinity which are neither inducible by reason or confirmable by sense: and many things in philosophy confirmable by sense yet not inducible by reason."—*Sir T. Browne.*

**Mary is sent for secretly**

*a* Jo. xiii. 13.
*b* Mk. x. 49. "Him, whom you loved, you have borne to the grave. Seek to be with him. It is better to recover a friend than to deplore his loss."—*Seneca.*
*e Preacher's Portf.* 'The key of the grave is one of the four keys, which is kept in the hands of the

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Lord of the world alone. Neither to angel nor to seraph, neither to lowest nor the highest of heaven's ministers is thispower given; but it belongs to Him only, that made them and all things else."—*Jewish Saying.*

"Extraordinary afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces."—*Henry.*

† *Stems and Twigs.*

‡ See *Smith's Dict. of the Bible; art. Lazarus.*

messages are treated by His friends: 1. She listened to it; 2. Was influenced by it; 3. She obeyed at once.†—*The Master is come, and calleth for thee.*—From this history—I. We are reminded that the Lord may be calling those who are ignorant of the fact that He is thinking of them. II. We observe that sometimes the call which one person has sent to him is first perceived by some other who has just obeyed a similar call. III. This fact, of others seeing what the Lord is doing in the case of some souls, reminds us of our duty in relation to them.

*Old legends about Lazarus.*—We almost wonder, looking at the wild luxuriance with which they gather round other names, that they have nothing more to tell of Lazarus than the meagre tale that follows. He lived for thirty years after his resurrection, and died at the age of sixty (*Epiphan. Hær.* i. 652). When he came forth from the tomb, it was with the bloom and fragrance as of a bridegroom (*Philo. Cod. Apoc. N. T.* 805). He and his sisters, with Mary the wife of Cleopas, and other disciples, were sent out to sea by the Jews in a leaky boat, but miraculously escaped destruction, and were brought safely to Marseilles. There he preached the Gospel, and founded a church, and became its bishop. After many years he suffered martyrdom, and was buried, some said, there; others at Citium in Cyprus. Finally his bones and those of Mary Magdalene were brought from Cyprus to Constantinople by the Emperor Leo, the philosopher, and a church erected to his honour. It is also said that, on being raised from the dead, he asked our Lord if he would have to die again; and, on being told that he would, that he never smiled again.‡

**Mary meets Jesus**

† Jo. iv. 49.

‡ *Macnight.*

Augustine says that his God was "mercifully rigorous" to him, besprinkling with most bitter alloy all his unlawful pleasures, "that he might seek pleasures without alloy."

**31, 32. Jews** (*v.* 19). **her . . house,** many. **and . . her,** her very quiet showing an intensity of grief. "Still waters run deep." **saw . . rose,** they neither saw, nor heard, the message that occa. this haste. **saying,** very naturally. **weep there,** all she could, and nothing more likely. **if . . died,**† both sisters (*see v.* 21) are agreed on this point.

*Mourning customs of the Jews.*—The general time of mourning for deceased relations, both among Jews and Gentiles, was seven days. During these days of mourning their friends and neighbours visited them, in order that by their presence and conversation they might assist them in bearing their loss. Many therefore in so populous a part of the country must have been going to and coming from the sisters, while the days of their mourning for Lazarus lasted. The concourse too would be the greater as it was the time of the Passover. Besides, a vast multitude now attended Jesus on His journey. This great miracle therefore must have had many witnesses.‡

**Jesus wept**

† Is. lxiii. 9; Lu. xix. 41; He. ii. 16, 17.

‡ Tears are the inheritance of our eyes; either our sufferings call for them, or our sins; and nothing can wholly dry them up, but

**33–36. groaned . . troubled,** "touched with feeling of our infirmity." **where . . him,** this He asked, not for information, but, as usual, to arouse attention. **come . . see,** all that a *man* could do would have ended with *going* and *seeing.* **Jesus wept,**† shortest and most eloquent verse in the Bible. **Jews,** who prob. did not *weep* themselves, but spoke words of comfort. **behold . . him,** it might seem strange that a *man,* and *not a relative,* should weep thus.

*The Redeemer's tears.*—They are tears: I. Of pain—Jesus suffers; II. Of pity—He sympathises; III. In pledge—they speak about the future, and show us what Jesus will always be;

IV. For pattern—the Saviour sets us an example.[b]—*Jesus wept.* —I. Some of the causes for these tears: 1. Friendship for Lazarus; 2. The future of Lazarus; 3. Sympathy with the sad; 4. The need of such a miracle to create and confirm faith; 5. The desolations of death, past and future; 6. That any should think it better for Lazarus to live again here. II. Some lessons taught by Christ's tears: 1. To admire and love the Saviour; 2. To trust His compassion in the hour of sorrow; 3. To be ready to manifest sympathy with the sad; 4. To anticipate with joy the tearless day of reunion; 5. To contemplate the great joy of Christ when He has for ever made an end of sin and sin's consequences; 6. That sorrow is not sinful.

*Jewish tombs.*—The Jewish tombs, like those of Macri, have entrances, which were originally closed with a large and broad stone rolled to the door, which it was not lawful in the opinion of a Jew to displace. They were adorned with inscriptions and emblematical devices, alluding to particular transactions in the lives of the persons that lie there entombed. Thus the place where the dust of Joshua reposed, was called Timnath-heres, because the image of the sun was engraved on his sepulchre, in memory of his arresting that luminary in his career, till he had gained a complete victory over the confederate kings. Such significant devices were common in the East. Cicero says the tomb of Archimedes was distinguished by the figure of a sphere and a cylinder.[c]

**37–39. could . . blind,**[a] notwithstanding the former controversy on this subject, and efforts of Pharisees to repress thought and right opinion on it, the mir. seems to have been gen. believed, and is now referred to as beyond all doubt. **caused . . died?** truly, yet the delay may manifest His glory more than such an act would have done. **groaning . . himself,** *lit.* shuddering. **cave . . it,**[b] nat. or artif. cavern. Tombs oft. excavated in rock. **take . . stone,** extraordinary command! Test of faith and obedience. The great Wonder-Worker, without needing, will have human aid—*as far as it will go.* (Who rolled away the stone fr. His own grave?) **Martha,** even she, with her strong faith, is astounded. **saith,** *etc.*,[c] those who knew best had no doubt as to death having actually taken place.

*Whose footprint is this?*—Whose footprint is that on the ground there before the tomb of Lazarus? Was it God or man that passed that way, leaving strange evidence of His presence in an empty grave. An Arab, one more accustomed to fight than to reason, was asked by a traveller how he knew there was a God. He fixed his dark eyes with a stare of savage wonder on the man who seemed to doubt the being of God, and then, as he was wont, when encountering a foe, to answer spear with spear, he met that question with another,—"How do I know whether it was a man or a camel that passed my tent last night?" So it is with God's works; they reveal His being and power.[d]

**40–42. saith,** to check the struggle in her mind, and help faith to the victory. **if . . believe,** *etc.*, this, the substance or pith of what He had said,—the end and purpose of it. **then . . laid,** in speechless awe and wonder. **Father,**[a] indirect reply to those who called Him a blasphemer for asserting that God was His Father. Would such a prayer have been heard if the relationship

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the dust of the grave."—*Bp. Hopkins.*

"Death came in by sin; and sin goes out by death; so do the sorrows of life by those of death. We must die once, that we may die unto sin. It is the only panacea or all-heal; nothing but the winding-sheet can "wipe away all tears from our eyes."—*J. Whitefoot.*

*b Rev. J. Edmond.*

*c Paxton.*

take away the stone

*a* Jo. ix. 6.

*b* Ma. xxvii. 60.

*c* Ps. xxx. 7, 9; Ac. ii. 27.

"Isidore of Pelusium thinks, that our Saviour did not mourn for His friend Lazarus, because he was dead (for He knew that He was going to raise him up from the dead): but bec. he was to live again; and to come from the haven where he was arrived back again into the waves and storms; from a crown, which he enjoyed, to a new encounter with his enemies."—*Bp. Patrick.*

*d Dr. Guthrie.*

Jesus claims the recognition of His Sonship at the hands of the Father

*a* Jo. xii. 28–30.

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"Faith is the vision of the kingdom of grace; it is the eye of the new creature, that quicksighted eye, which pierces all the visible heavens and sees above them; which looks not to things that are seen, and is the evidence of things not seen, and sees Him who is invisible."—*Abp. Leighton.*

*b W. W. Wythe.*

*c Dr. Schauffer.*

**Lazarus, come forth!**

"He calls him by name, lest He should bring out all the dead."—*Augustine.*

*a Cyril.*

"The sublimest moment in written history is that in which Jesus stood by the tomb of the four-days dead, and, having wept and prayed, shouted (for such is the word) 'Lazarus, come forth!'"—*Alford.*

"Death itself more readily yielded to the power of Christ, than did man's infidelity."—*Bengel.*

*b Anon.*

*c Tennyson's In Memoriam.*

did not exist. **knew . . always,** no need now specially to pray for special power. I am *always* in union with Thee. **because . . it,** *i.e.*, said, "Father." "He claims the recognition of His Sonship in order to let the people see by the mir. that the claim was recognised."

*The soul's organ of sight.*—I. The duty enjoined: 1. Faith is a transaction between God and the soul; 2. It is a voluntary process; 3. It is to be exercised regardless of apparent difficulties; 4. It is to be exercised in connection with corresponding works. II. The blessed result:—We shall see His glory in—1. Nature; 2. Providence; 3. His Word; 4. The final resurrection.[b]—*The resurrection of Lazarus.*—I invite your devout attention—I. To the prayer of Jesus, "Father, I thank Thee that Thou hast heard Me;" II. To His deed; III. In all this Jesus had an object.[c]

**43—46. loud voice,** that all *around* might hear. **Lazarus . . forth!** He *wept* as a *man*, now *spoke* as a *God*. "A royal command, befitting the Majesty of God."[a] **came,** at once. **bound,** *etc.*, limbs separately bound with strips of linen. **loose . . go,** the bystanders had the fullest opportunity of, at once, testing the mir. **many . . believed,** they had no doubt now of that Sonship wh. had been denied. **some,** still blinded by bigotry. Clearly opposing the fallacy that "seeing is believing." **told . . done,** doing what prob. Martha expected (*see on v.* 28).

*How differently the Lord appears in different eyes.*—I. To the superficial multitude, He is Jesus of Nazareth; II. To the believing disciples, He is the Messiah; III. To the afflicted family, He is the true Friend, the Restorer of their brother.[b]

*Where wert thou, brother, those four days.*—

"When Lazarus left his charnel-cave,
And home to Mary's house returned,
Was this demanded—if he yearned
To hear her weeping by his grave?

"'Where wert thou, brother, those four days?'
There lives no record of reply,
Which, telling what it is to die,
Had surely added praise to praise.

"From every house the neighbours met,
The streets were filled with joyful sound,
A solemn gladness even crowned
The purple brows of Olivet.

"Behold a man, raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that Evangelist."[c]

consternation of the chief priests and Pharisees

*a* Ps. ii. 2.

*b* Ac. iv. 16.

*c* Jo. xii. 19.

*d* Lu. xxiv. 46.

**47—50. then . . council,**[a] hastily convened, to meet this crisis. **what . . we?**[b] *i.e.*, what shall we do? **man . . miracles,**[c] an important admission, placing their conduct beyond excuse. **Romans . . nation,** they apprehend that the followers of Christ would raise an insurrection, wh. would be quelled by Rom. power; and that they would suffer. **ye . . all,** half measures will not meet the case. **expedient,**[d] a priest of God,[e] talking of expediency rather than of right, justice, truth! **die . . people,** as a political martyr. **nation . . not,** at the hands of the Roma.

*The prophecy of Caiaphas.*—I. The circumstances which led to this council being summoned. The Pharisees entertained feelings of hostility against Christ: 1. Their national prejudices led them to do so; 2. There was much in their official position and interests to lead them to regard Him with suspicion and hatred; 3. But the grounds of their hostility were carried further still. II. The acknowledgment made by those who were now gathered together. III. The plan agreed to, as suggested by one of their number. This may be regarded: 1. As a suggestion of mere carnal policy; 2. As an unconscious intimation of God's purpose and grace. Regarding the words of Caiaphas in connection with the comment of the Apostle, they contain four important truths concerning the death of Christ: 1. Its necessity; 2. Its nature—it was a vicarious death; 3. Its extent; 4. Its design.[f]

*Substitution illustrated.*—A certain town, called Ekrikok, was devoted to destruction for high treason. But it was allowed to redeem itself, partly by a fine, and partly by *one life* being offered in expiatory sacrifice for the whole, which was accomplished in the person of a new slave, bought for the purpose. Mr. Waddell, the missionary, remonstrating on the subject with "Old Egho Jack, the head of a great family," that personage asserted that "it was impossible the affair could be settled without a death, for Egho law was the same as God's law to Calabar, and he pointedly asked me if it were better for all Ekrikok to die, or for one slave instead to die for all the town? I thought of the words of Caiaphas, and of the value of life as substitution and atonement for sin. A poor slave, bought in the market for a few hundred coppers, by his death redeemed a town, for which many thousands of money would have availed nothing."[g]

**51—54. this . . himself,**[a] C. the unconscious organ of the Holy Spirit. Subtle advice intended in sense of political expediency; yet, in truth, a prophecy. **Jesus . . nation,** more especially since the heads of the nation placed Him in the hands of the Roms., thus securing, as they thought, the enemy's favour. **not . . only,** *etc.*,[b] this is what the H. Spirit meant, not what C. "spake of himself." **then . . day,** fr. that *time*, and *on that account*. To compass His death was henceforth their fixed purpose. **took . . together,**[c] plotted, planned. **Jesus . . Jews,** bec. His hour was not yet come. **Ephraim,**[d] site uncertain, supposed[e] to = *Ophrah* and *Ephron* of the O. T., and the mod. *et-Taiyibeh*, ab. 16m. fr. Jerus., and 5 or 6m. E. of Bethel.

*Caiaphas' view of vicarious sacrifice.*—I. The human form in which the words are false. The falsities in the human statement of that truth of vicarious sacrifice are—1. Its injustice; 2. Its selfishness. II. The prophetic or hidden spirit in which these words are true 1. Vicarious sacrifice is the Law of Being; 2. Christ's sacrifice of Himself was "an offering for sin."[f]

*Illustration of self-sacrifice.*—At a village called Ragenbach, in Germany, one afternoon a great number of people were assembled in the large room of the inn. There was only one door to the room, and that stood open. The village blacksmith—a pious, brave-hearted man—sat near the door. All at once, a large dog came and stood right in the doorway. He was a great beast, with frightful look. His eyes were bloodshot, and his great red tongue hung out of his mouth. As soon as the keeper of the inn saw him, he exclaimed, "Back, back! The dog is mad!" Then

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*e* Lu. iii. 2; Jo xviii. 14; Ac. iv. 6.

"It is ever in the way of those who rule the earth to leave out of their reckoning Him who rules the universe."—*Cowper.*

"In council it is good to see dangers; and in execution, not to see them, except they be very great."—*Bacon.*

*f Anon.*

*g Miss. Record of U. P. Church.*

"Let no man presume to give advice to others, that has not first given good counsel to himself."—*Seneca.*

**unconscious prophecy**

*a* See Alford in loc. *cf.* also *Balaam*, Nu. xxiii.; *Saul*, 1 S. xix. 20—24; Ma. vii. 22.

*b* Is. xlix. 6; Jo. x. 16; xii. 32; 1 Jo. ii. 2; Ro. iii. 29; Ep. ii. 14—18; Ma. xx. 28.

*c* Ps. ii. 4, 5.

*d* 2 Ch. xiii. 19, 2 S. xiii. 23; *cf. Jos. Wars* iv. 9. 9.

*e* *Robinson Harm.* 204; see also *Por. Hd. Bk. for Syria*, 209.

"The prophecy took effect, but in the opposite way to which Caiaphas designed. Christ was slain and the people of the literal Israel were scattered. 'Their house is left to them de-

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solate' (Ma. xxiii. 38), and the true Israel were gathered together in one in Christ." — *Chrysostom.*

*f F. W. Robertson, M.A.*

"O what great matters are transacted on the earth, yet ordered above; done by human agency, but under a Divine impulse."—*Augustine.*

"God's over-ruling providence is a power which veils its interference, and moves so as not to shock the tenor of man's responsibility in the course of trial and duty." —*Davison.*

*g Dr. Newton.*

**will He come to the feast?**

*a* Nu. ix. 10; 2 Ch. xxx. 17; Jo. ii. 13; see the rites descr. by *Jos. Ant.* viii. 3; *Wars*, v. 2.

"There must be a striving to enter; there must be an ascending into heaven, a motion contrary to nature, and, therefore, 'tis folly to think we shall drop into heaven. There must be a going upward, if ever we will come thither." — *Abp. Usher.*

*b Homilist.*

*c Whitecross.*

"Where there is no peace there is no feast."—*Lord Clarendon.*

there was great confusion in the room. There was no way out but by the door in which the dog stood; and no one could pass him without being bitten. "Stand back, my friends," cried the brave smith, "till I seize the dog; then hurry out while I hold him. Better for one to perish than for all!" He seized the beast with an iron grasp, and dashed him on the floor. The dog bit furiously on every side. His teeth tore the arms and thighs of the heroic smith; but he would not let go his hold. Unmindful of the great pain it caused, and the horrible death which he knew must follow, with the grasp of a giant he held down the snapping, biting, howling brute, till all his friends had escaped in safety. Then he flung the half-strangled beast from him against the wall, left the room, and locked the door. The dog was shot; but what was to become of the brave smith? The friends whose lives he had saved stood round him, weeping. "Be quiet! my friends," he said. "Don't weep for me: I've only done my duty. When I am dead, think of me with love; and now pray for me, that God will not let me suffer long, or too much. I know I shall become mad; but I will take care that no harm comes to you through me." Then he went to his shop. He took a strong chain. One end of it he riveted with his own hands round his body, the other end he fastened round the anvil, so strongly that no earthly power could loose it. Then he looked round on his friends, and said, "Now, it's done! You are all safe. I can't hurt you. Bring me food while I am well, and keep out of my reach while I am mad. The rest I leave with God." Soon madness seized him; and in nine days he died—died gloriously for his friends; but Christ died for His enemies.*g*

**55—57. nigh . . hand,** approaching. **purify,** fr. Levitical uncleanness.*a* Purifying themselves and meditating a great crime! Thinking more of ceremonial than of moral uncleanness. **sought,** with the earnestness of inveterate animosity. **and,** *etc.*, disappointed at not finding Him. **as . . temple,** carrying their murderous thoughts to a place consecrated to judgment and mercy. To such minds even God's house does not suggest heavenly thoughts. **what . . feast?** They could not reach Him unless He came to them. **now,** *etc.*, rather "*for*," *etc.*, wh. explains the conversation of *v.* 56, *i.e.* "Think ye He will not come?" etc.; how otherwise shall we obey the command?

*Festivities.* — I. Christ will certainly be at your feast as a judicial inspector. I. It is possible for Him to be at your feast as a loving friend. III. If He does not come as a loving friend, you had better not have the feast at all.*b*

*A cruel conspiracy.*—Mr. Gilbert Rule was minister of Alnwick in Northumberland during the time of the persecution. When he was forced to leave his charge at Alnwick, he went to Berwick, where he practised surgery for the support of his family. His enemies continued their persecutions. They engaged some of the baser sort to waylay him. That he might be brought into this snare, a messenger was despatched at midnight to request him to visit a person in the country whom he should represent as very ill. The good man expressed so much sympathy for the sick person, and showed such readiness to run to his relief, though at midnight, that the messenger's heart relented (for he was privy to the plot), and was so filled with remorse, that he discovered the whole affair to Mr. Rule, which happily prevented his meeting a premature death.*c*

## CHAPTER THE TWELFTH.

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**1. Jesus,** knowing all that would happen. **six . . before,** "on the Sabbath before."[a] "On the sixth day before;"[b] "the seventh day before."[c] *See Gk.*, "before six days of the Passo." He prob. arrived late on Friday even., *i.e.* bef. sunset, or Sabbath morning. **passover,** *the* Passover; none so great since the *first*. Our Lord's *last*. He, the true Paschal Lamb. **Bethany** [i. 150], home of His friends; nr. to the house of His Father. **where . . dead,** He doubtless lodged with L. and his sisters.

*Probable order of the events of our Lord's last week.*[d]—Nisan.—**9th,** *Sabbath* (April 1): Jesus at Bethany, having prob. arrived there ab. sunset of *Friday*, Mar. 31st.[e]—10th, *Sunday* (Ap. 2): He publicly enters Jerus.[f]—11th, *Monday* (Ap. 3): the barren fig-tree.[g] Jesus cleanses the Temple,[h] heals the blind and lame,[i] is praised by children,[k] and teaches in the Temple.—12th, *Tuesday* (Ap. 4): The fig-tree is seen dried up.[l] Jesus ag. visits the Temple,[m] takes leave of it, and foretells the destr. of the city.[n]—13th, *Wednesday* (Ap. 5): Jesus remains at Bethany.[o]—14th, *Thursday* (Ap. 6): the Passo. lamb sacrificed. The discs. make ready the Passo. supper; and Jesus comes to Jerus. towards evening.—15th (*Thursday night* and) *Friday* (Ap. 7): The Last Supper,[p] betrayal, condemnation, and crucifixion of Jesus.—16th, *Sabbath* (Ap. 8): The body of Jesus rests in the tomb.—17th, *Sunday* (Ap. 9): The resurrection.[q]—(Let it be remembered that ea. Jewish day reckons fr. the preceding sunset.)

Bethany
*a* Wordsworth, Lightfoot, Robinson.
*b* Greswell.
*c* Wieseler; see also Kitto, Journal, vi. 98.
*d* Conder, Notes on Ma. 353.
*e* See *supra*.
*f* Ma. xxi. 1—11.
*g* Ma. xxi. 18, 19
*h* Ma. xxi. 12.
*i* Ma. xxi. 14.
*k* Ma. xxi. 15, 16.
*l* Ma. xxi. 20—22.
*m* Ma. xxi. 23 *ff*.
*n* Ma. xxiv. 1 *ff*.
*o* Ma. xxvi. 1, 2.
*p* Ma. xxvi. 20 *ff*.
*q* Ma. xxviii. 1 *ff*.

**2, 3. there,** in the house of Simon the leper [i. 198, 352], who may have been a relative of Martha, or his house more convenient. **they,** "the fam. of Bethany," and perh. others,[a] united with S. in giving our Lord this banquet. **supper,** on Tuesday eve aft. sunset, reckoned as begin. of Wednesday, or two days bef. the Passo. **Martha served,** characteristic of her.[b] **Lazarus,** sat and ate. His resurrection a reality. So, our Lord.[c] **Mary,** named only by Jo. who thus fulfils our Lord's prediction.[d] **spikenard** [i. 352]. **feet . . hair,** the highest use of our best lies in the humblest service rendered to Christ. **house . . odour,** the fragrance of her deed now fills the world.

the anointing of Jesus
*a* "The people of Bethany."—*Bengel*.
*b* Lu. x. 38—42.
*c* Lu. xxiv. 43.
*d* Ma. xxvi. 13; Mk. xiv. 9. "Prob. she was *alive* when *they* wrote their Gospels; and they would not draw her forth fr. her retirement into publicity."—*Wordsworth*. "We therefore may be said to anoint His feet, when we show mercy to His poor."—*Theophylact*. "If thou hast more than enough, give to the poor, wh. are the feet of Christ's body, as thou mayst wipe them with thy hair."—*Augustine*. Odour, *smell*. L. *odor*, rt. *od*, allied to Gk. *ozō*, to smell.

*Acts of love towards Christ.*—I. He who heartily loves Christ will gladly give up all to His service. II. Many perform acts out of love to Christ on which the world puts an evil construction. III. He who touches one who loves Jesus, touches the apple of His eye (Zech. ii. 8). IV. What is given to Christ is well laid out.—*Caustein.*

*Lazarus at the feast.*—

"Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

"Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rests upon the Life indeed.

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"Behold, the Supper of the Lord; there is the next place, where you are to meet Christ, after you are risen from your sins." —*Bp. Hacket.*

**Judas censures waste**

*a* *Smith's Bib. Dict.*, art. *Judas.*

*b* See *Canon Lightfoot* on *Fresh Revision of English New Test.* 167.

*c* *Alford.*

*d* *Wordsworth.*

*e* See *Gill.*

*f* *Lightfoot, Hor. Heb.* in Ma. x. 4. This author says Iscariot is fr. *as-cara*=strangling, as given aft. his death, and commemorating it; while *Henstus*, who adopts this derivation, says it indicates that he had been subject to a disease tending to suffocation. *Origen*, also, mentions this (*Tract. in Ma.* xxxv.) as a meaning of the name.

**Jesus' reply to Judas**

*a* Mk. xiv. 8.

*b* De. xv. 11; Ma. xxvi. 11; Mk. xiv. 7.

*c* Song v. 6; Jo. viii. 21; xiii. 33; xvi. 5—7.

"Although the bag of money belonged to Christ, yet He entrusted it to Judas, whom He knew to be a thief, that thereby we might understand how devoid His own mind was of the love of money." —*Card. Bellarmine.*

*d* *Dr. Parker.*

"All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

"Thrice blest, whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?"—*Tennyson.*

**4—6. Judas** [i. 67, 263, 200, 354, 207, 216, 361]. **Iscariot**, meaning not certainly known. Many conjectural interpretations.[a] **Simon's son**, what Simon? Nothing known of him, save that he was the father of the traitor. A father immortalised by wickedness of his son. How far was the father answerable for the son's sin? **three . . pence**,[b] ab. £9 16s. of our money.[c] **this . . said**, comment pecu. to Jo.[d] **poor** [i. 353]. **bag**, some derive the word *Iscariot* fr. a Heb. word=*Scortea*,[e] a leathern apron, the name being applied to him as the bearer of the bag, and=Judas with the apron.[f] **put therein**, contributions of discs. for support of our Lord and His followers.

*The self-sacrificing woman and the covetous Apostle.*—The self-seeking heart in the Church makes balsam into poison—I. It turns a joyous feast into an hour of temptation; II. The purest offering of love into an offence; III. The sacred justification of fidelity into a motive for exasperation; IV. The most gracious warnings against destruction into a doom of death.—*Lange.*

*Penalty of covetousness.*—Charity was solicited from a rich man as a loan to the Lord. He replied, "The security, no doubt, is good, and the interest liberal; but I cannot give such long credit." Within two weeks, he heard the summons, "Thou fool! this night thy soul shall be required of thee." The God whom he would not trust would no longer trust him.

**7—9. let . . alone**, do not trouble her mind, or hinder her work. **day . . burying**, now very near, and by this very act hurried forwards. **kept**,[a] used *now*, as she might lack the opportunity *then*. How much she must have heard and understood concerning that *day*. **poor . . you**,[b] *living* in multitudes around you. **me . . always**,[c] and My day of death is near. **Jesus' . . Lazarus, two** great sights. The Conqueror of death and His trophy.

*The all-comprehending wisdom and benevolence of Jesus Christ's judgment.*—I. Christ is anxious for the peace of all who serve Him. II. He shows that every age brings its own opportunities for doing good.[d]

*Pillaging the poor.*—The nets which we use against the poor are just those worldly embarrassments which either their ignorance or their improvidence are almost certain at some time or other to bring them into; then, just at the time when we ought to hasten to help them, and teach them how to manage better in future, we rush forward to *pillage* them, and force all we can out of them in their adversity. For, to take one instance only, remember this is literally and simply what we do whenever we buy, or try to buy, cheap goods—goods offered at a price which we know cannot be remunerative for the labour involved in them. Whenever we buy such goods, remember, we are stealing some-

body's labour. Don't let us mince the matter. I say, in plain Saxon, STEALING—taking from him the proper reward of his work, and putting it into our own pocket. You know well enough that the thing could not have been offered you at that price unless distress of some kind had forced the producer to part with it. You take advantage of this distress, and you force as much out of him as you can under the circumstances. The old barons of the middle ages used, in general, the thumbscrew to extort property; we moderns use in preference hunger, or domestic affliction; but the fact of extortion remains precisely the same. Whether we force the man's property from him by pinching his stomach, or pinching his fingers, makes some difference anatomically;—morally, none whatsoever.[e]

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"Well may we think our substance due, when we owe ourselves."—*Bp. Hall.*

[e] *Ruskin.*

"Who purposely cheats his friend, would cheat his God."—*Lavater.*

**10, 11. put . . death,**[a] what had he done? It is even now an offence to some that men are the involuntary subjects of the grace of God. The Sadducees esp. would wish L. out of the way. **went away,** not "fell away fr. Judaism," but "went," *i.e.* to Bethany.[b] They were moved by envy. **believed . . Jesus,**[c] as the result of their going and seeing for themselves, and their inquiries on the spot.

*Unbelief in despair.*—I. Note that the thing designed was the shedding of innocent blood. II. The motive. Consider: 1. The extreme folly of their designs; 2. How this subject illustrates the extreme hardness of man's heart; 3. The intrinsic wickedness of all persecution for faith's sake.—*Homilist.*

*Strewing flowers and branches.*—It was a common practice in the East, and one which on certain great and joyful occasions has been practised in other countries, to strew flowers and branches of trees in the way of conquerors and renowned princes. Herodotus states, that people went before Xerxes passing over the Hellespont, and burnt all manner of perfumes on the bridges, and strewed the way with myrtles. So did those Jews who believed Christ to be the promised Messiah, and the king of Israel: they cut down branches of the trees, and strewed them in the way. Sometimes the whole road which leads to the capital of an eastern monarch, for several miles, is covered with rich silks over which he rides into the city. Agreeably to this custom, the multitudes spread their garments in the way when the Saviour rode in triumph into Jerusalem.—*Paxton.*

**the plot against Lazarus**

[a] Lu. xvi. 31.

[b] *Alford.*

[c] Jo. xi. 45; vii. 18.

"O foolish thought and blind rage! If the Lord had power to raise him, being dead, had He not power to raise him, being put to death? In putting Lazarus to death, could ye put away the Lord's power? If it seems to you that a dead man is one thing, a man put to death another, behold, the Lord did both; Lazarus, who was dead, and himself, who was put to death. He raised to life again."—*Augustine.*

**12–15.** (For notes on this incident, see on the fuller details of Ma. Mk. Lu.) **people,** of the provinces; esp. Galilee. **feast,** the Passo. **heard,** prob. the rumour was circulated by some who came in advance of the multitude. **coming,** fr. Bethany. **took . . trees,** *see Gk.*, lit. "*the* branches of *the* palm tree."[a] **Hosanna,** *etc.* [i. 147, 331].

*The King of Israel.*—I. The character of the King. II. His coming. III. To whom He comes. IV. Whom He abides with.—*Harless.*—*How Jesus, who once came in the flesh, continually comes in the Spirit.*—I. To whom does He come? II. For what purpose? III. With what result?—*Hofacker.*—*How lowliness and majesty are ever united in the life of Jesus.*—I. To whom does He come? II. Why does He come? III. How ought we to receive Him?[b]

**public entry into Jerusalem**

[a] "The trees with which the Evang. himself was so familiar, wh. clothed the E. slopes of the Mt. of Olives and gave its name to the vil. of Bethany, 'the house of dates.'"—*Canon Lightfoot.*

"To profess Christ is to own Him, when none deny Him; to

*Christ, a King.*—Jesus, as the King and Lord proclaimed and enthroned, appears, on all suitable occasions of the narrative

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confess Christ is to plead for Him, and to suffer for Him, when others oppose Him. Hypocrites may be professors; but the martyrs are the true confessors. Profession is swimming down the stream; confessing is swimming against the stream. Now many may swim down the stream like the dead fish, who cannot swim against the stream like the living fish."—*M. Mead.*

*b Stier.*

*c Baumgarten.*

before us (the Acts of the Apostles), as the Ruler and Judge in the ultimate and supreme resort. He it is, for instance, who again appoints the twelve witnesses, who, after He Himself had received the Spirit, sends Him down from on high on His Church; who adds to His Church in Jerusalem. He, too, during the first days of the Church, is ever near His people Israel, to bless them in turning them away from their iniquities; He it is who works miracles, both of healing and destruction, in testimony to His Apostles' preaching; to His dying martyr Stephen He reveals Himself standing at the right hand of God; His angel speaks unto Philip; it is His Spirit that caught him away; He appears to Saul of Tarsus; His hand establishes the first Church among the Gentiles; His angel delivers St. Peter; His angel strikes the hostile Herod; He, again, it is who speaks to St. Paul in the Temple, and commits to him the conversion of the Gentiles; to Him are the infant Churches commended; His Spirit prevents the apostolic missionaries from preaching in Bithynia; He calls them by the voice of the man of Macedonia into Europe; He opens the heart of Lydia, and effects the first conversion in Europe; He comforts and encourages Paul at Corinth; He strengthens him in prison, and informs him of his journey to Rome. These interventions of Jesus, so numerous, express and decisive, are a sufficient warrant for our regarding His ascension as essentially His really sitting on His throne.[c]

the world is gone after Him

*a* Lu. xviii. 34.

*b* Zec. ix. 9.

*c* Jo. vii. 39.

*d* Jo. xiv. 26.

Record, to call *back to the heart*; to celebrate. L. *Recordo*; *re*, back, and *cor*, *cordis*, the heart.

*e* Jo. xi. 47, 48. "Such are the ways of God, seen after the events have passed, but not discovered at the time; as God said to Moses, that he should see him from behind when He had passed by, but should not see His face."—*J. Williams.*

*f Guthrie.*

16—19. **things,**[a] spoken by the prophet.[b] **understood not,** did not perceive connection betw. the prediction and its fulfilment. **but when,** *etc.*,[c] the H. Spirit was then given to lead them into all truth.[d] **remembered,** *etc.*, they would then study the things that were written aforetime concerning Him. **people,** those who believed what the other spectators could not deny. **bare record,** bore witness to the wonder they had beheld. **cause . . him,** the popular excitement was, in part, the result of this spontaneous testimony to His power. **Pharisees,** troubled. **said,** peevishly. **prevail,**[e] lit. profit, gain nothing, make no head-way against Him. **world,** used indefinitely, as we might say "*everybody*."

*The fulness of Christ.*—I have found it an interesting thing to stand on the edge of a noble rolling river, and to think, that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no signs of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains sprang up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many summers, and ripened the golden harvests of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full for centuries of boundless profusion. Yet what are these but images of the fulness that is in Christ?[f]

certain Greeks would see Jesus

*a* Ac. xvii. 4 Ro. i. 16.

20—22. **Greeks,**[a] *see Gk.*, not Jews speaking Greek (Grecians—*Hellenistai*) but Gentiles (Greeks by race—*Hellenes*).[b] Perh. they were proselytes;[c] or easy going Gentile travellers who were accus. to worship the gods of the place into wh. they came, as the manner of some in our day is to "Do at Rome as Rome does,"

without considering whether Rome does *right*. **Philip,** why to *him?* "His name has a Gk. form, and may imply that he had Gk. relatives."[d] **Galilee,** "Galilee of the Gentiles;" hence, too, Philip was a fit person. **would see,** perh. classing Jesus with the other great sights of the city. **Philip,**[e] who may have had some misgivings as to their purpose. **Andrew,** who was also of Bethsaida. **tell Jesus,** we do not know whether Jesus granted these Gks. an interview.

*Life in Christ.*—I. The Greeks were representatives of men who consciously or unconsciously feel after God; II. The Apostles Andrew and Philip were representatives of Christian ministers who introduce men to Christ; III. The words of Christ to the Greeks are the words which He addresses to all who come to Him.[f]

*We would see Jesus.*—A friend of great firmness and symmetry of religious character, who was many months in a decline, and who, for the last two years of life, rested in almost perfect assurance on the righteousness and the arm of her Lord, said to the writer, just before death, "This is my favourite text, 'We would see Jesus,'" and, opening a little book of hymns, added, "Here are some lines I have found on those sweet words:—

"'We would see Jesus,' for the shadows lengthen
Across this little landscape of our life;
'We would see Jesus,' our weak faith to strengthen
For the last weariness—the final strife.

"'We would see Jesus'—the great rock foundation,
Whereon our feet were set by sovereign grace;
Not life nor death, with all their agitation,
Can thence remove us, if we see His face."

**23—25. hour . . come,** He had hitherto said *it is coming.*[a] **that,** for this purpose. **Son . . man,** Christ in His lowest state (corn of wheat). **glorified,** Christ in His highest state (much fruit of the harvest). **corn . . wheat,**[b] one grain, shrivelled, despised, etc. **fall . . die,** the end of the grain and begin. of harvest. **alone,** no change or increase. **die,** its death as a poor grain, the way to its life in a field of wheat. **bringeth . . fruit,**[c] see this verified in the Church—militant and triumphant. **he,** disc. as well as master. **loveth . . lose,**[d] unwise love! irreparable loss! **hateth . . eternal,** as the life of the corn of wheat is found again in the "much fruit."

*Death unto life.*—I. The principle asserted in this text applied to the Saviour's death, "If it die," &c.: 1. With respect to the multitudes of men; 2. With respect to the excellence and variety of its benefits. II. This principle as it applies to human things, and especially to Christians: 1. Christians are also grains of corn; 2. Do not shrink from the death of self and sin; 3. Do not shrink from afflictions and trials; 4. Do not shrink from the death of the body.[e]—*A corn of wheat.*—I. The principal event which renders the seed-corn valuable to man is its death; II. It must die to multiply its likeness a thousand fold; III. Its death is the means by which a more glorious body is brought forth. IV. Its death brings the harvest home and the harvest song. "It is sown in weakness, it is raised in power."[f]

**26—28. if . . me,**[a] lit. "If any one is a minister (*Gk.* διακονῇ—*deacon*) to me." **follow,** by the path of holiness, suffer-

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*b* See note, *Bib. Mus.* i. 302; and *Lightfoot Rev. of N. Test.* 157*n.*
*c Wordsworth.*
*d Jacobus.*
*e* Jo. i. 44.
[f] The translation of the LXX. prepared the way for our Saviour among the Gentiles, by written preaching, as Jo. the Baptist did among the Jews by vocal. For the Grecians, being desirous of learning, were not wont to suffer books of worth to lie smouldering in kings' libraries, but had many of their servants, ready scribes, to copy them out, and so they were dispersed and made common."—*Bp. Smith (Trans. Preface to A. V. of Bible).*
*f J. Davies.*

**a corn of wheat**
*a* Jo. vii. 30; viii 20; *cf.* xiii. 32: xvii. i.
*b* 1 Co. xv. 36.
*c* He. ii. 9; Phi. ii. 8, 9; Ep. i. 20—23.
"Christ died alone; He rose again with many."—*Bede.*
"If we must die in order to bring forth fruit, we ought patiently to submit to being mortified by God."—*Calvin.*
"Love not thy life in time lest thou lose it in eternity."—*Augustine.*
*d* Ma. x. 39; xvi. 25; Mk. viii. 35; Lu. ix. 24; xvii. 33.
*e Anon.*
*f W. Harris.*

**the voice from Heaven**

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Deacon, a *servant*—in the Eng. Ch. the lowest order of clergy, under priests; in certain Presbyterian and Congregational Churches, an officer under the elders and pastors. L. *diaconus*, Gk. *diakonos*. See *Alford* on Ac. vi. 5; 1 Ti. iii. 13; etc.; also *Bingham. Orig. Eccles.* Bk. ii. cap. 20; *Coleman, Christian Antiq.* cap. iii. sec. 2, 10.

*a* Lu vi 46; Jo. xiv. 15; 1 Jo. v. 3.

*b* Jo. xiv. 3; xvii. 24; 1 Th. iv. 17.

*c* 1 S. ii. 30; Pr. xxvii. 18.

*d* See *Wordsworth in loc.*

*e* Est. iv. 14.

*f* "By these words He testifies that He prefers the glory of the Father to all things else."—*Calvin.*

*g* Ma. iii. 17; xvii. 5.

"No cross-bearer, as no Christian."—*Luther.*

"God willed that man should in such sort serve Him, as thereby himself to derive a benefit rather than confer one."—*P. Lombard.*

*h* Ro. xv. 25.

*i* Ac. xiii. 5.

*k* Ac. xix. 22.

*l* 1 Co. xii. 5.

*m* Ro. xii. 7.

*n* 1 Ti. iii. 8—13.

*o* Ac. vi. 1—5.

*p* Ac. vi. 8—10; viii. 5.

*q* *Dr. Angus.*

Jesus explains the voice

*a* Jo. xi. 42.

*b* "*Now!*" He speaks of Him-

ing, and toil, to glory. **where . . am,**[b] in heaven. **if any,** *etc.*[c] they who honour the Son, thereby honour the Father, and "they that honour Me, I will honour." **troubled,** proof of His humanity. Christ liable to human infirmities. As man He clung to life. In this no more of sin than in hunger or sleep.[d] **what . . say?** as our exemplar He controlled this weakness. **Father . . hour (?)** shall I say this? No. The "flesh is weak" enough to desire it; but the "spirit is willing" to *do* and *suffer* all Thy will. **but . . cause,** *etc.*, the cause, or purpose, must not be frustrated by the weakness of a moment spoiling the object and work of a life.[e] **Father . . name,**[f] *this* is what I will say. **voice,**[g] clear to Christ, as the voice of His Father. **have . . will,** what I have done I will not undo. **glorify . . again,** and the latter—resurrection and ascension—shall exceed the former.

*The Father honours the servants of His Son.*—I. Make a few observations on the service of Christ: 1. Jesus has high claims on our services; 2. He is our only Master; 3. Our Lord is a good Master; 4. The servants of Christ should obey Him in all things; 5. We should serve Christ in a right way; 6. We should be ever ready to obey the Son of God. II. Consider the honours which the Father confers on the servants of His Son: 1. The service of Christ will not procure the honours of the world; 2. If any man serve Christ, he is honoured with the friendship of God; 3. The special presence of God; 4. A new nature; 5. Lofty titles; 6. In the hour of death; 7. In the end of the world; 8. And eternal honours will be conferred on them in the kingdom of God.—*Anon.*

*Deacons.*—On a careful examination of the New Testament, it will be found that whoever served the Church or aided the pastor, either in spiritual or in temporal work, was called "deacon." The Apostle Paul went to Jerusalem, acting as "deacon" to the saints.[h] In some of the early apostolic journeys, John Mark was deacon of the preachers; as was Erastus[k] (the chamberlain of Corinth) of Paul. At Corinth, it is said that there were in the Church diversities of "deaconships,"[l] or services, but one Lord; and in the 12th of Romans, where there is an enumeration of the primitive gifts, the "deaconship" is put before teaching,[m] and is expressly distinguished from giving or distributing a man's own bounty or the bounty of the Church. In the *Pastoral Epistles*, the deacons are represented as possessing qualities that are evidently needed for an office of wider scope than the mere serving of tables, though that is clearly part of their work;[n] and, in fact, the deacons mentioned in the Acts were not only men of good repute, but "full of faith and of the Holy Ghost,"[o] while some of them were eminently successful as preachers of the Gospel.[p] Hence it is plain that, while in the early Church deacons were first appointed to attend to the secular concerns of the Christian community, they were also helps to the pastors, and to the Church at large. They might teach as well as distribute; and they formed with the pastor a band of *presbyters*, to whom the general management of the affairs of the community was committed.[q]

29—33. **heard,** but indistinctly. **thundered,** proof of Jo.'s veracity, not concealing the *doubts* of the people. **others . . angel,** *etc.*, this they judge fr. His manner, or fr. catching an articulate sound. **voice . . me,** *He* needed not this evidence of Divine approval and weak faith. **but . . sakes,**[a] tender regard for men of small knowledge. **judgment,**[b] *see Gk.*, "crisis," "now is the

season of judgment by which men will be tried, tested, sifted."[c] **prince**,[d] Satan, a real person, "god of this world." **cast out**, false systems of philosophy and religion shall fall bef. the truth as it is in Jesus, as Dagon bef. the Ark. **and I**, *now* despised and rejected. **if . . earth**,[e] *i.e.*, as certainly as I shall be, etc., first upon the cross, and then up into Heaven to rule for ever in the dispensation of truth and grace, in the place of the usurping father of lies, who now "worketh in the children of disobedience." **draw . . me**,[f] *see Gk.*, "men" not in orig.; will draw not only all *men*, but things, agencies, governments, etc., into My kingdom. **this . . said**, *etc.*,[g] hence "*lifted up*," refs. primarily to the cross.

*The triumph of the Cross, as opposed to the modern theory of second Adventism.*—I. There was to be no miraculous agency. II. This drawing to Christ was to be effected through the agency of those Heavenly truths which cluster about the Cross. III. These truths were to be made effectual by the Holy Ghost, whose influence is secured and sent down to men by virtue of the Cross. IV. This was to be a gradual work. V. In this drawing to Christ, no other than moral means were to be employed. VI. This drawing to Christ was to be effected in a calm and noiseless way. VII. This drawing to Christ was to be effectual and ultimately universal.[h]—*The wondrous power of the Cross.*—I. The Cross attracting—drawing men. II. The Cross foretelling—pointing to the kingdom. III. The Cross revealing—opening the true Paradise.—*Wythe.*

*Attraction of Christ.*—Suppose there was a person to whose ceaseless bounty you owed every comfort you enjoyed, but of whom nevertheless you had never had so much as a sight; suppose that person in process of time favoured you with a visit, would you stand in need of compulsion to make you speak to him? Must you be dragged by the hair of your head into his presence? No; you would at once fly to him, and bid him welcome. You would freely, yet irresistibly (such is the sweet captivating power of gratitude), thank him and give him your best accommodation, and wish your best was better for his sake! Similar is the free though necessary tendency of an enlightened soul to God and Christ. It disclaims all compulsion, properly so called. It pleads only for that victorious conciliating efficacy, which is inseparable from the grace of Divine attraction.[i]

**34—36. people**, "slow of heart to believe," etc. **answered**, seeking more exact knowledge, yet doubting if one who spoke of death could be the Messiah. **heard**[a] **. . law**,[b] yet they had clear predictions of Messiah's sufferings and death,[c] wh. bef. Christ came, the Jews applied to the Messiah. **who . . man?**[d] can *this* dying "Son of Man" be *the* Christ?[d] **then . . said**, *etc.*,[e] without entering upon an argument that He may have seen, would be fruitless, He directed them to practical ends. **yet . . while**, so little that none should be wasted in what, at present, may be profitless speculations. **walk**, *etc.*,[f] leave off cavilling, and make the best of opportunities. **darkness**,[g] deep moral darkness, judicial blindness of a people who had crucified the Messiah. **children . . light**,[h] shining yourselves, and reflecting the brightness of the "Light of the world." **these . . spake**, and thus ended His *public* ministry. **departed**, perh. to Bethany.

*Present duties in face of future dangers.*—Our Lord declares that light is but a temporary blessing. Imagine its loss:—I. This

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self as having actually entered the hour of His passion, and views the result as already come. —*Alford.*

*c Wordsworth.*
*d* Lu. x. 18; Jo. xvi. 11; Ac xxviii. 18; Ep. ii. 2.
*e* Jo. viii. 28.
*f* Ro. v. 18.
*g* Jo. xviii. 32.

"As Christ's death is an example, so it confirms our patience; but as it is a martyrdom, so it confirms our faith. . . God set His seal by the miracles He wrought, and Christ set His seal by the death He suffered, to the undoubted truth of those doctrines which He taught."—*Bp. Hopkins.*

"Many good men seem to have been cast into the fire on purpose that the odour of their graces might diffuse itself abroad." — *Abp. Leighton.*

*h R. H. Winslow, D.D.*
*i Toplady.*

**who is this Son of Man?**

*a* Ps. lxxxix. 36, 37; cx. 4; Is. ix. 7.
*b* Ro. v. 18.
*c* Is. liii.

"Christ shows them that He would both suffer and abide for ever." — *Chrysostom.* "As the light of the sun is withdrawn and then rises again.' — *Wordsworth.*

*d* Da. vii. 13; *cf.* Ma. xxiv. 30; xxvi. 64; Ps lxxx 17.
*e* Jo. viii. 13

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event would be doubly terrible because little expected. II. In anticipation of this sad event, our Lord enjoins us to make use of present blessings for our future good.—*Homiliist.*

*Useless curiosity.*—From the notion which some entertained of *St. Columba* being able to foretell future events, a man asked him one day how long he had to live. "If your curiosity on that head could be satisfied," said the saint, "it could be of no use to you. But it is only God who appoints the days of man, that knows when they are to terminate. Our business is to do our duty, not to pry into our destiny. God in mercy hath concealed from man the knowledge of his end. If he knew it was near, he would be disqualified for the duties of life; and if he knew it were distant, he would delay his preparation. You should, therefore, be satisfied with knowing that it is certain; and the safest way is to believe that it may be also near, and to make no delay in getting ready, lest it overtake you unprepared."—*Whitecross.*

**37—41. but,** *etc.*, Jo. now appends some concluding remarks on the unbelief of the people. **yet . . him,** suggestive to those who say "seeing is believing." **saying . . fulfilled,**[a] "It was not, bec. Isaiah said so, that they did not believe, but bec. they would not believe that Isaiah said this."[b] **Esaias . . again,**[c] "In this passage he speaks of the hardness by wh. God punishes the wickedness of an ungrateful people."[d] **these things,** *etc.*,"[e] hence they were truly a prediction of what came to pass under the eye of the Evang.

*Faith known by its fruit.*—Faith is often more known to us in the fruit of it than in itself, as in plants, the fruits are more apparent than the sap and roots. But the more settled knowledge is from the cause, as when I know I believe; because in hearing God's gracious promises opened and offered unto me, the Spirit of God carrieth my soul to cleave to them as mine own portion. Yet the most familiar way of knowledge of our estates is from the effects to gather the cause, the cause being oftentimes more remote and spiritual, the effects more obvious and visible. All the vigour and beauty in nature which we see comes from a secret influence from the heavens which we see not; in a clear morning we may see the beams of the sun shining upon the tops of hills and houses before we can see the sun itself.[f]

**42, 43. believed . . him,** their faith, unlike that of Nicodemus and Joseph of Arimathea, not of a courage-inspiring, and saving kind. **put . . synagogue**[a] [ii. 299]. **loved . . men,**[b] for obstinate adherence to the traditional faith, and a show of consistency. **more . . God,** wh. they might have secured by honesty to conviction, and a brave fidelity to conscience and the truth.

*The danger of loving the praise of men.*—I. The conduct they pursued: 1. Its disingenuousness; 2. Its ingratitude; 3. Its impiety. II. The principle by which they were actuated. It was—1. Common; 2. Foolish; 3. Fatal. Address (1) The secret and timid disciples; (2) Those who are suffering for confessing Christ.—*Rev. C. Simeon, M.A.*

*Love of admiration.*—"I once knew a little boy of unusually bright and animated countenance. Every one who entered the house noticed the child, and spoke of his beauty. One day a gentleman called upon business, and being engaged in conversa-

**unbelief**

*a* Is. liii. 1.

*b Chrysostom.*

*c* Is. vi. 9, 10.

*d Calvin.*

*e* Is. vi. 1.

"The prophecies alone did not put out our Lord with the utmost certainty during His life; so that, during this space, if His miracles had not been decisive proofs, a man would have been excusable in disbelieving Him." —*Pascal.*

*f Sibbes.*

**many of the rulers believe**

*a* Jo. ix. 22.

*b* Jo. v. 44; Ro. ii. 29.

"When a man is cursed with a blind and besotted mind, it is a sure, and therefore a sad, sign that God is leading such an one to his final doom; it is both the cause and forerunner of his destruction. For when the malefactor comes to have his eyes

tion, did not pay that attention to the child to which he was accustomed, and which he now began to expect as his due. The vain little fellow made many efforts to attract notice, but not succeeding, he at last placed himself full in front of the gentleman, and asked, 'Why don't you see how beautiful I be?'"[c]

**44—47. cried,** *see Gk.*, cried aloud. κράζω is used of open public speaking. Speaking with oratorical vehemence. Declaiming. Not usual with our Lord.[a] The word is used to denote a special emphasis in what He says.[b] "His last cry as a prophet to the world."[c] **said,** *etc.*, summarising His previous teachings.[d]

*Christ, the Light of the world.*—I. The design of His mission: 1. By His office; 2. By His Gospel; 3. By His Spirit. II. The principle of salvation: 1. The object of faith is specified; 2. The nature of faith is implied; 3. The necessity of faith is suggested. III. The privilege of believers—they shall not abide in—1. Mental; 2. Spiritual; 3. Practical darkness.—*Anon.*

*Plain preaching.*—"The very essence of truth," says Milton, "is plainness and brightness; the darkness and crookedness are our own." "Better the grammarian should reprehend," says Jenkyn, "than the people not understand. Pithy plainness is the beauty of preaching. What good doth a golden key that opens not?" An old lady once walked a great way to hear the celebrated Adam Clarke preach. She had heard he was "such a scholar," as indeed he was. But she was bitterly disappointed, "because," she said, "I understood everything he said." And I know a man who left the church one morning quite indignant, because the preacher had one thing in his sermon he knew before. It was a little explanation meant for the children; dear little things—they are always coming on, and I love to see their bright little faces among the older people. *We* used to need and prize these simple explanations, and why shouldn't they have them in their turn? And this blessed thing is to be said of the Gospel: Let it be made ever so simple, so that little children are drinking it in with grateful wonder, it still has depths and riches to satisfy the mind and heart of the mightiest philosopher, if only he has that highest attainment of wisdom—a simple child-like faith. Like the sun, it is mirrored at the same moment by the dewdrop and the ocean.—*Dr. Hoge.*

**48—50. rejecteth,** casts Christ out of love, service, faith. **and . . words,**[a] as saving, vivifying truth. **one . . him,** his own life, conscience, reason, and the rejected truth itself. **for . . myself,**[b] *etc.*, mine are not the words of a mere man. **commandment,**[c] *i.e.*, to repent and believe. **is,** results in; has for its objects. **life everlasting,** he who casts out Christ fr. his heart, casts himself out of heaven therefore. **whatsoever,** *etc.*, His words, therefore, have the authority of Divine utterance, and should be regarded as the words of God.

*Men judged by the Gospel.*—I. The responsibility of those who hear the Gospel. II. The rule by which they shall be judged. By—1. The declarations; 2. The invitations; 3. The promises; 4. The threatenings of the Word of Christ. *Application*—(1) Examine how you have treated all these portions of Holy Writ; (2) Bear in mind your responsibility for the warning now given you.[d]

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covered, it shows that he is not far from his execution."—*Dr. South.*
*c Abbot.*

**Jesus came to save, not to Judge**

*a* Ma. xii. 19.
*b* See *Gk.*, Ma. xxvii. 50; Mk. xv. 39 (*cf.* He. v. 7); Jo. vii. 28, 37; xi. 43.
*c Wordsworth.*
*d* Mk. ix. 37; Lu. x. 16; Jo. i. 5; iii. 17, 19; v. 17, 20—23, 36; x. 25—37.
"'To despise fame,' says Tacitus, 'is to despise the virtues which lead to it;' and there can be no question that he who is altogether heedless whether every human being regard him as a glory to mankind or an object of infamy in himself, and of disgrace to that nature which he partakes, must be almost a god, and raised above the very virtues, as well as the vices of humanity, or he must be the most ignoble of the works of God." — *Dr. T. Brown.*

**effects of rejecting Jesus**

*a* De. xviii. 19; Lu. ix. 26.

*b* Jo. v. 30; vii. 16, 17, 28, 29; viii. 26, 28, 38.

*c* 1 Jo. iii. 23.

"This closes the first division of John's Gospel narrative, in which he has shown the manifestation of Christ's glory in His acts, dis-

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courses and conflicts with the Jews. Now he proceeds to show His glorification in His sufferings, death, and resurrection, as the second division."—*Jacobus.*
*c Rev. C. Simeon.*
*s H. W. Beecher.*

*Christ a foundation.*—Men who stand on any other foundation than the Rock, Christ Jesus, are like birds that build in trees by the side of rivers. The birds sing in the branches, and the river sings below, but all the while the waters are undermining the soil about the roots, till, in some unsuspected hour, the tree falls with a crash into the stream; and then its nest is sunk, its home is gone, and the bird is a wanderer. But birds that hide their young in the clefts of the rock are undisturbed, and after every winter, coming again, they find their nests awaiting them, and all their life long brood the summer through in the same places, impregnable to time or storm."[s]

## CHAPTER THE THIRTEENTH.

**the Last Supper**

*a* Ma. xxvi. 2 *ff.*
*b* Jo. xvii. 1, 11.
*c* Je. xxxi. 3; Ep. v. 2; 1 Jo. iv. 19; Re. i. 5.
*d* Lu. xxii. 3; Jo. vi. 70.
*s Chrysostom.*
*f* Ep. vi. 16.
"He came fr. God, and yet not leaving Him; and He goeth to God, yet not leaving us."—*Bernard.*
"In this life nothing is sweeter to me than to prepare for a peaceful passage out of it."—*Augustine.*
*g Dr. Steinmeger.*
*h Bib. Treas.*

**1, 2. now . . passo,**[a] of wh. Jo. gives no acc., his readers' familiarity with it fr. the other Evangs. being assumed. **hour,**[b] oft. spoken of and anticipated. **loved,**[c] practically, ardently, visibly, unchangeably. **end,** *i.e.*, of life: His and theirs. **supper . . ended,** *see Gk.*, "being prepared," or "going on." **devil . . him,**[d] this *bef.* the washing, yet our Lord was not moved fr. His purpose.[e] **put . . heart,** lit. *having cast or thrust* as a dart.[f]

*The love of Jesus to His own.*—The end of the love of Jesus is the guarantee of its vastness and infinitude—I. The highest point in its earthly development; II. The point thus reached becomes the beginning of an eternal unfolding. How are they said to be His own?—1. The Father has given them to Him; 2. They had become His through His own death.[g]

*Misrepresentation of Satan.*—We remember hearing the late Bishop Villiers remarking on the dangerous tendency of those old pictures, so familiar to us all, and so often exhibited to children, in which Satan was represented as some grim, dark, ugly monster, the very sight of whom was terrible to behold. A broad-shouldered Scotchman, looking at Ary Scheffer's painting of the "Temptation of the Lord," said, as he pointed to the figure of Satan, "If that chiel cam to me in sic an ugly shape, I think he wud hae a teuch job wi' me too."—"I could not," adds John de Liefde, the narrator of the incident, "help smiling; but I felt there was much truth in the remark."[h]

**the disciples' feet washed**

*a* Ma. xxviii. 18; He ii. 8.
*b* Jo. xvii 11.
*c* Ma. xxvi. 65.
Towel, cloth for wiping the skin aft. it is *washed.* Fr. *tonaille*; A.-S. *thwean*; Goth. *twahan*, to wash. Basin; wide, open vessel. Fr. *bassin*; It. *bacino*; Du. *back.*
*d Chrysostom.*
*e* 1 Jo. i—7.
*f* 1 S. xxv. 41; *cf.* Phi. ii. 7.

**3—5. knowing,** *etc.*,[a] what He was ab. to do had, therefore, distinct ref. to His character and mission. **come,**[b] with a special commission. **went,** when the work was finished. **riseth . . supper,** distinct washing fr. the usual one bef. supper. *This* symbolical. **laid . . garments,**[c] outer, loose robe. The cust. of servants in E. when they beg. work. **towel . . girded,** to confine the dress; and, with the portion hanging in front, to wipe the feet. **He . . basin,** He employs no one. Has no help.[d] His blood *alone* cleanseth fr. all sin.[e] **wipe,** all this a *servant's* work.[f]

*Christ washing His disciples' feet.*—I. True greatness consists in ministering to the good of inferiors. This idea of greatness: 1. Condemns the general conduct of mankind; 2. Agrees with the moral reason of mankind. II. Spiritual cleansing is the great want of the race: 1. This is pre-eminently the work of Christ; 2. It extends to the whole life of man.[g]

*He does all things well.*—Mrs. Veitch, one of the "Ladies of the Covenant," wife of Rev. William Veitch, a godly Scottish minister of the seventeenth century, during the imprisonment of her husband conducted herself with a degree of composure which surprised even the rude and heartless military. Narrating one scene, she says, "It bred some trouble and new fear to my spirit; but He was graciously pleased to set home that word, 'He does all things well;' 'Trust in the Lord, and fear not what man can do;' which brought peace to me in such a measure, that I was made to wonder; for all the time the officers were in the house, He supported me so that I was not in the least discouraged before them."

**6—8. thou . . my,** pronouns emphatic. **now . . hereafter,** these words also emphatic. Our Lord gave a hint of His meaning presently (*vv.* 13, 14). **never . . feet,** *i.e.*, not by any means. Characteristic impulsiveness of Peter. **wash . . not,**[a] esp. with the higher washing of wh. this is only symbolical. If thou wilt not submit to *this*, thou wilt object to *that*. You must be willing for anything that lies in My will. **thou . . me,** only the pure in heart can see God, or have deep sympathy with Christ.

*Future revelations of mysterious providences.*—I. There may be some ways in the conduct of the Redeemer towards His people which they may not at present be able fully to understand—1. It is supposable from the nature of things; 2. It is also what we see in fact to be the case. II. The time will come when we shall have much clearer views of the reasons of His dispensations. III. It is highly fit that we should acquiesce in what Christ does; how unknown soever the reasons of it may be to us: 1. We know that His ends are graciously directed; 2. We know that His means are wisely chosen.[b]—*The opened fountain.*—1. All men are in a state of uncleanness; 2. Christ is the only source of purity; 3. A constant application to Christ is necessary in order to remain clean.[c]

*The message of death.*—An old Hottentot having been taken ill, was visited by Mr. Reid, a missionary. He said, "This is the message of death! I shall now go and see the other country, where I have never been, but which I long to see! I am weary of every thing here! I commit too much sin here. I wish to be free from it; I cannot understand things well here, and you cannot understand me. The Lord has spoken much to me, though I cannot explain it."

**9—11. Simon . . saith,** he shrinks fr. the possibility of being sundered fr. Christ. **not . . head,** *i.e.* whatever Thou wilt, so I be not cast off.[a] **washed,** with the higher washing of regeneration. Spiritual cleansing. **needeth . . feet,** yet he needs this,[b] for he is continually contracting guilt.[c] **clean . . whit,** *wholly* clean.[d] **therefore . . clean,** ref. to Judas.[e]

*The washing of Peter's feet.*—I. The mixture of evil in the experience of the good. II. The danger of a right feeling leading to evil. III. The rapidity with which the soul can pass into opposite spiritual moods. IV. The dependence of perfection in character upon an increase of Divine knowledge.[f]

*Eastern ablutions.*—I never understood the full meaning of these words of our Lord until I beheld the better sort of East Indian natives return home after performing their customary

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"At the very time when the Redeemer was about to enter upon His lowest humiliation, He possessed a full and lively consciousness of His eternal glory."—*Olshausen.*

*g Homilist.*

**Simon Peter**

*a* 1 Co. vi. 11; Ep. v. 26; Tit. iii. 5.

"If I wash not thy feet, *i.e.*, if I cleanse not thy affections, so that thou mayest walk aright, thou hast no share in me and my glory."—*Origen.*

"There is no judging of the works of God before they are finished."—*P. Martyr.*

"This is the unvaried language of God in His providence; He will have credit every step; He will not assign reasons, bec. He will exercise faith."—*Cecil.*

*b Doddridge.*

*c W. W. Wythe.*

*a* "In his deprecation Peter was vehement, in his yielding more vehement; but both came fr. his love."—*Chrysostom.*

*b* "One who has been regenerated needs yet a daily cleansing of the feet fr. the defilements of the way, fr. the corruptions of his daily walk in

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this world."—*Jacobus.*

c 2 Co. vii. 1; Ja. i. 21; Ac. xv. 8, 9; 2 Pet ii. 22.

d Ep. v. 26.
e Jo. vi. 64.
f *Homilist.*
g *Statham.*

**an example of humility**

a Ma. xxiii. 8—11; Ph. ii. 11. "*Lord*," term used in LXX. for Jehovah in O. T.; is in N. T. constantly applied to Christ; it = Proprietor, Ruler.

b 1 Pe. ii. 21.

c *Jacobus.*

d Ja. i. 25.

e Ja. iv. 17.

f *T. Watson.*

"Of ceremonies that have become empty, Claudius says, 'They are little flags which reach forth over the water, and mark where a ship with her rich lading has sunk.'"—*Jacobus.*

**the traitor indicated**

a Ps. xli. 9.

b Jo. xiv. 29; xvi. 4.

c Ma. x. 40.

"There is no vice that so covers a man with shame, as to be found false and perfidious."—*Bacon.*

d *Rev. C. Simeon.*

Ma. xxvi. 21; Mk. xiv. 18; Lu. xxii. 21.

e Jo xx. 2; xxi.

ablutions. Thus, as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however nigh their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet to cleanse them from the soil they may have contracted in their journey homewards. If they are of the higher order of society a servant performs it for them, and then they are "clean every whit."[g]

**12—17. know . . you?** *i.e.*, do you know the meaning? the thing symbolised? They seem not to have replied, and He continued. **Master,**[a] teacher. **so . . am,** He claims the title. **washed . . feet,** *etc.*, it is not lit. feet-washing that is here enjoined, but the general spirit of humility, a willingness to *do* and *be* anything for Christ's sake. **example,**[b] by way of illustration. **ye . . do,** not so much the *same thing*, as *similarly.*[c] **servant . . Lord,** and hence should not be above lowly services to wh. his Lord condescended. **if . . things,**[d] perceive the spirit of the act and of the words. **happy . . do,** sad to know and *not* do the Lord's will.[e]

*The good practitioner.*—I. Knowledge of religion alone will not make a man happy: 1. Because it doth not make a man better; 2. Knowledge alone will not save; 3. Alone it will make a man's case worse. II. It is the practice of religion that makes a man happy. Improvement: 1. A reproof to those who know much, but do nothing; 2. An exhortation to all to seek practical religion; 3. The evil of disobedience; 4. The benefit of obedience; 5. Helps to obedience.[f]

*Tender reproofs.*—Preaching on John xiii. 14—the duty of disciples to wash one another's feet—Mr. Finlayson, of Helmsdale, observed, "One way in which disciples wash one another's feet is by reproving one another. But the reproof must not be couched in angry words, so as to destroy the effect; nor in tame, so as to fail of effect, just as, in washing a brother's feet, you must not use boiling water to scald, nor frozen water to freeze them."

**18—20. speak . . all,** in respect of *cleanness*, to wh. Judas was a stranger, and of humility, for the traitor was no true servant of His. **lifted . . heel,**[a] notwithstanding, I have even washed *his feet.* **tell . . come,**[b] His allu. to Judas had bec. increasingly pointed. None could mistake the *person* or his *deed.* **I . . he,** who has this superhuman knowledge of man's heart and of his future life. **receiveth me**[c] [i. 73].

*Ingratitude depicted.*—In considering this prophecy, show—I. In whom it may be said to be fulfilled: 1. The atheist; 2. The infidel; 3. The hypocrite; 4. The apostate. II. What we may learn from its accomplishment: 1. That Christianity must be true; 2. That the falls of its professors afford no just argument against it; 3. That no man can tell what evil he may perpetrate, if Satan be permitted to assault him; 4. That God's conduct towards us is the very reverse of ours towards Him.[d]

**21—24. troubled** [i. 201, 355], lit. agitated, stirred up, excited. **testified,** solemnly declared. **doubting . . spake,** not knowing whom He meant. **leaning . . bosom,** the posture at meals involved this. **one . . loved,**[a] first use of phrase, by wh. Jo. ref. to himself. **Simon Peter,** was he conscious of his own

weakness? **he . . ask,** not bec. of any special love and confidence; but bec. the position favoured the inquiry.

*Divine friendship, as manifested at the Last Supper.*—Let us look —I. At the Master sitting at the table; II. At the disciple leaning on Christ's bosom; such an one rests satisfied, for he knows that He is: 1. The mighty God; 2. The wonderful Counsellor; 3. The everlasting Father; 4. The Prince of Peace.[b]

*Apostates.*—In the long line of portraits of the Doges, in the palace at Venice, one space is empty, and the semblance of a black curtain remains as a melancholy record of glory forfeited. Found guilty of treason against the state, Marino Falieri was beheaded, and his image as far as possible blotted from remembrance. As we regarded the singular memorial we thought of Judas and Demas, and then, as we heard in spirit the Master's warning word, "One of you shall betray Me," we asked within our soul the solemn question, "Lord, is it I?" Every one's eye rests longer upon the one dark vacancy than upon any one of the many fine portraits of the merchant monarchs; and so the apostates of the Church are far more frequently the theme of the world's talk than the thousands of good men and true who adorn the doctrine of God our Saviour in all things. Hence the more need of care on the part of those of us whose portraits are publicly exhibited as saints, lest we should one day be painted out of the Church's gallery, and our persons only remembered as having been detestable hypocrites.[c]

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"It is conjectured that 'as John was on Christ's right hand, Judas was on His left hand, and that thus there was exhibited at the Pascal Supper what was afterwards seen on the Cross—Jesus between two like those who shall stand at His right hand and His left in the last judgment'—'the beloved disciple' and 'the son of perdition.'"—*Jacobus.*

*b R. Cecil, M.A.*

*c Spurgeon.*

**25–27. he then,** Jo., the writer of this narrative. **lying . . breast,** having leant back, He now *leant back* more closely to whisper privately. **he . . give,** a sign by wh. all (*Mk.*) might know the traitor. **sop,** morsel. **when . . dipped,** *this* was the sign; the morsels given to others not having been *dipped.* **after . . sop,** the receipt of wh. would prove to him that he was known. **Satan,** who had already suggested the deed.[a] **entered,**[b] took full possession of Judas. **then . . Jesus,** who had hitherto warned Judas. **quickly,** the time for repentance is past; go, and fill up the measure of your guilt.

**the sop is given to Judas**

*a* Jo. xiii. 2.

*b* Lu. xxii. 3.

"When Satan *entered into* him, he *went out* fr. the presence of Christ; as Cain went out fr. the presence of the Lord."—*Burgon.*

*The place, method, and time for prayer.*—I. The best place for prayer: 1. Live near to Christ; then your prayers will not lack faith; 2. Will be no task; 3. Then will you be able to remember and plead His promises. II. An example of the best way to pray: 1. He acknowledges Jesus as his "Lord;" 2. He asks plainly. III. The context reminds us of the best time for prayer: 1. When exhorted, let us pray; 2. When Christ is near; 3. Promptly.[c]

*Promises of Satan.*—"I have read of King Canute," says an excellent minister, "that promised to make him the highest man in England who should kill King Edmund his rival; which when one had performed, and expected his reward, he commanded him to be hung on the highest tower in London. So Satan promises great things to people in pursuit of their lusts; but he puts them off with great mischief. The promised crown turns to a halter, the promised comfort to a torment, the promised honour into shame, the promised consolation into desolation, and the promised heaven turns into a hell."

"After the second cup of wine at the pascal meal, the master of the feast took a piece of unleavened bread, brake it in pieces, and gave a bit to each one of those present. It was commonly dipped in the broth made of bitter herbs."—*Jacobus.*

*c Stems and Twigs.*

**28–30. now . . knew,** Jo. had asked privately. Prob. he did not understand, at that time, that the deed would so *soon* be done. **against . . feast,**[a] including the *whole* of the festival.[b]

**night**

*a* "As it was now the even. of Thursday, intro-

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ducing the sixth day of the week, Friday, it was growing late, and haste was necessary to make purchases for the Friday and following days."—*Jacobus.*

*b* Ps. xii. 16.

*c Chrysostom.*

"In this life God is very averse to expose before the world men's hidden enormities."—*T. Aquinas.*

"If money be not thy servant, it will be thy master. The covetous man cannot be so properly said to possess wealth, as that may be said to possess him."—*Palmer.*

*d J. H. Hargreaves.*

*e Stems and Twigs.*

*f R. Watson.*

**a little while**

*a* Jo. xii. 23; xvii. 1—6.

*b* "Jesus here regards His suffering as a short journey, and loves to look at the goal."—*Bengel.*

*c* Jo. xiv. 13; 1 Pe. iv. 11.

*d* "Thus also He raises the minds of the disciples, wh. had been depressed by sorrow."—*Chrysostom.*

*e* Jo. vii. 34; viii. 21.

*f Rev. C. Simeon, M.A.*

**that . . poor,** whence it app. that our Lord was accust. to give such orders. **went . . out,** "none could believe that Ju. was going out to betray his Master?"[a] **night,** how deep the shadow fell on the heart of Judas and Jesus!

*Walking in the night.*—I. The darkness of Judas' crime: 1. The light has become intolerable to him now; 2. He was not always a traitor in the band; 3. He may even have been brought into the company of Christ, that he might be saved; 4. But over all good his evil heart obtains complete supremacy. II. The darkness of his repentance: 1. His conscience wakes up with the terror of night upon it, but without the accents of hope; 2. His repentance leads only to suicide—a further crime. III. The darkness of his doom. "It had been better for that man, if he had never been born."[b]—*Betraying.*—I. He who betrays is he who has received the sop. II. Betrayal is only consummated by absence from Him. Judas "went out." III. Betrayers find few difficulties in the way. "It was night." IV. He who betrays Christ is sure to have an historian.[c]

*Darkness emblematical.*—Darkness is an emblem of ignorance and error, and an emblem the most striking. As the pall of darkness is drawn over the world, the fair face of Nature fades from the sight; every object becomes indistinct, or is wholly obscured; and all that can cheer the sight or direct the steps of man vanishes: so the gradual accumulation of religious errors, thickening with every age, banished the knowledge of God and His truth from the understanding of men, till all that was sublime in speculation, cheering to the heart, supporting to the hopes, or directive to the actions of men, passed away from the soul, and left the intellectual world, like that of nature, deprived of light. The heaven of the soul was hung with blackness, and "their foolish heart was darkened."[f]

31—33. **when . . out,** leaving Jesus with His trusty friends. **now . . glorified,**[a] now that Judas is at work the time is at hand.[b] **God . . glorified,**[c] in the work given Him to do being finished.[d] **If God,** *etc.*, this follows fr. the perfect union of the Father and the Son. **little,** *babes* in Christ, in experience and knowledge. **children,** sons of God and brothers. **little while,** time of His departure at hand. **said . . Jews,**[e] but in another sense, wh. He presently explains (*v.* 36).

*God glorified in His Son.*—Show what glory accrued from the sufferings of Christ. I. To the Son Himself: 1. In completing His engagements with the Father; 2. In redeeming from death a ruined world. II. To the Father through the Son: 1. In the display of all His perfections; 2. In the accomplishment of all His purposes. III. To the Son, by and with the Father: 1. In the testimonies borne to Him under His sufferings; 2. In the triumphant issue of them; 3. In the benefits conferred in consideration of them.[f]

*The Christian rewarded.*—When a noble soldier in a foreign land hath achieved brave designs, won honourable victories, subdued dangerous adversaries, and with worthy chivalry renowned his king and country, home he comes; the king sends for him to court, and there, in open audience of his noble courtiers, gives him words of grace, commendeth and (which is rarely more) rewardeth his valour, heaps his dignities, preferments, and places of honour on him. So shall Christ at the last day, to all those

soldiers that have valiantly combated and conquered His enemies, in the sight of heaven and earth, audience of men and angels, give victorious wreaths, crowns, and garlands, "long white robes," to witness their innocency, and palms in their hands to express their victory, and finally He will give them a glorious kingdom to enjoy for ever and ever.*g*

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*g T. Adams.*

**34, 35. new,***a* yet commanded in the old law. **as . . you,** it is this *measure* of Christian love that makes it *new.**b* They had not been told bef. to love to such an extent. **ye . . another,** with constant, practical, self-denying affection. **by this,** steadfast, mutual affection. **all . . know,***c* for all can read the universal language of love.*d* "Brotherly love in such a form had never been seen in the world."*e*

the new commandment

*a* Le. xix. 18; Jo. xv. 12, 17; Ep. v. 2; 1 Th. iv. 9; Ja. ii. 8; 1 Pe. i. 22; 1 Jo. ii. 7, 8; iii. 11, 23; iv. 20, 21.

*b* "And it is *new*, bec. this love *renews* us, makes us *new* creatures, heirs of the *new covenant*, and singers of a *new song*." — *Wordsworth.*

*c* "The heathen oft. exclaimed in wonder, 'See how these Christians love one another, and how ready they are to die for one another.'" — *Tertullian.*

*d* "Their lawgiver has persuaded them all to be brethren," so said Lucian, a heathen, contemptuously of the Christians.

*e* Ac. ii. 44; vi. 29; Ga. vi. 2.

"Christ was now making His will; and amongst other things that He bequeathed to His disciples, He takes this commandment, as a father would do his seal-ring off his finger, and gives it to them."—*Gurnall*

*Christ's law.*—I. Christ's commandment: **1.** A principle of life; 2. An impulse to sacrifice. II. Its novelty: 1. Historically new; 2. New in its extent; 3. New in its comprehensiveness. III. Its measure: 1. Complete sympathy; 2. Utter self-sacrifice.*f*

*f W. W. Wythe.*

*The eleventh commandment.*—Archbishop Usher, being once on a visit to Scotland, heard a great deal of the piety and devotion of Mr. Samuel Rutherford. He wished much to witness what had been told him, but was at a loss how to accomplish his design. At length it came into his mind to dress himself like a pauper; and on a Saturday evening, when turning dark, he called at Mr. Rutherford's house, and asked if he could get quarters for a night. Mr. Rutherford consented to give the poor man a bed for a night, and desired him to sit down in the kitchen, which he cheerfully did. Mrs. Rutherford, according to custom on Saturday evening, that her servants might be provided for the Sabbath, called them together and examined them. In the course of the examination, she asked the stranger how many commandments there were. To which he answered, Eleven. On receiving this answer, she replied, "What a shame is it for you! a man with grey hairs, in a Christian country, not to know how many commandments there are! There is not a child of six years old in the parish but could answer this question properly." She troubled the poor man no more, thinking him so very ignorant, but lamented his condition to her servants; and after giving him some supper, desired a servant to show him upstairs to a bed in a garret. Mr. Rutherford, on discovering who he was next morning, requested him to preach for him that day, which the bishop consented to do, on condition that he would not discover him to any other. Mr. Rutherford furnished the bishop with a suit of his own clothes, and early in the morning he went into the fields: the other followed him, and brought him in as a strange minister passing by, who had promised to preach for him. Mrs. Rutherford found that the poor man had gone away before any of the family were out of bed. After domestic worship and breakfast, the family went to the church, and the bishop had for his text, John xiii. 34, "A new commandment I give unto you, that ye love one another." In the course of his sermon, he observed that this might be reckoned the eleventh commandment: upon which Mrs. Rutherford said to herself, "That is the answer the poor man gave me last night;" and looking up to the pulpit, said, "It cannot be possible that this is he!" After public worship, the strange minister and Mr. Rutherford spent the evening in mutual satisfaction; and early on Monday morning

' Without love no virtue can be perfect"—*Hermes.*

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the former went away in the dress in which he came, and was not discovered.

**Peter's denial foretold**

[a] Jo. xxi. 18; 2 Pe. i. 14.

[b] Jo. xiv. 2, 3.

[c] Ma. xxvi. 33; Mk. xiv. 29; Lu. xxii. 33.

"But, alas! by this may all know we are not His disciples; bec. we hate one another." — *Abp. Leighton.*

'Why are you not agreed among yourselves?' This is the reproach cast upon us by the Gentiles."— *Augustine.*

"All men will be *Peters* in their bragging tongue; and most men will be *Peters* in their base denial; but few men will be Peters in their quick repentance." — *O. Feltham.*

"None are more ready to shrink in a day of trouble, than such who at a distance seem most daring."—*Fleming.*

[d] *Stems and Twigs.*

**36—38. Peter,** ref. back to words of *v.* 33. **whither . . go,** to My Father's house. **canst . . now,** till thou art perfect, and thy work done. **but . . afterwards,**[a] for there is plenty of room there for all My friends.[b] **why . . now?** he did not know either himself or his work. **I . . sake**[c] [i. 203, 358; ii. 109]. **shall . . crow,** *see* notes on Lu. xxii. 34, *also* in Ma. and Mk.

*Not now, but afterwards.*—I. The laudable desire—Peter desired to be with the Lord: 1. It indicated his affection; 2. His zeal and unselfishness. II. Its delayed fulfilment: 1. They were too weak; 2. He had other purposes in view. III. Its promised gratification: 1. No time is specified; 2. No particular way is named; 3. No description of the goal is given.[d]

*Eloquence of Chrysostom.*—The following burst of eloquence from Chrysostom, when he was sentenced to banishment, is a good specimen of the style of this "silver-tongued preacher:"—What can I fear? Will it be death? But you know that Christ is my life, and that I shall gain by death. Will it be exile? But the earth, and all its fulness, is the Lord's. Will it be the loss of wealth? But we brought nothing into the world, and carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution and Elias must fly; Herodias is taking her pleasure, and John must be bound in chains; the Egyptian wife tells her lie, and Joseph must be thrust into prison. And so, if they banish me, I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder.

## *CHAPTER THE FOURTEENTH.*

**Christ's valedictory address**

[a] Is. xliii. 1, 2; Jo. xiv. 27; 2 Th. iii. 2.

[b] Jo. xiii. 21.

[c] Is. xii. 2, 3; Ep. i. 12, 13; 1 Pe. i. 21.

[d] He. xiii. 14.

[e] He. vi. 20; ix. 8, 24; Re. xxi. 2.

[f] He. ix. 28.

[g] Jo. xii. 26;

**1—4. troubled,**[a] He would not have them experience the *trouble* He felt.[b] **believe . . me,**[c] in whom you have so much reason to believe. **house,** upper temple, heaven. **mansions,** *Gk., abiding* places (*continuing* city[d]). **told,** would not foster delusive hopes. **prepare . . you,**[e] my spirit shall, meanwhile, prepare you. Happiness of the redeemed promoted by perfect agreement betw. them and their surroundings. **if . . go,** *i.e.*, as surely as I go. **I . . again,**[f] I am coming again and will take you. **I . . also,**[g] united *here*, we will not be sundered *there*, but united for ever. **go . . know,** for thus He had answered their questions. **way,** of service, humiliation, suffering, death.

*Christ comforting His disciples.*—I. Something claimed. It is their faith or confidence. "Let not your heart," etc. II. Something declared: **1. "In my father's house are many mansions."**

Four things are set forth concerning heaven—(1) Its magnificence; (2) Its durability; (3) Its extent; (4) Its unity. 2. The next declaration is, "If it were not so," etc.—(1) His knowledge; (2) His veracity; (3) His fidelity; (4) His tenderness and affection. 3. "I go to prepare a place for you." III. Something promised, "and if I go," etc.: 1. Safety; 2. Rest; 3. Honour; 4. Joy.—*Anon.*

*The Bible the only Book.*—Sir Walter Scott just before his death desired to be drawn into his library, and placed by the window, that he might look down upon the Tweed. To his son-in-law he expressed a wish that he should read to him. "From what book shall I read?" said he. "And you ask?" Scott replied. "There is but one."—"I chose," said his biographer, "John xiv. He listened with mild devotion, and said, when I had done, 'Well, this is a great comfort. I have followed you distinctly, and I feel as if I was to be myself again.'"

**5—7. Thomas,**[a] loving, doubting, practical. **know . . goest,**[b] distinctly, clearly. **way,**[c] of access to God by the atonement. **truth,** His life the embodiment of what was true in practice; and His words, in doctrine. **life,**[d] to wh. the *way* leads and the *truth* points. **no man . . me,**[e] further indicating Him as the *only* way. **If . . me,** fully,—in My life, character, words, *nature*. **known . . also,** who is present *in* Me. **henceforth,** fr. this time. **know . . seen,** the events of My glorification will convince you that the Father has revealed Himself to the world by Me.[f]

*Christ the Way.*—Christ the means of accomplishing salvation: 1. A new way; 2. A perpetual way; 3. An open way; 4. A plain way; 5. A holy way; 6. An exclusive way.[g]—*Jesus Christ is the Way, the Truth, and the Life.*—I. "I am the Way." Jesus Christ is the way to all the blessings of grace on earth, and to all the glories of the upper and better world: 1. He is the way to pardon; 2. To peace; 3. To holiness; 4. And to heaven. II. "And the Truth:" 1. He is the fountain of truth; 2. The revealer of truth; 3. The constant patron of truth. III. "And the Life:" 1. Our blessed Lord has life in Himself (John i. 4); 2. He is the spiritual life of believers; 3. Our Saviour is the life of the body which "is dead because of sin" (Ro. viii. 10); 4. And He may be called the Life, as He gives eternal life to all who hear His voice and follow Him (Jo. x. 27, 28). IV. "No man cometh unto the Father but by Me:" 1. Men have no intercourse with the Father in this world, but by Jesus Christ; 2. No man when He departs this life, can go to the Father in the heavenly world but by Jesus Christ; 3. Jesus, as our Mediator, stands between us and the Father (1 Tim. ii. 5); 4. This proves that the mediatorial plan is the only way of salvation to a sinful world; and no man ever was saved, and no man ever will be saved on any other plan (1 Cor. iii. 11).—*Anon.*

*The Way, the Truth, the Life.*—"I am," saith Christ, "the Way, the Truth, and the Life." As if He should have said, "Without the way, no man goeth on; without the truth, nothing is known; and without life, no man liveth: therefore look unto Me, who am the *Way* which you ought to walk in; the *Truth*, which you ought to believe in; and the *Life*, which you ought to live and hope in. I am the *Way* that endureth to all ages; the infallible *Truth*, and the *Life* everlasting. The royal way to immortal life

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xvii. 24; 1 Th. iv. 17.

"In these wonderful discourses there is a *childlike* tone, and a certain subdued style of delineation, not possible to have been invented by man."—*Tholuck.*

"He speaks as one must who would charm and win the simple."—*Luther.*

**Thomas's inquiry**

*a* Jo. xi. 16; xx. 25.

*b* "Their fancy ran on His going to Bethlehem, Nazareth, Capernaum, or elsewhere, to be anointed king."—*M. Henry.*

*c* Is. xxv. 8, 9; Jo. x. 9; He. x. 19, 20.

*d* Jo. i. 17.

*e* Jo. i. 4; xi. 25; Ac. iv. 12.

*f* He. i. 3; Jo. xii. 44, 45; Col. i. 15; 1 Ti. vi. 16.

"Christ opens heaven, knowledge opens Christ; Christ is the door, knowledge is the key."—*Gurnall.*

*g* *W. W. Whythe.*

"Labour to get knowledge, labour to increase your knowledge, labour to abound in knowledge; but beware you rest not in knowledge."—*Bp. Sanderson.*

"You need not inquire for the way. He who is the way has come to you. Arise and wal Walk in the way Many run, but

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is through My merit: the Truth itself is My Word; and life is through the power and efficacy of My death; and therefore, if ye continue in this *way*, the *truth* will carry you on to eternal *life*. If ye will not err, come follow Me; and if ye will possess life eternal, put your whole trust in Me, who for you endured the death of the cross." And what is that royal *way*, that infallible *truth*, and that endless *life*—the best and most noble way, and truth, and life of all others? Truly, other way there can be none but the most holy and precious merit of Christ; nor other truth, but the Word of God; nor other life, but love on earth and immortality of life in heaven.[h]

**8—11. Philip,** now takes up the conversation. **show . . Father,** thinking our Lord spoke of "seeing in a vision."[a] **sufficeth,** set all fears at rest. **long time,** how much longer has He been with us in the clearer dispensation of the Spirit? **he . . seen,**[b] another clear statement of His oneness with the Father. What are Unitarians about that they miss the proper force of such words? What can they think of Jesus—the Truth—if He meant *other* than His words plainly teach? Can they regard Him as even an honest truthful *man*? **words . . works,** His *speech* and *deeds* alike Divine. **works' sake,** what do the works say ab. the *nature* of Christ?

*The satisfaction of manhood.*—I. Humanity has ever sought for a manifestation of the Divine and the Infinite. II. Such a manifestation has been felt as the great necessity and the only sufficiency of our nature. This would suffice: 1. The intellect; 2. The heart; 3. The conscience. III. Christ is the revelation of God, and therefore the resting-place of human desire and hope. He was the revelation of the Divine: 1. Existence; 2. Governance; 3. Character; 4. Mind. IV. He, nevertheless, passed through the world, and is now to men generally as the great unknown.[c]

*Fitzralph's prayer.*—The beginning of Fitzralph's prayer was as follows: "To Thee be praise, and glory, and thanksgivings, O Jesus, most holy, most powerful, most amiable, who hast said, 'I am the Way, the Truth, and the Life;' a way without deviation, truth without a cloud, and life without end. For Thou hast shown me the way; Thou hast taught me the truth; and Thou hast promised me the life. Thou wast my way in exile; Thou wast my truth in counsel; and Thou wilt be my life in reward."

**12—14. greater works,** another proof of Divinity of Christ. He not only wrought mirs. Himself, of His own power, but delegated that power to man;[a] as the Father, in the old time, had to Moses, Elijah, etc. **ask . . name,**[b] the Father will recognise my claim to this Divinity by answering prayer offered in My name **thing . . name,**[c] what by *My Spirit* you ask in *My name* will be *right* things.

*Man's impotence and power.*—I. Man's moral impotence: 1. He is powerful enough to do that which is sinful; 2. To serve God—especially in the highest degree of service—is difficult to him. II. Man's moral power. He derives all his wonderful energy from Christ, but what is he in anything of himself? Learn: 1. To rid yourselves of your weakness; 2. To ensure your strength.[d]—*Christ engages to answer prayer.*—I. To what extent he will do so. II. For what end: 1. The effect of His

**Do not run in the way.** It is better to limp in the way than to run out of the way." — *Augustine.*

[h] *J. Arndt.*

**Philip's request**

[a] *Alford.*

[b] Col. i. 15.

"'Might we but see a miracle,' say some men, 'how gladly would we become converts.' They would not speak in this manner did they know what conversion was."—*Pascal.*

"Surely half the world must be blind; they can see nothing except it glitters."—*A. W. Hare*

"The Son is in the Father as light is in that light out of which it floweth without separation. The Father is in the Son, as light in that light which it causeth and leaveth not."—*Hooker.*

[c] *J. Spence, M.A.*

[d] *B. F. Webster, M.A.*

**prayer in Christ's name**

[a] Ac. iii. 6; Mk. xvi. 19, 20; Ac. iv. 30; xi. 21; xiii. 11.

[b] 1 Jo. v. 14.

[c] Ac. ii. 38.

"Good prayers never come weeping home. I am sure that I shall receive, either what I ask or what I should ask."—*Bp. Hall.*

answer is, that His Father is glorified; 2. The circumstance of the prayers being answered by Him tends also to the glory of God the Father.[c]

15—17. **if . . me,**[a] truly, as you ought, as is needful. **keep,** obedience the best proof of love. **Comforter,** the Gk. παράκλητος=two Heb. words: 1. *Menachem,*[b] a comforter (*Menahem* was the name of the Messiah); 2. *Melits,* an interpreter or mediator.[c] **abide . . ever,** wh. Christ, the other Comforter, in His bodily presence, could not do. **world**[d] **. . seeth . . not,** the world does not even believe all it sees of Divine things. **knoweth,** harmony of natures needful to right knowledge. A false and sinful world cannot know the Spirit of truth and holiness. **know,** certainly, blessedly. **dwelleth . . you,**[e] experience better than sight.

*Obedience, the true test of love to Christ.*—I. Jesus Christ merited the highest esteem of all His people: 1. In Himself He is most lovely of all objects; 2. From Him the disciples have received instruction; 3. Because of His merit; 4. Because of His laws. II. There are in His disciples such things as render their love to Christ suspicious: 1. Sad neglect of public worship; 2. Backwardness in prayer; 3. Reluctance to study the Scriptures; 4. Passion easily agitated; 5. Fear of death. III. Christ's method of getting rid of all that renders our love to Him suspicious: 1. Universally; 2. Constantly; 3. Self-denyingly.[f]—*The proof of love.*—1. The Bible prescribes it; 2. Reason sanctions it; 3. The renewed heart responds to it; 4. Experience ratifies it.[g]—*Those who love Christ must keep His commandments.*—I. The supposition implies that the love of Christ is—1. A legitimate principle; 2. A principle in partial operation; 3. A voluntary principle; 4. An existent principle. II. The injunction. "Keep My commandments:" 1. ..he commandments of Christ enjoin the exercise of faith in Himself (Jo. xiv. 1—11); 2. They inculcate the practice of religious duties; 3. Exhibit the necessity of Christian diligence; 4. Describe the importance of practical piety; 5. Enjoin the virtues of brotherly love, mutual forbearance, and genuine humility (Jo. xiii. 34; xv. 17; Ma. v. 44, 45; Jo. xiii. 14).[h]

*Love and obedience.*—Nothing can be love which does not shape itself into obedience. We remember the anecdote of a Roman commander, who forbade an engagement with the enemy, and the first transgressor against whose prohibition was his own son. He accepted the challenge of the leader of the other host, met, slew, spoiled him, and then in triumphant feeling carried the spoils to his father's tent. But the Roman father refused to recognise the instinct which prompted this as deserving the name of love. Disobedience contradicted it, and deserved death.[i]

18—20. **comfortless,** *see Gk.*, orphans. Usually when the head of a family dies, the children are *orphans:* but the children of God are not, though the Head of the family is in heaven. He is with us yet by His Spirit. **world,** cognisant of only My humanity. **ye . . me,** still present in the world and putting forth My Divine power. **because . . live,**[a] as the fountain of spiritual life. **ye . . also,** drawing your life fr. its Divine source. **know . . you,** by what you shall both *experience* of My presence in your hearts, and see of My presence in the world.

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*d R. Gray.*
*e C. Simeon, M.A.*

**the promise of the Comforter**

*a* Jo. xiv. 21, 23; xv. 10, 14; 1 Jo. v. 3.

*b* For which the LXX. in Jo. xvi. 2 used παρακλήτωρ.

*c* For which the Chaldee paraphrasts use *paclit, i.e.*, paraclete. "Hence paraclete sometimes sigs., as here, one who *consoles* or *comforts,* by counsel and aid (*see* Jo. xv. 26), and sometimes one who mediates or *interprets* and presents petitions to another, as an *intercessor.* The word παρακαλεῖν is used in the LXX. and N.T. in the sense of *beseech, exhort, comfort, summon* (Ps. xxii. 5; Ma. viii. 5; Lu. vii. 4; Ac. xxviii. 20; 1 Th. ii. 11; iii. 2; 2 Co. i. 4; 1 Ti. vi. 2; Tit. ii. 15).—*See Wordsworth in loc.*

*d* 1 Co. ii. 14.
*e* Ro. viii. 9; 1 Jo. ii. 27.

"It is obedience that proves our love."—*Gregory.*

*f R. Robinson.*
*g W. W. Hytha.*
*h Anon.*
*i F. W. Robertson.*

**union of the Father, Son, and disciples**

*a* He. vii. 25.

"If we believe that God is, and act consonantly, we shall be safe if He be not, and we shall be

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eternally happy if He be; whereas, if we believe that He is not, we are sure to be miserable for ever if He be, and are only safe from being miserable for ever if He be not."—*Dr. J. Scott.*

*b Rockwell.*

"God comforts him in this necessity."—*Shakspeare.*

**obedience the proof of love**

*s* vv. 15, 23.

*h* "This is the highest promise which can be made to man; and yet it is made to every man who *has* and *keeps* Christ's commands out of love to Him."—*Stier.*

*i* Lu. vi. 16.

*d* 1 Jo. ii. 24; Re. iii. 20.

"I would sooner have a right feeling than a right knowledge."—*Augustine.*

*e W. W. Whythe.*

"The creditor whose appearance gladdens the heart of a debtor, may hold his head in sunbeams and his foot on storms."—*Lavater.*

"The mercies of God will be loadstones to draw us to heaven, or millstones to sink us to perdition. When Thomas Hooker was dying, one said to him, 'You are going to receive the reward of

In the words before us are such precious stones as these—I. Our spiritual blessings are bestowed upon us as the result of Christ's mediation and intercession with the Father; II. The evident power of Christ as an Intercessor; III. The words of Christ imply that His own work is also one of comfort and assistance; IV. The words of Christ show us that the Holy Trinity is engaged in the work of man's redemption.*h*

*Payson's love for preaching.*—Never has the ruling passion been more strongly exemplified in the hour of death than in the case of this excellent American minister. His love for preaching was as invincible as that of the miser for gold, who dies grasping his treasure. He directed a label to be attached to his breast when dead, with the admonition, "Remember the words which I spake unto you while I was yet present with you;" that they might be read by all who came to look at his corpse, and by which he, being dead, still spoke. The same words were at the request of his people engraved on the plate of the coffin, and read by thousands on the day of his interment.

**21—24. hath,***a* in heart and memory. **keepeth,** observeth. **loveth,** practically proves his love. **loved . . Father,** for My sake. Do we not love those who love *our* children? **manifest,***b* make My presence clearly beyond doubt. **Judas,***c* defective knowledge of Christ general. **not Iscariot,** who had gone out. **us . . world,** he did not see that the dif. was betw. *them* and the *world.* **man . . me,** wh. you do, and the world does not. (Beauty is in the eye of the beholder; *i.e.*, the eye can see only acc. to its training). **abode . . him,***d* the manifesting will depend on this indwelling. **loveth . . keepeth not,** he will not be moved by *fear,* who is not moved by *love.*

*Manifestations of love.*—I. The essence of true religion: 1. The knowledge of Christ's commandments; 2. The practice of them; 3. From a love of Christ's person. II. The reward of true religion: 1. Consciousness of God; 2. Peace with God; 3. Fellowship with God.*e*

*The king and the rebels.*—A king in ancient times made some wise laws for his people, and most of them loved and reverenced him as children love a father, but not all. Some who professed great affection for their king were very unwilling to obey his will; and a few with rebellion in their hearts complained of his laws as too strict; and, whenever they could do so without fear of being punished, they broke them. Now the king had a country far off, where troubles and tumults had arisen, and the governor wrote to ask the king to go and visit his discontented people, and to try if his own presence among them would win them to obedience and love. The king promised to go; but before he left the kingdom he gave every family of his subjects a copy of the laws, and, having done this, he went on his journey. He was away a long time, and on his return there were loud rejoicings. Fires were lighted on many a hill-side, and whole bands of people went forth to meet him outside the gates of the city. Every voice sang his welcome, and every hand was raised to wave a green bough in token of gladness. But when he came to his council chamber, there were some sad stories of rebellion and disobedience, not among the poor alone, but among the lords and nobles of the land. Yet those very lords had been louder than the rest in their professions of love, and their songs and

words of welcome were warmer than all beside. But when the king, having discovered the offenders, asked for a copy of the laws, and one by one read them to the rebels, they were confused and silent. Some, indeed, had lost the paper he had given them; others had wilfully burned it, and declared that they would not obey the King any longer; many had broken one or more of the rules. He was a gentle king, but firm and just; and so he gathered the disobedient subjects together, and looking sorrowfully at them, he gravely asked each of those before him, if he loved his sovereign. They all answered "Yes;" but on holding up a copy of his laws, and showing it to them, they all hung down their heads. "He that hath my laws and keeps them," he said, "he, and he only, loves me," and he banished them from his kingdom as rebels. So with Christ's laws, dear children, only those who acknowledge Him as their King, and keep His commandments, can be said to love Him; and Jesus says of each of them, "he that loveth Me shall be loved of My Father."[g]

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your labours. He replied, 'I am going to receive *mercy*.'"

*g Mrs. Geldart.*

**25, 26. things . . present,** the words of the *now* present Saviour will be explained by the *then* present Spirit. **He,**[a] a true person, not *it;* the use of wh. pronoun for the Holy Spirit is most irreverent. **all,** of wh. Jesus taught the meaning of *some* only. **bring . . remembrance,** but for whom they would not only be unexplained, but absolutely forgotten.

*The Lord departs that He may remain.*—I. Faith sees in this departure His highest glorification. II. Love thinks of His gain, not of her own loss. III. Hope steadfastly expects the fulfilment of His promises.[b]

*The Divine remembrancer.*—Mr. Newton, telling in company, one day, how much his memory was decayed, "There," said he, "last Wednesday, after dinner, I asked Mrs. C—— what I had been about that forenoon, for I could not recollect. 'Why,' said she, 'you have been preaching at St. Mary's.' Yet it is wonderful, when I am in the pulpit, I can recollect any passage of Scripture I want to introduce into my sermon from Genesis to Revelation."

**the Divine teacher and remembrancer**

*a* Jo. xvi. 13; 1 Jo. ii. 20, 27.

"According to that, the Lord departs not from them that love Him; in respect of this, He goes and returns."—*Augustine.*

*b Lange.*

**27, 28. peace,**[c] "1. to the understanding, by submission to faith; 2. to the heart, by submission to the law."[b] **leave,**[c] all He had to leave, and better than all else. **my peace,** "a happy state: 1. of the mind; 2. of the affections; 3. of the conscience; 4. of the life."[d] **give,**[e] freely, cheerfully, to be your real, personal estate. **not . . world,** material things, empty honours; grudgingly, or hoping for a return. **troubled . . afraid,** but find rest in the peace I give. **loved . . rejoice,** we *rejoice* in "our friends'," prosperity, in proportion to our *love.* **Father . . greater,** greater *now* in glory and happiness.

*Peace as the world's gift, and as the Lord's gift.*—I. The peace which the world giveth. II. The peace which the Lord giveth.—*Christ's gift.*—I. His gift is peace. Against the unregenerate man are arrayed—1. Conscience; 2. Truth; 3. God; 4. Law. II. His peace is a gift, that is, it is what: 1. Man has not; 2. A man may safely call his own; 3. Binds a man's heart to the giver, and this always in proportion to its (1) Intrinsic worth; (2) Antecedent need; (3) Unconditional generosity. III. It transcends all the gifts of the world in: 1. Sincerity; 2. Reality: 3. Cost; 4. Authority; 5. Power; 6. Permanence; 7. Spirit.[g]

**Christ's legacy to His disciples**

*a* Ep. ii. 14, 17; Ph. iv. 7.

*b Bourdaloue.*

*c* "When Christ was ab. to leave this world, He made His will: His soul He committed to His Father, His body He bequeathed to Joseph to be decently interred; His clothes fell to the soldiers; His mother He left to the care of Jo. But what should He leave to His poor dis. that had left all for Him? Silver and gold He had none, but He left

*My peace.*—The comfortable influence of the precious truths of

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them that which was infinitely better — His peace."—*M. Henry.*
*d Dr. Dwight.*
*e* "The manner of giving shows the character of the giver, even more than the gift itself."—*Lavater.*
"For the kingdom which I shall receive at the right hand of the Father is over all, and it is better that I should pass from earthly littleness and infirmity into the power and dominion in which the Father is."—*Luther.*
*f L. Mann*, B.A.
*g W. Wheeler.*

**Christ's perfect obedience**
*a* Jo. xvi. 11; Ep. ii. 2.
*b* 2 Co. v. 21; He. iv. 15; 1 Jo. iii. 5.
*c* Ps. xl. 8; Ph. ii. 8.
*d Dr. Arnold.*
"I turn away from beings like myself, wretched as myself, powerless as myself. They cannot help me to die. I must die alone. Let me then act as if I was alone."—*Pascal.*
*e Dr. Thomas.*
"His nature was like a pure crystal glass full of pure fountain water, which, though shaken and agitated ever so much, cannot show, because it hath no dregs."—*Flavel.*

"The paternal hearth, that rallying-place of the affections."—*Washington Irving.*

the Bible at a dying hour was manifested in the case of a poor soldier, who was mortally wounded at the battle of Waterloo. His companion conveyed him to some distance, and laid him down under a tree. Before he left him, the dying soldier entreated him to open his knapsack, and take out his pocket Bible, and read to him a small portion of it before he died. When asked what passages he should read, he desired him to read John xiv. 27: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "Now," said he, "I die happy. I desire to have peace with God, and I possess the peace of God, which passeth all understanding." A little while after, one of his officers passed him, and seeing him in such an exhausted state, asked him how he did. He said, "I die happy, for I enjoy the peace of God, which passeth all understanding," and then expired. The officer left him, and went into the battle, where he was soon after mortally wounded. When surrounded by his brother officers, full of anguish and dismay, he cried out, "Oh! I would give ten thousand worlds, if I had them, that I possessed that peace which gladdened the heart of a dying soldier, whom I saw lying under a tree; for he declared that he possessed the peace of God, which passeth all understanding. I know nothing of that peace! I die miserable! for I die in despair."

**29–31. believe,** helped to faith by comp. My words with their accomplishment. **prince,** *etc.*,[a] see Lu. iv. 13; Jo. xxii. 53. **nothing . . me,**[b] in sympathy with Him; or that He can call His. **even . . do,**[c] His obedience like that wh. He urged on His disc., the obedience of love. **arise!** "is a solemn call, wh. should for ever reconcile us to break off our luxurious sleep."[d]

*The death of the good, a reason for joy.*—The text contains three general truths:—I. That genuine love rejoices in t happiness of its object. Illustrated: 1. In the creation; 2. In Christ's mission; 3. In Christian labour. II. That the happiness of men depends upon fellowship with the Father. III. That death introduces the good into a specially close fellowship with the Father.[e]

*Going home.*—A lovely young lady, in her near approach to dissolution, observing her father overcome with grief, thus pertinently remonstrated with him:—"Why, sir, so much grief? Had an offer of marriage been made me by one who in himself was all you could wish, and whose situation in life was far superior to mine, but whose residence must be in a remote part of the kingdom, perhaps the consideration of advantage and promoti n to me would have reconciled you to my removal, though it would have been little other than a separation for life. But I am now about to be promoted incomparably beyond anything that could have occurred in this world. Then, why this reluctance? Our next meeting will be in circumstances of high improvement, joyful and perpetual."

> "This fond attachment to the well-known place
> Whence first we started into life's long race,
> Maintains its hold with such unfailing sway,
> We feel it e'en in age and at our latest day."—*Cowper.*

## CHAPTER THE FIFTEENTH.

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**the True Vine**

**1—4. true**[a] (see on Jo. i. 9; vi. 32), see *Gk.*, "original." The Divine Archetype, of wh. the others are copies. **husbandman**,[b] lit. "vine-dresser." Preparing, sending forth the Son, looking for fruit of His labours in Christian life. **branch**,[c] disc. ingrafted upon Christ, and drawing life and fruitfulness fr. Him. **in me**, "many are supposed to be in the vine (acc. to the opinion of men) who have no root in the vine."[d] **not fruit**, proof that it is not really in the vine. **He . . away**, removes, that the vine may not be damaged in reputation, or the world be imposed upon by empty professors. **purgeth**, cleanseth, prunes. **fruit**, this the great object of God in every Christian life. **ye . . clean**, ye are under this discipline of pruning. **abide . . you**,[e] "our earnest care to abide in Christ secures His abiding in us."[f] **as . . branch**, *etc.*, vital union with Christ necessary to Christian fruitfulness.

*The True Vine.*—I. A beautiful similitude. II. A needful process. III. A consoling assurance. IV. An important injunction. "Abide in Me, and I in you." "Unless we do so: 1. Spiritual fruitfulness will be impossible; 2. In no other way can we be preserved from destruction; 3. Those who cleave steadfastly to Christ will have their utmost wishes gratified; 4. God will thereby be honoured, and the Saviour's approbation will be secured.[g]

*Affliction promoting fruitfulness.*—When Mr. Cecil was walking in the Botanical Gardens of Oxford, his attention was arrested by a fine pomegranate tree, cut almost through the stem near the root. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong that it bore nothing but leaves; I was therefore obliged to cut it in this manner; and when it was almost cut through then it began to bear plenty of fruit."[h]

**union with the Vine necessary to fruitfulness**

**5—7. abideth**, drawing fr. the Vine constant life and nourishment. **nothing**, separate fr. Me you would die; as a branch when cut fr. a living tree. **abide not**, *etc.*,[a] a caution ag. apostacy: or, perh. a ref. to such branches as have but a seeming connec. with Christ. It was decreed that all the fellow voyagers of Paul should be saved; they were saved by being warned ag. leaving the ship. **if . . me**, and if not, with whom is the fault? **my words**, of promise, doctrine, precept. **abide . . you**, as your rule of faith and practice. **ask . . done**,[b] "Prayers themselves are fruit, and they increase the fruit."[c]

*Union with Christ necessary to our bearing Christian fruit.*—I. These words suppose that the vine-dresser expects all branches in the vine to bear fruit. II. None can be fruitful without or separate from Christ.[d]

*The need of Christ.*—"What think you of our need of the Lord Jesus?" said Gotthold. "For my part, my soul is like a hungry and thirsty child, and I need His love and consolations for my refreshment; I am a wandering and lost sheep, and I need Him as a good and faithful shepherd; my soul is like a frightened dove pursued by the hawk, and I need His wounds for a refuge; I am a feeble vine, and I need His cross to lay hold of, and wind myself about; I am a sinner, and I need His righteousness; I am

*a* Is. v. 2.
*b* Song viii. 12.
*c* Ma. xv 13.
*d Calvin.*
*e* 1 Jo. ii. 6.
*f Jacobus.*

"The natural relation between the vine and its branches, shooting forth in all the glories of their noble fruit, is realised in its most perfect sense in the spiritual relations. That which Paul says of the mystical union between the Redeemer and His Church, has found its most beautiful expression in this language of our Lord."—*Tholuck.*

*g Anon.*
"O what a cross to have no Cross."—*Augustine.*
*h J. A. James.*

*a* Ma. iii. 10; vii. 19.
*b* Jo. xvi. 23.
*c Bengel.*

"What we have from God, we cannot keep without God."—*Bernard.*

"Nothing in man is great, but so far as it is connected with God."—*Bp. Wilkins.*

"Happy the mind that has constant fellowship with the Word of God."—*Bernard.*

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naked and bare, and need His holiness and innocence for a covering; I am in trouble and alarm, and I need His solace; I am ignorant, and I need His teaching; simple and foolish, and I need the guidance of His Holy Spirit; in no situation, and at no time, can I do without Him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the Divine tribunal? He must be my advocate. Am I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, He must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with Thee, my Saviour; and, God be thanked! I know that Thou, too, art neither able nor willing to do without me. Thou art rich, and I am poor; Thou hast abundance, and I am needy; Thou hast righteousness, and I sins; Thou hast wine and oil, and I wounds; Thou hast cordials and refreshments, and I hunger and thirst. Use me, then, my Saviour, for whatever purpose, and in whatever way, Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul; quicken and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread the glory of Thy name; my love, and all my powers, for the advancement of Thy honour, and the service of Thy believing people; and never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, 'Jesus needs me, and I Him: and so we suit each other.'"[e]

"All grace grows, as love to the Word of God grow."—*P. Henry*

*d Anon.*

*e Scrivener.*

"Those that are diligent in working for salvation, many times have high *springtides* of joy: joy, that is unspeakable and glorious, that rusheth in upon the soul and ravisheth it with a sweet and potent delight, while it is in the ways of obedience."—*Bp. Hopkins.*

**love, obedience, and union with Christ**

**8—10. herein,** in this whole case of vine, branches: union, pruning, fruitfulness. **much fruit,** not simply fruit, but *much.* **so . . disciples,** really such, and known to be so. The fruit is the sign and proof of union with the Vine. **as . . you,** this, the measure of Christ's love to discs. **continue . . love,** continue to seek to *deserve* and *enjoy* it. **keep . . abide,**[a] so shall you have the benefit of My love. **kept . . abide,** Christ our example in loving obedience and its results.

*Fruitfulness in good works.*—Let this be considered as: I. Glorifying God. It shows: 1. The proper scope of His Gospel; 2. The efficacy of His grace; 3. The blessedness of His salvation. II. An evidence of our own sincerity: 1. Exclusively admissible; 2. Universally sufficient.[b]—*Living in love.*—View these words as: I. A command; II. A warning; III. A promise; IV. A pledge.[c]

*The law of love.*—This is a law for the *new creation* alone. "Love one another as I have loved you." As it would be impossible for the insect in its chrysalis state to observe the laws which are made for its transformed state—for the worm to know the laws which make the summer fly seek the sunshine and live upon the flower—as it must be "born again," and enter upon a new existence before it can keep the laws of that new existence; so only the new creature can keep this new commandment.[d]

"Sheep do not come and bring their fodder to their shepherd, and show him how much they eat; but, inwardly consuming and digesting it, they make it appear by the fleece, which they wear upon their backs, and the milk which they give."—*Epictetus.*

*b Rev. C. Simeon.*

*c R. V. Pryce, M.A.*

*d C. Stanford.*

**fulness of joy**

**11—13. joy,** the joy of redeeming love. Peculiarly His as the Saviour; and theirs as the saved. **full,**[a] it will be so in proportion to love and faith. **commandment**[b] (*see* note on Jo. xiii. 34). **greater love,**[c] the *greatness* being tested by its sacrifice. **life,** all that a man hath will he give for his life. **for . . friends,**

a Jo. xvi. 24; xvii. 13.

b Jo. xiii. 34

whom he thus loves better than his life. But while we were enemies Christ died for us.

*Happiness and joy.*—I. Joy is for all men. II. It is equally evident that the reason why they do not have it is, that they do not seek it where it is—in the receiving of Christ and the Spirit of His life. III. It is here seen to be important that we hold some rational and worthy conception of the heavenly felicity.[d]—*The joy of the Lord—ours.*—I. The first spring of joy which our Lord had, was his realised relationship to the Father. II. Another source of joy was the consciousness that he was answering the end of His being and fulfilling His mission in the world as a servant. III. The third was the certainty of the success of His mission.[e]—*The love of Christ and His death.*—I. Christ's death a demonstration of His love. A demonstration of: 1. Its genuineness; 2. Its strength and greatness. II. Christ's death expounded by His love.[f]

*A faithful servant.*—A gentleman was travelling with his *valet de chambre* in a sledge through one of the extensive forests of Poland, when they were suddenly attacked by a number of wolves, which leaped furiously at the carriage. The servant, who instantly perceived that either he or his master must fall a victim to their fury, exclaimed, "Protect my wife and children!" and instantly rushing into the midst of them, perished in a moment, and by this generous act saved his master, who fled from the danger, by driving forward with the greatest rapidity.

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*c* Ro. v. 7, 8. "Christ is the 'green tree' in the root of His Divinity, in the love of His humanity, in the boughs of His virtue, in the leaves of His Holy Word, in the fruit of His good works. He is the cedar of chastity, the vine of joyfulness, the palm of patience, and the olive of mercy." — *Gerhard.*

*d H. Bushnell, D.D.* "Love draws love to it like a loadstone."— *Dr. R. Clarke.*

*e V. J. Charlesworth.*

*f D. Morgan.*

**14—16. friends,**[a] not always so. Since you are so now, show yourselves friendly. **if ye,** keeping our Divine Friend's words, a token of friendship. **servants,** in the strict sense of servants, commanded without reason; and obeying, as hirelings, without sympathy. **knoweth . . doeth,** if he did, he might sometimes refuse to obey. The lord does not condescend to state his plans. **for . . known,** Christ trusted His discs. as He would have them trust Him. **chosen,** *etc.*,[b] the friendship began on the side of Christ. **ordained,**[c] *see Gk.*, constituted, appointed. **bring . . fruit,**[d] in yourselves and in the world. **remain,** for ever. **whatsoever**[e] (*see* note on *v.* 7; Jo. xiv. 13).

**not servants, but friends**

*a v.* 10; Ja. i. 23.

*b* 1 Jo. iv. 10, 19.

*c* Ep. ii. 10. "Our hearts must be harder than stone or iron if they are not softened by the inestimable sweetness of Divine love."—*Calvin.*

*d* "The chief accomplishment of this promise may be at the very time when there is no appearance of fruit."—*Calvin.*

*e v.* 7; Jo. xiv. 13.

*The friendship of Christ.*—I. The characters by which it is distinguished. By—1. Exalted purity; 2. Confidential intercourse; 3. Permanent sufficiency. II. The conduct by which it must be secured: 1. Affectionate; 2. Universal; 3. Faithful. III. The manner in which it should be improved. By—1. Cultivation; 2. Imitation; 3. Anticipation.—*Anon.*

*The reward of preaching.*—The Rev. H. Davies, sometimes called "The Welsh Apostle," was walking, one Sabbath morning, to a place where he was to preach. He was overtaken by a clergyman on horseback, who complained that he could not get above half a guinea for a discourse. "Oh, sir," said Mr. Davies, "I preach for a crown!" "Do you?" replied the stranger: "then you are a disgrace to the cloth." To this rude observation he returned this meek answer, "Perhaps I shall be held in still greater disgrace in your estimation when I inform you, that I am now going nine miles to preach, and have but sevenpence in my pocket to bear my expenses out and in; but I look forward to that crown of glory my Lord and Saviour will bestow upon me when He makes His appearance before an assembled world."

"To conceal anything from those to whom I am attached is not in my nature. I can never close my lips where I have opened my heart."—*C. Dickens.*

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**love, humility, persecution**

*a* v. 12.
*b* 1 Jo. iii. 1, 3.
*c* Jo. xvii. 14.
*d* Ma. x. 24; Lu. vi. 40.
"An infidel age is no reproach upon the goodness of Providence. He brings good out of evil. His infinite patience magnifies His infinite mercy."—*Bp. Wilson.*

**sin without excuse**

*a* Ma. x. 22; xxiv. 9; Jo. xvi. 3.
*b* Jo. ix. 41.
*c* *Augustine.*
Cloak, outer loose *garment;* figurative, to cover, conceal. Old Fr. *cloche;* low L. *cloca,* a garment worn by horsemen. With this metaphorical usage of 'cloak' may be compared that of 'palliate,' (fr. Lat. *pallium,* a cloak).
*d* Ja. iv. 17.
*e* Jo. vii. 31.
*f* *Abp. Whately.*

**the testimony of the Comforter**

*a* Ps. xxxv. 19; lxix. 4.
*b* Jo. xiv. 17.
*c* 1 Jo. v. 6.
*d* Lu. xxiv. 48; Ac. ii. 32; iv. 20, 33; 2 Pe. i. 16.
*e* 1 Jo. i. 2.
"The Psalms have a greater testimony, and are more frequently urged for the advancement

**17—20. these . . command,** *etc.,*[a] importance of the duty enforced by repetition of the injunction. **hate,**[b] darkness cannot be expected to love light. **hated . . before,** do not expect dif. treatment fr. that wh. your Lord received. **world hateth,**[c] both bec. ye are not of it, and bec. I made you to dif. fr. it. **greater . . lord,**[d] hence not exempted fr. suffering. **they . . me . . you,** for similar reason. Your life and words reproving the world. **kept,** *etc.,* treasured up My words as evidence against Me, so will they watch to catch you in your speech.

*Separation from the world.*—I. Examine the truth here asserted. Christians are not of the world, as it regards—1. Association; 2. Disposition; 3. Destination. II. Ascertain the principle on which this separation is founded: 1. Let us remark—1. The equity; 2. The mercy; 3. The purity—of this act. III. Consider the consequence with wh. this separation is followed. This hatred arises from three causes: 1. The state; 2. The prince—of the world; 3. The character of Christians.—*Anon.*

**21—24. for . . sake,**[a] not bec. of any wrong in you, but bec. they hate Me. Hence your great trial will be trial of faith and love. **they . . sin,**[b] *i.e.,* "the sin of wh. they now were guilty, in rejecting Him who came, that they might believe in Him, and be saved by faith in Him."[c] **cloak,**[d] excuse. **hateth . . also.** You. Me. My Father. Goodness and truth hated by the world, wherever found. **works**[e] **. . sin,** their guilt in rejecting Him proportionate to the evidence by wh. He was authenticated as their Messiah. **seen,** they cannot plead entire ignorance.

*Privilege and responsibility.*—Suppose two men each received a letter from his father, giving directions for his children's conduct; and that one of these sons hastily, and without any good grounds, pronounced the letter a forgery, and refused to take any notice of it; while the other acknowledged it to be genuine, and laid it up with great reverence, and then acted without the least regard to the advice and commands contained in the letter: you would say that both of these men, indeed, were very wrong; but the latter was much the more undutiful son of the two. Now, this is the case of a disobedient Christian, as compared with infidels. He does not, like them, pronounce his Father's letter a forgery—that is, deny the truth of the Christian revelation; but he acts in defiance in his life to that which he acknowledges to be the Divine command.*f*

**25—27. word,**[a] wh. was the *result* of a fact foreseen; not the *object* designed by them. **cause,** provocation, trans. "freely," in Ma. x. 8. **comforter**[b] **. . testify**[c] (*see* note Jo. xiv. 17), the Holy Spirit, as *Comforter,* shall testify in your hearts. **ye . . witness,**[d] as the Spirit shall witness within you, so *by you* He shall witness to the world. **beginning,**[e] of my public life, hearing My words, beholding My deeds.

*The Comforter.*—I. The Spirit is of Himself; II. He is a distinct Person from the Father and the Son; III. He proceeds from the Father and the Son; IV. This person the Son promised to send after His ascension; V. This person is to continue with us as long as the world shall last.*f*

*The power of comfort.*—But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from

their enclosures, and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great Mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer. So is the heart of a sorrowful man under the discourses of a wise comforter. He breaks from the despairs of the grave, and the fetters and chains of sorrow; he blesses God, and he blesses thee, and he feels his life returning; for to be miserable is death, but nothing is life but to be comforted. And God is pleased with no music from below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons.[g]

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of Christianity than any other part of the Bible." — *Lord Clarendon.*

"Hatred is always most bitter where it is most unjust."-*Tacitus.*

[f] *Beveridge, Thes. Thes.* i. 466.

[g] *Bp. Taylor.*

## *CHAPTER THE SIXTEENTH.*

**persecutions predicted**

[a] Jo. xi. 22; xii. 42; Ma. x. 17; Mk. xiii. 9.

[b] Ac. xxvi. 9—11.

[c] Ro. viii. 36; xii. 1.

[d] 1 Co. ii. 8; 1 Ti. i. 13.

**1—4. offended,** meet with *unexpected* hindrance, as if a *strange* thing had happened. **put . . synagogues,**[a] excommunication, even to third degree [ii. 299]. **doeth . . service,**[b] "for the sake of God," *see Gk.*, to offer sacrifice.[c] **not known,**[d] culpable ignorance. **remember . . told,** fulfilment of my words, additional evidence. **said . . beginning,** when your faith was weak. **because . . you,** to strengthen you to bear so hard a word. To furnish needful evidence. To comfort you.

*Ignorant persecution.*—One of the most horrid circumstances attending the dreadful massacre of the Protestants under Charles IX. of France was, that when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics!

**the expediency of Christ's departure**

[a] *v.* 21.

[b] *Stier.*

"Sins, not affections, argue God absent."—*Bp. Hall.*

"Mortals are made unhappy, not so much by events as by the operation of their own minds upon them."—*Epictetus.*

"He does not say, it is expedient for *me*, but for *you*."—*Musculus.*

"Let us be certain, that God will effect our good better beyond comparison

**5—7. none . . asketh,** *etc.*, they asked this when they thought He was going to be crowned as a king (*see* note on xiv. 5). Now that He fully explained, they did not inquire. They now knew whither He was going. **sorrow,**[a] natural, yet presently to be turned into joy when the risen Lord ascended to Heaven.[b] **tell . . truth,** the whole, sad, yet joyful, truth. **expedient,** necessary to the discipline of faith; and the "form of a servant," on wh. the eye rested, be exchanged for the Lord of Glory, in whom the heart confides. **for . . you,** much more for us and others. Christ *corporeally* present in but one place: by His Spirit omnipresent. **I . . send,** a more than adequate substitute.

*Expediency of Christ's departure.*—I. The promise here given. We are warranted to believe: 1. In the personality of the Holy Ghost; 2. In the deity of the Holy Ghost. II. The condition on which this promise rests. "It is expedient," etc. III. The effects which will be produced when the promise is fulfilled. Glance at this work of convincing the world: 1. Of sin; 2. Of righteousness; 3. Of judgment.[c]

*The Divinity of the Holy Spirit.*—He is distinct from the Father; for He is said to proceed from the Father. He is distinct from the Son; for He is sent by the Son. He cannot be *less* than the Son, although *sent* by the Son; for our Lord teaches us, that while all manner of sin committed against Himself may be forgiven, the Comforter is the object of that one sin which under

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than we can either effect, or desire it, of ourselves."—*Basil.*

*Author.*

*Mr. Osborn.*

**The Holy Spirit's relation to the world**

*a* Ac. ii. 37.

*b* So Coverdale's, Tyndale's, and Cranmer's versions.

*c* Ro. iii. 20; vii. 9.

*d* Is. xlii. 21; Ro. i. 17.

*e* Ac. xvii 31; Ro. ii. 2; Re. xx. 12, &c.

*f* Jo. xii. 31.

*g* *W. W. Whythe.*

*h* *E. Leigh.*

*i* *Dr. Stoughton.*

**The Holy Spirit's relation to disciples**

*a* He. v. 12.

*b* Jo. xiv. 26.

*c* *Luther.*

*d* Ac. xi. 28; xx. 23; xxi. 11; 1 Ti. iv. 1; 2 Ti. iii. 1; 2 Pe. i. 14; Re. i. 1—10.

*e* It is a point of great inconvenience and peril, to entitle the people to hear controversies and all kinds of doctrine. They say, no part of the counsel of God is to be suppressed, for the people

none of His dispensations can be forgiven—the sin which hath never forgiveness, neither in this world, nor in the world to come. God save us from committing it! So that, if there were a difference, it would be fair to argue that the Spirit is greater, rather than less than the Son. Certainly not less than the Father; for into His name, as a part of that Trinity which lies at the foundation of Christianity, all nations are to be discipled. "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[d]

**8—11. reprove,** *see Gk.*, convict,[a] or *rebuke.*[b] **world,** to whom *they* should preach, and in wh. believers, as lights, should live. **sin,**[c] *etc.*, esp. the crowning sin of rejecting Christ. **because . . not,** justification through the finished work of Christ. **righteousness,**[d] of righteousness as found in Christ alone. **go . . Father,** by wh. the acceptance of His righteousness was proved. **judgment,**[e] of false human judgments; and a conviction of the judgment to come. **prince,**[f] the devil and his works in human opinions and systems. **judged,** brought to the bar of a public opinion formed by Christian teaching; and condemned by the enlightened judgment of Christianised society.

*Convictions.*—What is conviction of sin?—1. A sense of its reality; 2. A sense of their number; 3. A sense of its guilt; 4. A sense of its danger. II. What feelings does it produce? 1. Shame; 2. Sorrow; 3. Self-condemnation; 4. Self-abandonment.[g]

*Good impressions.—God's Spirit only can render them lasting.*—When Daguerre was working at his sun-pictures his great difficulty was to fix them. The light came and imprinted the image; but when the tablet was drawn from the camera the image had vanished. Our lamentation is like his—our want the same; a fixing solution that shall arrest and detain the fugitive impressions. He discovered the chemical power which turned the evanescent into the durable. There is a Divine agency at hand that can fix the truth upon the heart of man—God's Holy Spirit.[h]

**12—14. cannot . . now,**[a] the teacher's instructions limited by capacity or circumstances of the scholar. Their views were widened, and corrected; and their faith strengthened by subsequent events. **Spirit . . truth,** author of revealed truth. **guide,**[b] mind to understanding, heart to experience of truth. **himself,** even He, like Myself, will discharge the duties of an office. **hear,** "there is a holy conference betw. the Father and the Word, and the Spirit is the bearer."[c] **things . . come,** not only things past, but things future.[d] **He . . me,** it is yet the Spirit's office to honour Christ. **mine,** all that pertains to Christ, office, work, nature, etc., in their relation to discs.

*Glory of Christ in the mission of the Holy Ghost.*—I. Contemplate the work itself which the Spirit of God performs: 1. He awakens the attention of the thoughtless and slumbering world to the truth of God; 2. He convinces of sin; 3. He regenerates the soul; 4. He is the Comforter. II. This great and Divine agent is the messenger of Jesus Christ. III. The mission and work of the Spirit of truth and grace illustrate the glory of Christ: 1. They furnish additional proof of the great facts which form the substance of Christianity; 2. They give efficacy to the work already accomplished by Christ's death and resurrection; 3.

They enable us to form some estimate of the blessings which Christ bestows; 4. The Holy Spirit is the hope of the world.[e]

*Truth.*—Truth may be compared to some cave or grotto, with wondrous stalactites hanging from the roof, and others starting from the floor; a cavern glittering with spar and abounding in marvels. Before entering the cavern you inquire for a guide, who comes with his lighted flambeau. He conducts you down to a considerable depth, and you find yourself in the midst of the cave. He leads you through different chambers. Here he points you to a little stream rushing from amid the rocks, and indicates its rise and progress; there he points to some peculiar rock and tells you its name, then takes you into a large natural hall, tells you how many persons once feasted in it, and so on. Truth is a grand series of caverns. It is our glory to have so great and wise a conductor as the Holy Spirit. Imagine that we are coming to the darkness of it. He is a light shining in the midst of us to guide us. And by the light he shows us wondrous things. He teaches us by suggestion, direction, and illumination.[f]

**15, 16. all . . hath,** and we look to the Father for. **mine,** placed, therefore, within our reach. Treasured up for us in Christ. **therefore . . mine,** not as if when I said *thine*, I meant certain inferior things. **not see,** ref. to His death. **shall see,** ref. to resurrection. **to . . Father,** this said to acc. both for the *going* and the *returning*.

*The workings of the Holy Spirit.*—What is the doctrine of the Holy Spirit? It is the doctrine of the interworking of the Spirit of God upon the souls of men. I have no philosophy about it. All I say is this,—that God knows what is the secret way in which mind reaches mind: I do not; you do not. I do not know why words on my tongue wake up thoughts corresponding to those words in you. I do not know why the soul of man, like a complex instrument of wondrous scope, is played upon by my words, so that there are waked up in it notes along the whole scale of being. I do not understand why these things are so; but, unquestionably, they are so. I do not know how the mother pours her affection on the child's heart; but she does. Two stars never shone into each other as two loving souls shine into each other. I know it is so; but I do not know why it is so. I do not know how soul touches soul, how thought touches thought, or how feeling touches feeling; but I know it does.[a]

**17, 18. what . . this?** they are still slow of understanding. They stumble at the words, "a little while." No outward signs, when He spoke, of the time being so short.

*A little while.*—

"A little while, and ye again shall see Me."
Surely Thou tarriest long,
Bridegroom beloved! When shall this night of weeping
Be turned to song?
With heaven so far beyond us,
And earth so near to lure us and beguile,
How long? Oh! *Thou* didst promise but to tarry
"A little while."

"Little while," the whole creation waits *Thee*
In hope and fear;
Surely the sound of that swift-driven chariot
At length I hear.

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defrauded; so as the difference which the Apostle maketh (He. v. 12) between milk and strong meat is confounded; and his precept, that the weak be not admitted into questions and controversies, taketh no place."—*Bacon.*

*e Dr. G. Spring.*

*f Spurgeon.*

**a little while**

"O, a little while and not a little while! O, a little while, and yet a long while, dear Lord! With humblest reverence to Thy sacred word, O Lord, it is a long while; and yet both are true; it is a little while in comparison with our desert; but a long while, if measured by our wishes." — *Bernard.*

*a H. W. Beecher.*

"Above all things, remember this, not to be disturbed by the Scriptures wh. you do not yet understand; but what you do not understand, with submission wait for; and what you do understand, hold fast with charity."—*Augustine.*

"The weakness of man ill-interprets the provi-

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dential dealings of God."—*Tertullian*

sorrow turned into joy

*a* Jo ii. 24, 25.

*b* v. 16; Jo. vii. 33; xiii. 33; xiv. 19.

*c* Lu. xxiv. 17, 21.

*d* Is. xxvi. 17.

*e* 1 Pe. i. 8.

"God hears in the thoughts of our hearts what we in our own thoughts hear not."—*Bernard.*

*f Rev. R. Cecil, M.A.*

*g W. J. Brock.*

"Joys are our wings, sorrows are our spurs."—*Richter.*

prayer to be offered in the name of Christ

*a* Ma. vii. 7, 8; Ja. iv. 2, 3.

*b* Jo. xv. 11.

*c* Or *Parables.*

*d* v. 23.

*e* Jo. xiv. 21, 23.

"What we ask, contrary to the main purport of our salvation, is not asked in the name of a Saviour."—*Augustine.*

"A prayer wh. we offer not in the name of Christ, does not avail to the pardon of a sin: yea, rather it is a sin."—*Ibid.*

"All our prayers are but cyphers, till Christ's intercession be added. Cyphers

O earth! earth! earth! arouse thee!
Wake from thy tears, put on thy glory-smile!
Surely *He* cometh; and *He* will but tarry
"A little while."

**19—22. desirous,**[a] yet hesitating, as having already asked so much; or not willing further to expose their ignorance. **said . . them,**[b] kindly meeting their difficulty. **weep . . rejoice,** fulfilled at the trial and crucifixion of Christ. **sorrow . . joy,** as it was at the resurrection, ascension, at Pentecost, and is now. **a woman,**[d] *etc.*, by a simple and familiar ill. our Lord teaches that the way to the highest joy lies through the deepest sorrow **I . . again,** at His resurrection; and in the dispensation of His kingdom. **and . . joy,**[e] divinely implanted. **no . . you,** though persecutors employ their worst tortures.

*Holy joy.*—I. The origin of this joy. The Holy Spirit. "My peace I give unto you." This is both: 1. A present good; 2. An earnest of future good. II. The proprietors of Christian joy. 1. Not the wicked; 2. Not the merely nominal Christians; 3. Nor any who are not engrafted into Christ the True Vine; 4. Nor the worldly rich; 5. But the true Christian.[f]

*Gospel joy.*—There are no joys like those which the Gospel imparts; none so solid, none so exquisite and heart-refining, none so enduring. Speak not of the false pleasures of the world, its bewildering excitement, its intoxicating gaieties, its lying vanities; these, you know full well, are a cheat upon your senses, the flashings of deception, that leave their poor deluded votaries in deeper gloom. It belongs to the glorious Gospel alone to afford substantial and enduring joy.[g]

**23—27. ask,** in the way of making inquiries. They would then understand. **ask,** by prayer. **asked . . name,** they had not as yet approached God through Christ. **ask,**[a] in this way. **receive,**[b] for My Father will answer for My sake. **these things,** concerning going, returning, little while, etc. **proverbs,**[c] dark, figurative sayings, as the one in *v.* 21. **plainly,** the clear teaching of events, and of the Spirit ref. to. **day,**[d] when fully trusting that I am He that should come. **ye . . ask,** boldly, confidently. **my name,** using it as your great argument in prayer. **and I say,** *etc.*, there is no need that I should *say* so, you may be sure of it. **Father . . you,**[e] hence the less need that I should promise to pray for you. **because . . loved . . believed,** hence learn how He honours those who *love* and *trust* His Son.

*Mutual love.*—I. An amiable character. The saint's love is the love of—1. A debtor to his surety; 2. One friend to another; 3. A brother; 4. It is a conjugal love; 5. The love of a scholar to his instructor—of a servant to his master—of a loyal subject to his king. II. A distinguishing privilege: 1. God's love to us is prior to our love to Christ; 2. Our love to Christ is not the cause, but effect of God's love to us; 3. God's love to us is infinitely superior to our love to Christ; 4. Though God's love is the same to all the saints, yet the manifestations of it are not so. Conclusions—1. Serious self-examination: "Lovest thou me?" 2. Subjects for wonder, astonishment, gratitude and praise.[f]—

*The power of prayer.*—A lawyer of influence had been attending meetings under the labours of Mr. Earle. One evening, after a

sermon, an opportunity was given for remarks. This lawyer arose, and said, "I have often heard of the power of prayer, and I don't believe one word of it; but, if you want to take a hard case, take me." Mr. Earle asked him to come to the front seat, when they would pray for him. He replied, "I will do nothing of the kind; but, if you have 'power in prayer,' try it on me." Before the close of the meeting, Mr. Earle requested all to go to their closets at a special time, and pray for Mr. O.; and wished him to remember that they were praying for him. On the third evening after, Mr. O. was present, seeking for mercy. Soon he was rejoicing in Christ. His law books were sold; and he is now an eminent minister of Christ.[g]

**28—30. I . . forth,** *etc.*, a confirmation of what they believed (*v.* 27). **leave . . world,** as *man* He left it, as *God* He remains in it, and governs it with His Divine presence. **now,** as if, therefore, the promised Teacher (*v.* 25) would not be needed. **plainly,** "so little do they understand, that they do not even understand that they do not understand."[a] **sure,** or know. **needest . . ask,** Thou knowest what they *desire to ask* (*v.* 19). **this . . believe,** by this knowledge of the desire of our hearts. One who knows the unspoken thought must be Divine.

*The Divinity of Christ.*—In the first age of Christianity there were many Christians who mixed their philosophy with their religion, and strange indeed were the notions which they put forth concerning Jesus. Thus, for instance, according to their philosophy, there was *one* Supreme God—called *pleroma*, fulness—who however, had a numerous family called *æons*. These differed in rank and dignity, and with these æons, or inferior gods, was Christ classed. He was not considered by them to be equal with the Supreme God, but to be of a distinguished rank among the subordinate deities. Against this teaching the Apostles resolutely set themselves; and for its special refutation many passages were written. John (chap. i.) taught positively that Jesus was not only *with* God, but that He *was* God. That from His *fulness* (*pleroma*) have all we received. "In Him dwelleth all the fulness (*pleroma*) of the Godhead bodily" (Col. ii. 8, 9); and in several other places it is clearly taught that Christ was equal with the Father. His own words are conclusive—"I and the Father are One. He that hath seen Me hath seen the Father also."

**31—33. do . . believe?** rather a caution than an inquiry. **scattered,**[c] notwithstanding the faith you now profess to have. **own,** *i.e.* his own home, affairs, interests. **alone,**[b] He *alone* vanquished sin, death, hell. **yet . . Father,** with Him, for Him, more than all against Him. **things . . spoken,** ref. to whole discourse. **peace,**[c] telling them even the worst, to show how well He was prepared. The fulfilment of His words would deepen their confidence. Confidence the root of peace. **tribulation,**[d] sorrow, trial, persecution. **have,** He regards His victory as already realised. **overcome,** so will you with the strength and aid that I will impart. I have shown the way, and will supply the means, to completely subdue it.

*Christ's concern for His disciples.*—I. The encouraging doctrines delivered: 1. His union with the Father; 2. With His people; 3. His provision for the people. II. The intention with wh. these things were spoken. III. The necessity of the encouragement given. IV. The foundation of it.[e]

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in arithmetic stand for nothing till a figure be added."—*C. Love.*
"God's grace exceeds man's prayer." — *Ambrose.*
"Be sure not to ask a little of God."—*Adam.*
*f Beddome.*
*g R. Hooker.*

**Christ came forth from God**

*a Augustine.*
"Our faith is fed by what is plain in Scripture, and tried by what is obscure." — *Augustine.*
"The history of the Gospel is chiefly the history of Christ's conquest over the spirit of the world. And the number of true Christians is only the number of those who, following the Spirit of Christ, have lived contrary to the spirit of the world."—*Wm. Law.*

**tribulation and victory**

*a* Ma. xxvi. 31—56; Mk. xiv. 27; Zec. xiii. 7.
*b* Is. l. 7—9; Jo. viii. 29.
*c* Jo. xiv. 27; Ro. v. 1; Ep. ii. 14.
*d* Jo. xv. 19—21 2 Ti. iii. 12. Tribulation, Ht. *state of being ground or bruised* in a thrashing floor. L. *tribulatio — tribulum*, a sledge for rubbing out corn.
*e* Anon.

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## CHAPTER THE SEVENTEENTH.

[Preliminary note.—"This chapter, of all the chapters in Scripture, is the easiest in regard to the words, the most profound in regard to the ideas meant" (*Bengel, Augustine*). "Plain and artless as is the language, it is so deep, rich, and wide, that no one can find its bottom or extent" (*Luther*). "First He prays for Himself, then for the whole Church; and for it He implores four principal things: the preservation of true doctrine, concord, the application of His sacrifice, and the last and highest good—that the Church with Christ may be invested with life, joy, and eternal glory" (*Melancthon*). "After sermon, a prayer. The most remarkable of our Lord's discourses is followed by the most remarkable of His recorded prayers" (*Dr. A. C. Thompson*). It is said of *Bossuet* that his secretary read this chapter to him sixty times while the bishop was lying on his death-bed. When *John Knox*, the Scotch reformer, came to die, he asked for the reading of this precious chapter. The devout *Spener* had it read to him three times on his death-bed, though he never had been willing to preach fr. it, as it seemed to transcend his powers. Yet so great is the blindness of unbelievers that such as *Strauss* and *Bretschneider* pronounce this prayer frigid, dogmatical, and metaphysical!]

**1–3. lifted . . heaven,** "*heaven* is not the *sky*, but that upper region, above our own being and thoughts, where we all agree in believing God to be especially present, and wh. we indicate when we direct our eyes and our hands upward."[a] **Father,** "*Our* Father" also. **glorify . . Thee,**[b] "Raise Me fr. the dead, that by Me Thou mayest be known to the whole world."[c] **power,** authority. **flesh,** the human race. **many . . given,** "given" they come to Christ, being *drawn* of the Father.[d] **this . . know,**[e] *etc., i.e.* the essence, sum, and joy of it, as well as the way to it.

*The hour.*—I. It was a marked hour in the chronicles of the universe, because it was to be signalised by events for which long preparation had been made. II. "The hour is come," as the hour of the powers of darkness. III. As the hour of terrible agonies to be endured: 1. He foreknew it as inevitable; 2. It was incomparable. IV. It was the hour in wh. should be accomplished results wh. were full of glory: 1. The hour was to glorify God as God; 2. But the hour that was come was also associated in the Sufferer's thoughts with glory to Himself as Messiah.—*Dr. Potts.*

*Blessedness of saving knowledge.*—Bishop Burnet relates, that when Dr. Fisher, Bishop of Rochester, who was cruelly condemned to be beheaded by Henry VIII., came out of the Tower of London, and saw the scaffold, he took out of his pocket a Greek Testament, and looking up to heaven, he exclaimed, "Now, O Lord, direct me to some passage which may support me through this awful scene." He opened the Book, and his eye glanced on the text, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." The Bishop instantly closed the Book, and said, "Praised **be the Lord! this is sufficient both for me and for eternity."**

**"Our Lord might have offered this prayer in silence or in secret; but He wished to present Himself to His Father as a praying man, remembering that He was our Teacher. Wherefore that prayer wh. He made for us He also graciously made known to us for our edification."** —*Augustine.*

**"This prayer was the perpetual and most gracious legacy of love to His Church."** —*Bonnell.*

**the high priest's intercessory prayer**

*a Alford.*

"He now adds *prayer* to *teaching*, thus teaching His ministers not to employ themselves only in sowing the Word, but, by mingling their prayers with it, to implore the assistance of God, that His blessing may render their labour fruitful."-*Calvin.*

*b* Ep. i. 20—23.

*c Augustine.*

*d* Jo. vi. 44.

*e* 1 Jo. v. 11; Je. ix. 23, 24; 1 Th. i. 9.

"Blessed are they that inanimate all their knowledge, consummate all in Christ Jesus. . . . All knowledge that begins not, that ends not with His glory, is but a giddy, but a vertiginous circle, but an elaborate and exquisite ignorance." —*Dr. Donne.*

**4—6. glorified,**[a] honoured Thee as the source of My words and works. **thee,** not Myself as the Son of Man. **finished . . do,**[b] regards it as already done. What could hinder the doing, since He was resolved. **now . . me,** in token of My work being accepted as finished. **with . . self,** sharing Thy throne and kingdom. **glory . . world,**[c] His eternal being and Sonship here plainly asserted.[d] **manifested,**[e] made plain, revealed. **name,** i.e. Thyself, Thy attributes. **kept . . word,**[f] proving them to be the chosen of God and the saved of Jesus.

*Our Lord's dying appeal to God.*—I. His appeal to God: 1. That "He had glorified," etc.; 2. That "He had finished," etc. II. His petition founded upon it. Learn, respecting Christ's followers: 1 The ground of their hopes; 2. The object of their life; 3. The end of their labours.—*Rev. C. Simeon.*

*Anticipation.*—Anticipation overleaps Kedron, passes through Gethsemane, and, looking down upon Calvary, cries, "It is finished!" So collected is our Lord in His own purpose, so at home amidst the certainties of the future, that without the slightest assumption He affirms, "I have finished the work which Thou gavest Me to do." Only eighteen hours more, and, in literal act and moment, it is to become true. "I have been so struck lately," wrote Miss A. L. Newton, "with those words of Jesus, 'I have glorified Thee on the earth!' It was His appointed place, and of course it must be ours; and did it ever strike you how beautifully silent He was about the time of His leaving it till the time came; and then how His heart seemed to bound with delight towards His Father, as He exclaimed, 'Father, the hour is come!' 'I have finished the work,' etc.; 'and now, O Father, glorify Thou Me,' etc.; 'Now I am no more in the world;' 'Now come I to Thee?'"—*Dr. Thompson.*

**7—9. now . . known,**[a] having believed, their knowledge is supplied by experience. **words . . me,**[b] He was therefore the predicted Teacher. **known . . thee,** by fruit of the words in their own hearts. **I . . them,**[c] He specifies His own people as the subjects of His prayer. **I . . world,**[d] at this time.

*Blessedness of being a Christian.*—I have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience that more than threescore years can give, I, now on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing—competence obtained by honourable industry a great blessing—and a great blessing it is to have kind, faithful, and loving friends and relatives; but, that the greatest of all blessings, as it is the most ennobling of all privileges, is to be indeed a Christian.[e]

**10—12. mine**[a] **. . thine . . mine,** no mere creature could say this. **I . . them,**[b] His name honoured in their redemption. (Knox triumphed in the same truth expressed Ez. xxxvi. 22.) **now . . world,** He thus prays for those whom He was *so soon* to leave. **keep**[c] **. . name,**[d] preserve them in the faith of Thee. **I kept . . name,** by giving instruction and encouragement; guarding them ag. error. **none . . lost,** would that every pastor could hand in such a report of the flock given him to keep. **son . . perdition,** Heb. idiom="devoted to perdition." Ref. to Judas. **Scripture**[e] **. . fulfilled,** He perished in order that the

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**life eternal**
*a* Jo. xiv. 13.
*b* Jo. xix. 30; 1 Ti. iv. 7.
"By the determination of His will, whereby He had resolved to endure every article of His mysterious passion, He may truly proclaim that He hath finished the work."—*Polycarp.*
*c* Jo. i. 1, 2; Ph. ii. 6; He. i. 3, 10.
*d* This teaches plainly that He is no recent one, nor newly contrived; for if His glory was eternal, so also was He. Besides, a plain distinction is here drawn betw. the person of the Father and that of the Son; fr. wh. we see that He is not only the eternal God, but that He is also the eternal Word of God, begotten by the Father before all ages."—*Calvin.*
*e* Pa. xxii. 22; v. 26.
*f* He. iii. 6.

**Jesus prays for His disciples**
*a* 2 Pe. i. 16.
*b* De. xviii. 18, 19; Jo. vi. 68; xiv. 10.
*c* 2 Ti. ii. 19.
*d* 1 Jo. v. 19.
"In that prayer for eternal life wh. our Saviour knew could not be made without effect, He excepteth them for whom He knew His sufferings would be frustrate, and commendeth unto God His own."—*Hooker.*
*e* *Coleridge.*

**His own are safely kept**
*a* Jo. xvi. 15.
*b* Ga. i. 24; 1 Pe

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Scrip. might be fulfilled. But the Scrip. would not have been written unless it had been foreseen that he would perish.*f*

*The Saviour glorified in His people.*—I. Jesus is glorified in His people by the derivation of all their excellences from Him; II. He is glorified in their holy walk; III. He is glorified by the cheerfulness of their lives; IV. By their readiness to suffer for His sake; V. In their profession of His name; VI. By their exertions to promote His cause.*g*

*Rewards of faithful service.*—History informs us of an old Roman soldier who served forty years in the cause of his country; ten as a private, and thirty as an officer. He had been present in one hundred and twenty battles, and had forty-five times been severely wounded. He had obtained fourteen civic crowns for having saved the life of a Roman citizen, three mural crowns for having been the first to mount the breach, and eight golden crowns for having rescued the standard of a Roman legion from the hands of the enemy. He had in his house eighty-three gold chains, sixty bracelets, eighteen golden spears, and twenty-three horse trappings, the spoil of war. Let the Christian be equally faithful to his Saviour, and the glory and value of his reward shall far exceed that of this old Roman soldier.*h*

**13—15. I . . thee,** His prayer the more earnest on that account. **that . . joy,** *etc.*, as they aft. learned that He had so soon, and so earnestly, entered upon His work of intercessor. **not . . world,** possessing its spirit, observing its policy, sharing its fate. **take . . world,** "they are not to depart fr. the world with Me, for I have more work for them to do; to wit, that they increase My little host."*a* **keep . . evil,***b* fr. sin, and fr. the tempter's power.

*The prayer of Christ for His disciples.*—I. Consider the present situation of Christians: 1. They are governed by other principles; 2. Live for other purposes. II. Consider the prayer of Christ: 1. For what Christ does not pray; 2. For what Christ does pray.*c*—*The intercessory prayer of Christ for His people.*—I. What does He say? "I pray not," etc. God has a great design in continuing us in this world. II. While we are in this world, what does Christ ask for us? To be "kept from evil." This evil is moral evil, not natural evil, and, as I think, is twofold: 1. The evil thing—sin; 2. The evil one—Satan. III. Inferences: 1. All Christ's disciples should thus pray for themselves; 2. And also for one another.*d*

*Extinction of evil.*—It is certain that all the evils in society arise from want of faith in God, and of obedience to His laws; and it is no less certain, that by the prevalence of a lively and efficient belief, they would all be cured. If Christians in any country—yea, if any collected body of them—were what they might, and ought, and are commanded to be, the universal reception of the Gospel would follow as a natural and a *promised* result. And in a world of Christians, the extinction of physical evil might be looked for, if moral evil, that is, in Christian language, sin, were removed.*e*

**16—19. they . . world** (*see v.* 14). **sanctify,***a* O. T. use of term=*set apart to sacred service.* N. T. sense =*spiritual purification.* "Make them holy by the gift of the Spirit and sound doctrine."*b* **truth,** the truth app. by Spirit to heart, mind, con-

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**ll. 19**; 2 Th. i. 10; Ph. i. 20; Jo. xxi 19; Ro. viii. 19.

*e* 1 Pe. i. 5.

*d* Pr. xviii. 19. Perdition, lit. *state of being put entirely away.* L. *perditio-perdo, perditum; per,* entirely, and *do.* Sans. *dha,* to put.

*e* Ps. cix. 8; Ac. i. 20.

*f Wordsworth.* "These things are spoken to confirm our faith. We must not seek salvation anywhere else than in Christ." —*Calvin.*

*g Rev. W. Jay.*

*h J. Bate.*

**keep them from the evil**

*a Luther.*

*b* Ga. i. 4.

"The world, by professing Christianity, is so far fr. being a less dangerous enemy than it was before, that it has, by its favours, destroyed more Christians than ever it did by its violent persecutions."—*W. Law.* "It is not so much general notions of Providence wh. are our best support, but a sense of the personal interest, if I may so speak, taken in our welfare by Him who 'died for us, and rose again.'"—*Dr. Arnold.*

*c Anon.*

*d Dr. New*

*e Southey.*

**sanctification**

*a* Ac. xv. 9; Ep. v. 26; 2 Th. ii. 13.

science. **word . . truth,**[c] the rule of life, and plan of salvation. **sent,** *etc.*, as I had a work to do, and was *sent* that I might do it, so they have a work, and a commission. **their . . myself,** to present an example of complete consecration and holiness, without wh. they cannot succeed.

*Sanctification by means of the truth.*—It is evident that truth is the great means of sanctification: I. From the fact that commands and invitations are used, and from the manner in which they are used, in reclaiming men from their lost and perishing condition. II. From the fact that it is only by persuasion in the use of what is supposed to be truth that men can influence each other's minds. III. It is by truth and by that alone that men are led to see that they need conversion and sanctification. IV. It is by the truth and by that alone, that the various objects on which men are required to place their affections are presented before them.[d]—*Conformity to Christ.*—I. Explain the parallel here instituted: 1. Jesus came into the world to manifest His separateness from it; 2. To endure the discipline of trial and affliction; 3. To perform peculiar and important service. II. Practical remarks: 1. It applies to every true Christian; 2. The Christian in relation to the world; 3. A test of our spiritual condition; 4. Motives to active fidelity in God's service.[e]

*Preaching the truth practically.*—"To preach *practical* sermons, as they are called," says Bishop Horne, "*i.e.* sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, etc., which alone can incite and enable us to forsake sin and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring*, which is to make them all go?"[f]

**20—23. pray . . alone,** His prayer reached down through all time to all *sent* preachers; and true believers. **believe . . word,** hence "He approved of that faith wh. is received fr. the teaching of the Apostles."[a] This gives the seal of authority to Apostolic *writings* also. **may . . one,**[b] one flock, united, of one Lord, faith, baptism. **as thou . . us,** a perfect, vital union. **world . . me,** the union of the Church, additional and perpetual evidence to the world of Christ's nature and authority. **glory,**[c] distinguishing, crowning honour. **perfect,** complete. "Consummated in one—brought to perfect unity."[d] **know,** by their united testimony. The coincident experience of so many cannot be a mistake. **loved,** with a deep, lasting, and joy-producing love.

*The mutual glory of Christ and His people.*—I. The nature of Christ's glory. There is: 1. The essential glory of Christ; 2. His mediatorial glory; 3. His remunerative glory. II. Some instances in which this glory is communicated to the saints: 1. They have glorious titles; 2. Glorious privileges; 3. They are brought into glorious relations; 4. Glorious acts and exploits ascribed to them; 5. Glorious prospects before them. III. Inferences: 1. The vanity of things; 2. Dignity of real Christians; 3. Press forward to possession; 4. Let Him who put this glory upon us receive all glory from us.[e]—*Christ's glory given to His people.*—I. Christ's glory: 1. Sonship; 2. Union with God; 3. Perfection of attributes; 4. Kingly authority. II. His people's glory: 1. They are sons of God; 2. They are one with Christ; 3. They reflect His nature; 4. They are kings and priests.[f]

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Sanctify, *to make sacred* or *holy*. L. *sanctifico, atum, —sanctus*, sacred, *facio*, to make.

*b* Wordsworth.

*c* Ps. cxix. 151; Jo. xviii. 37, 38; Ac. xx. 32.

"Both Christ and they were parts of the Jewish Church; the Jewish Church was not so sanctified, but the most were extremely unclean; therefore, we may be parts of a visible unsanctified Church; and yet be separate from the world."—*Bp. Hall.*

*d* Dr. Hopkins.

*e* Preachers' Portfolio.

*f* Whitecross.

**He prays for all who shall believe on Him**

*a* Calvin.

*b* Ro. xii. 5.

*c* 2 Co. iii. 18.

*d* Bengel.

"We may justly write this comfortable text in letters of gold, as it relates to us all. For it is our glory and consolation, our treasure and pearl; so that for us, Gentiles, the whole Scriptures do not afford a more comfortable saying than this."—*Luther.*

"To be united to God is the great and only good of mankind, and the only means of this union is Jesus."—*Abp. Leighton.*

"What He most insisted on in

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preaching, He most enlargeth on in praying." —*Gurnall.*

[a] *Bedlome.*

[f] *W. W. Whythe.*

**He wills the future glory of believers**

[a] 1 Th. iv. 17.

[b] *Luther.*

"*I will.* — We may hence reasonably argue, that the utmost sanctification human nature is capable of carries in it no presumption to heaven; but that this is a title that rises simply from the compact of our Lord's mediation." —*Dean Young.*

[c] *Homilist.*

"Prayer purifies; it is a self-preached sermon." —*Richter.*

*Endurance of the Church.*—The King of Navarre, who was a Roman Catholic, and bitter in his opposition to the Protestant cause, had been speaking of its downfall, and how it would be brought about. A celebrated Protestant replied, "Sir, it assuredly behoves the Church of God, in whose name I speak, to endure blows, and not to strike them; but may it please you also to remember that it is an anvil that has worn out many hammers!"

24–28. **I will,** a strong claim that none else could make, that He—the holy and true—must have had a *right* to make. He says *I will:* we say *Thy* will be done. **behold,**[a] "we should make this sentence our pillow, and a bed of down for our souls, and with a glad heart repair to it when the happy hour draws nigh."[b] **for . . lovedst,** He bases His "I will" on this love. **world,** sinful, hard-hearted, blind. **known thee,** in Thy love and mercy. **declared,** by His words and deeds He revealed the Father. **declare,** this He is still doing by the work of His Spirit. **love,** *love,* the end of the revelation of God, by Christ, to the minds, hearts, consciences, and lives of men.

*God's character the sublimest object and mightiest organ.*—The Divine character is—I. The highest object of manifestation; II. The grand instrument of moral reformation.[c]

*Nearer to Christ.*—A few years since a Christian company visited a Southern plantation. Among the slaves was an old man, with whom the following conversation was held:—"You are an old man, will you not die soon?" "Yes, I know I must." "Where do you expect to go?" "I think I shall go to the good land." "Why do you think you will go there?" "I cannot tell, but the nearer I come to death, somehow Jesus and I get nearer together."

## *CHAPTER THE EIGHTEENTH.*

**Gethsemane**

[a] 2 S. xv. 23; 1 K. ii. 37; xv. 13; 2 K. xxiii. 4, 6, 12; 2 Ch. xv. 16; xxix. 16; xxx. 14; Je. xxxi. 40.

[b] *Thomson, Ld. and Bk,* 694.

[c] Ma. xxvi. 36 Mk. xiv. 32.

[d] Ma. xxvi. 47 Mk. xiv. 43; Lu. xxii. 47.

[e] *Michaelis, Rosenmüller.*

[f] *Lange.*

"He who goes round about in his requests, wants commonly more than he chooses to appear to want."—*Lavater.*

1–3. **Cedron,** Gk. form of *Kidron*[a] (*turbid*), running in val. of Jehoshaphat, E. of Jerus. betw. the city and Mt. of Olives. **garden,**[b] *Gethsemane.*[c] **place,** not as now fixed upon, but as oft. frequented by Christ. **resorted . . disciples,** assoc. in the traitor's mind with many words of love and friendship. **Judas . . band,**[d] part of the Rom. cohort at that time stationed in Castle of Antonia.[e] **officers,** *etc.,* Levites. **lanterns,** *etc.,* lights usually carried by Rom. soldiers on a night march.

*Treachery against Christ.*—The treachery practised against the person and cause of Jesus. I. What we must think of such treachery. II. How we must resist it.—*Braunig.*—*Gethsemane at the hour of the Lord's arrest.*—I. The scene; II. The school of a great change.[f]

*Neglect of the closet.*—The earliest converts to Christianity in Africa were very regular and earnest in their private devotions. They had no closets to go to; but each had their separate spot in the thicket, where they used to pour out their hearts to God. The several paths to these little Bethels became distinctly marked: and, when any one of those African Christians began to decline in the ways of God, it was soon manifest to his fellows; and they would kindly remind him of his duty by saying, "*Broder, de grass grow on your path yonder.*"

**4—7. knowing,**[a] fr. the beginning. **went forth,** fr. shadow and retirement of the olive grove. **whom seek,** "He would have them own, distinctly, their dreadful design."[b] **Jesus . . Naz.,** the despised name by wh. He was com. known. **I . . he,** you need go no further in search of Him. **Judas . . them,** and confirmed the words of Jesus with the pre-arranged sign.[c] **went . . fell,** awed by the presence and the word of Jesus. **again,** that there might be no mistake; or in irony, as He saw their fear.

*The majesty and force of right.*—I. The moral majesty of right. This is seen in—1. The heroic manner in which Christ, single-handedly, met His enemies; 2. The tender consideration which He displays for His friends, under the most trying circumstances. II. The social force of right. What was the force which laid these men prostrate? Was it miraculous? We think not, because—1. The supposition does not agree with the general use of Christ's miraculous agency; 2. It is opposed to that general spirit of non-resistance wh. He constantly exemplified and inculcated; 3. It is not necessary to account for the phenomenon. Learn: (1) The importance of being right; (2) The Divine method of promoting right; (3) The ultimate triumph of right; (4) The folly of opposing the right.[d]

*The power of Christ.*—Sozomenus relates, that when the Holy Family reached the term of their journey, and approached the city of Heliopolis, in their flight into Egypt, a tree which grew before the gates of the city, and was regarded with great veneration as the seat of a God, bowed down its branches at the approach of the infant Christ. Likewise it is related (not in legends merely, but by grave, religious authorities), that all the idols of the Egyptians fell with their faces to the earth. I have seen pictures of the flight into Egypt, in which broken idols lay by the wayside.[e]

**8—11. let . . way,**[a] His first thought was for the safety of His friends. **that . . saying,** *etc.*, wh. our Lord had ref. to as a prediction.[b] **Malchus,** name preserved by Jo. alone. **cup,**[c] the portion allotted to Me.

*Inconsiderate zeal in the Lord's service.*—I. How it acts; II. What harm it does.—*The sword of Peter.*—I. Thoughtlessly drawn; II. Fiercely used; III. Authoritatively sheathed.[d]

*Weapons of Truth.*—Truth is not defended by physical weapons. Peter in defending Christ was defending truth; and yet Christ forbade the use of the sword. "The weapons of our warfare are not carnal, but mighty, through God, to the pulling-down of the stronghold of Satan." Truth shudders in her palace of light as she beholds men attempting to promote her interests by the employment of material forces; Truth sits not on a throne that is bristling with bayonets: hers is a throne established on the immovable basis of eternal right and infinite love.[e]—*Ignorance of the Bible.*—A Cambridge student, when examined upon the inspiration of the Bible, was asked, "what connections he remembered between the Old and New Testament?" He answered, "That only one then came to his recollection, and that was the fact that Peter cut off the ear of the prophet Malachi." He had an indistinct recollection of Malchus, the servant of the high priest, whose ear Peter cut off with his sword.[f]

**12—14. then,** being sure of their man. **bound,** mentioned by Jo. alone. **Annas,**[a] another incident peculiar to Jo. [i. 197;

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**the betrayal**

*a* Jo. x. 17, 18; Ac. ii. 28.

*b Jacobus.*

*c* Ma. xxvi. 48; Mk. xiv. 44.

"When the first Adam became obnoxious to the Divine punishment, he fled and hid himself, and God called, "Adam, where art thou?" But the second Adam, when He was to be delivered into the hands of the enemy, called out, "Here am I."—*Rambach.*

Treason and murder ever kept together,
As two yoke-devils sworn to either's purpose.

*d Homilist.*

*e Mrs. Jameson.*

**Peter uses the sword**

*a* Is. liii. 6; Ep. v. 25.

*b* Jo. xvii. 12.

*c* Ma. xx. 22; xxvi. 39, 42.

"His word was so full of Divine power, that they could lay no hands on His disciples, not even on S. Peter, when He required, that they should go their way."—*Augustine.*

"What I adore in the Scripture is its fulness."—*Tertullian.*

*d Lange.*

*e Dr. Parker.*

*f American.*

**Jesus is led to Annas**

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ii. 37]. He was brought bound to Annas, Annas did nothing to release Him, but sent Him on bound to Caiaphas (*Lu*). **counsel** (see on Jo. xi. 49, 50).

*Jesus led by sinners.*—For our sakes, Christ had to go many a road of sorrow, surrounded by the band of the wicked. Let us count—I. The road from Gethsemane to Annas; II. From Annas to Caiaphas; III. From Caiaphas to Pilate; IV. From Pilate to Herod (see Luke); V. From Herod to Pilate.; VI. From Pilate to the Hall of Judgment; VII. From thence to Golgotha.—*Christ before Caiaphas.*—I. The true High Priest before the spurious; II. The Just before the Unjust; III. The Innocent One before His bitter enemies, who had long resolved upon His death.[b]

*The humiliation of Christ.*—All after humiliations of our Lord were nothing to the first, namely, that of *His Incarnation.* The great humiliation was to make Himself flesh. That being done, the manger and the cross, and all that lay between, were, *comparatively*, small considerations. "Being found in fashion as a man," it is not half so surprising that He should surrender Himself to be despised and crucified, as that, being Lord of all, He should be willing to put on our mortal flesh. Self-intelligent men find difficulty in conceiving Jesus Christ to be the Lord our God, but simple hearts never did, and never will. The law is well known in Heaven by which the sweet mystery is "hidden from the wise and prudent, and revealed unto babes."[c]

**15—18. another,**[a] *Gk.*, "the other," prob. Jo.[b] **known . . priest,** Jo. seems to have had some influence and a home[c] in Jerus. **palace** [i. 210]. **Peter . . without,** Jo. was admitted bec. known. **spake . . brought,** Jo. must have been well known there. **damsel,** female porters not unusual in E. now.[d] **thou also,** she seems to have known Jo. to be *one.* **I . . not,** for acc. of Peter's denial, *see Ma.* [i. 213]. **coals,** *see Gk.*, the term *anthracite* then = *fire of coals* fr. wood.

*The steps of the backslider gradual.*—I. Self-confidence; II. Indolent neglect of prayer; III. Indecision; IV. Bad company; V. Overwhelmed with fear when discovered by a girl; VI. Open denial, falsehood, and profanity (*see* Ma. xxvi. 74).[e]

*Temptation.*—Lord, I read when our Saviour was examined in the high priest's hall, that Peter stood without, till John (being his spokesman to the maid that kept the door) procured him admission in. John meant to let him out of the cold, and not to let him into a temptation; but his courtesy in intention proved a mischief in event, and the occasion of his denying his Master. Oh, let never my kindness concur in the remotest degree to the damage of my friend! May the chain which I sent him for an ornament never prove his fetters! But if I should be unhappy herein, I am sure thou wilt not punish my good will, but pity my ill success.[f]

**19—21. high priest,** fr. the dif. betw. this questioning and that recorded by other Evang. it is prob. that *this* high priest was Annas; and fr. (v. 19—23) an acc. of the preliminary examination bef. him. **disciples,** their number, etc. **doctrine,** His teaching generally. **openly,**[a] *boldly.* **world,** people not disciples. **synagogue,** *etc.*, in public places. **secret . . nothing,**[b] having

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Peter's first denial

*a* Ma. xxvi. 58; Mk. xiv. 54; Lu. xxii. 54.

*b* Ac. iv. 13.

*c* Jo. xix. 27.

Palace, a royal house. Fr. *palais*; L. *palatium*, one of the seven hills of Ro., where Augustus had his residence.

*d* A traveller, not long since, was admitted into the house of a rich Jew in Damascus by a maid who kept the door.

*e* *Van Doren.*

*f* *T. Fuller.*

examination of Jesus

*a* Lu. iv. 15; Jo. vii. 14, 26, 28; viii. 2.

*b* Ac. xxvi. 26.

*a* Lu. iii. 2.

"The greater love anyone has for Christ, the more attentive will He be in considering the particular circumstances of His sufferings. Jo., who loved Jesus with a most ardent affection, is the only Evang. who takes notice of the binding of our Saviour. An affectionate soul not only considers the sufferings of Christ in general, but dwells on every circumstance of His passion."—*Rambach.*

*b* *Heubner.*

*c* *J. Pulsford.*

nothing to conceal or be ashamed of. **them . . heard,** He challenged investigation and the production of witnesses.

*The force of truth.*—For my own part, I am fully persuaded that the most powerful goddess, and one that rules mankind with the most authoritative sway, is Truth. For though she is resisted by all, and oftentimes has drawn up against her the plausibilities of falsehood in the subtlest forms, she triumphs over all opposition. I know not how it is that she, by her own unadorned charms, forces herself into the heart of man. At times her power is instantly felt; at other times, though obscured for a while, she at last bursts forth in meridian splendour, and conquers by her innate force the falsehood with which she had been oppressed.[c]

**22, 23. struck . . palm,**[a] *see Gk.*, "gave Him a rap" (ῥάπισμα), perh. with official staff; but prob. with hand. **answerest . . so?** it is hard to see what answer would have served their turn. **answered,** "what more true, mild, and just, than was this answer?"[b]

*Jesus smitten in the high priest's palace.* — This narrative shows—I. How religion is opposed: 1. With inveterate prejudice; 2. With licentious violence; 3. With hypocritical pretences. II. How it is to be maintained: 1. With undaunted firmness; 2. With unruffled patience. From the whole learn: (1) What to expect; (2) How to act.[c]

*Treatment of insults.*—Bryardaine, a missionary to Grenoble, was endeavouring to enforce the duty of forgiving our enemies, when he perceived that a large part of his audience consisted of troops then in garrison at that place. Anxious to embrace the occasion of denouncing the detestable practice of duelling, and perceiving that the attention of the military was strongly excited, he paused for a moment, and then said, "Perhaps there is among my hearers some high-spirited soldier, who burns as I speak to interrupt me, and to ask the humble missionary who now addresses you, whether he can even conceive how a man of honour feels when he has been outraged by a blow? I am prepared to answer him, and tell him I do know what those feelings are; and my knowledge is derived from a book that teaches all of us whatever it concerns all of us most to learn; from a book that describes the worst of all insults with an indignation at least equal to what modern honour can inspire. I have been taught by my Bible how a blow may be felt, and how it should be resented. The Bible informs me that the Saviour of the world, without a murmur against His executioners, submitted to all that could embitter the agonies of death. Insulted, vilified, scourged, crucified—He uttered not a word! It was not until He received a blow that He condescended to open His mouth. And what said He then? Let the Bible tell us, and let the duellist, if he can, surpass the example. 'One of the officers that stood by, struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?'"

**24–27. Annas . . bound,** He had been bound by the soldiers, etc. (*v.* 12), and Annas passed Him on still bound. **and,** the history is resumed fr. *v.* 18. **kinsman,** Jo. alone tells us this. **denied . . crew**[a] [i. 214, 364].

*The denial of Peter.*—I. Its source: 1. Its more remote occasion

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"They believe things of us which cannot be proved against us; and they are unwilling to make inquiry, lest they should detect their want of truth."—*Tertullian.*

"Truth blushes at nothing but secrecy."—*Ibid.*

*c Polybius.*

**an officer strikes Jesus**

*a* Job xvi. 10; Je. xx. 2; Ac. xxiii. 2, 3.

*b Wordsworth.*

"In the Christian combat, not the striker, as in the Olympic contest, but he who is struck, wins the crown. This is the law in the celestial theatre, where angels are the lookers on."—*Chrysostom.*

*c Rev. C. Simeon.*

"The command of one's self is the greatest empire a man can aspire unto, and, consequently, to be subject to our passions the most grievous slavery; neither is there any triumph more glorious than that of the victory obtained of ourselves, where, whilst the conflict is so short, the reward shall ever last."—*Drexelius.*

**Peter's second and third denials**

*a* Ma. xxvi. 74; Mk. xiv. 72; Lu. xxii. 60; Jo. xiii. 38.

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"After our Lord's resurrection, when Peter was warmed with the heavenly flame (Jo xxi. 9, 17), he entirely wiped away the enormity of his three denials by the avowal of his thrice-declared love."—*Beda.*

"As those Christians who have the strongest faith and resolution may be alarmed at Peter's fall, so his repentance may inspire the most wretched sinner with a hope of acceptance with God."—*Rambach.*

*b Lisko.*

*c Bishop Mant.*

—(1) Transgression of the injunction of Jesus (Jo. xiii. 36); (2) Neglect of the admonition (Ma. xxvi. 41). 2. Its deeper ground—(1) Unbelief in the Word of the Lord (Ma. xxvi. 36); (2) Confidence in the strength of his love to Jesus and in his own firmness; (3) Proud presumption in the midst of danger. II. The denial itself: 1. Manifestation of his fear of man, thoughtless haste and impotence; 2. Termination—a lie; 3. Gradual and increasing development. III. The conversion (*see* Ma. xxvi. 75): 1. The crowing of the cock and the look of Jesus; 2. The perception of Christ's truthfulness and His own weakness; 3. Spiritual sorrow and repentance.[b]

*Fidelity to Christ.*—We indeed may not be called upon to make any very difficult sacrifices on account of our religion, or to undergo any extremity of labour, or to incur any signal dangers in that behalf. Yet the faithful Christian will always find occasions in which he may testify his fidelity to Christ, by labouring to instruct the ignorant, and by administering assistance and comfort to his afflicted brethren. And he who engages in these works and labours of love, provided he engage in them with Christian prudence as well as Christian benevolence, is manifesting thereby a laudable attachment to Christian faith."—*Attachment to Christ.*—When Bishop Bonner told John Audly of the pain connected with burning, with a view of leading him to recant, he replied, "If I had as many lives as there are hairs on my head, I would lose them all in the fire before I would lose Christ."

**Jesus is taken before Pilate**

*a* Ma. xxvii. 2; Mk. xv. 1; Lu. xxiii. 1.

"O, impious blindness! they are afraid of being defiled by the hall of a heathen judge; and yet do not fear to shed the blood of their own innocent brother, who is the Lord of life!"—*Augustine.*

"This is horrid wickedness to comply with the Word of God in little matters, on a design that you may covertly wrong Him in greater."—*Gurnall.*

*b Lange.*

*c Rutherford.*

**28—30. hall . . judgment,**[a] the *prætorium*, bef. Pilate [i. 218, 365]. **defiled,** as they would be by intercourse with heathens. **went out,** into open court bef. the hall. **accusation,** he must have a formal charge. **malefactor,** evil-doer. **we . . thee,** still here is no specific charge. Comp. their answer to Pilate with the reply of Jesus to Annas (*vv.* 20, 21). They would impertinently dictate to the Rom. governor.

*The King of the Jews delivered into the hands of the Gentiles.*—Christ—I. The centre of union between Jews and Gentiles: 1. He manifests; 2. Bears; 3. Covers the sins of both. II. He reconciles both in one body: 1. To God; 2. To each other; 3. To heaven (Col. i. 19, 20).[b]

*Suffering for Christ.*—If you go to weigh Jesus, His sweetness, excellency, glory, and beauty, and lay opposite to Him your ounces or drachms of suffering for him, you will be straitened in two ways—1. It will be a pain to make the comparison, the disproportion being by no understanding imaginable; nay, if Heaven's arithmetic and angels were set to work, they should never number the degrees of difference. 2. It would straiten you to find a scale for the balance to lay that high and lofty One, that ever-transcending Prince of Excellency in. If your mind could fancy as many created heavens as time hath minutes, trees have had leaves, clouds have had rain-drops, since the first stone of the creation was laid, they would not make half a scale in which to weigh boundless excellency.[c]

**the death of Jesus resolved upon**

*a* Ge. xlix. 10; Ex. xxi. 27.

**31, 32. Pilate** [i. 216]. **said,** not getting the reply he required. **judge . . law,** they wanted the fact that they had condemned Him to be enough for Pilate. **death,**[a] and nothing less would suffice [i. 365]. **saying . . death,**[b] "lifted up,"—death of the cross—a Rom. form of cap. punishment. Had it been

lawful for the Jews to have put Him to death, it would have been by stoning.

*The first examination of Jesus before the governor.*—How Pilate treats—1. The Jews; 2. The Lord. He said to them, "Take ye Him and judge Him," etc.[c]

*Impartial justice.*—A striking instance of the stern and impartial administration of justice is afforded in the history of one of the Kings of Acalhuacan, a province of the Mexican empire. There was a law which forbade, on pain of death, the speaking of indecent words in the royal palace. One of the sons of this king, for whom he had felt a more particular attachment than for any of the rest, on account of his disposition and his virtues, violated this law. The king was informed of it; and, understanding that the word had been spoken by the prince in the presence of his tutors, he sent to examine them. They, being afraid of experiencing some punishment if they concealed the truth, confessed it openly, but, at the same time, endeavoured to exculpate the prince by saying that he did not know the person to whom he spoke, nor that the language was improper. Notwithstanding all this, he ordered the young prince to be arrested immediately, and the very same day pronounced sentence of death upon him. The whole court were astonished at the rigour of the king, and interfered with their prayers and tears in behalf of the prince, but no remonstrances could move the inflexible mind of the king. "My son," said he, "has violated the law. If I pardon him, it will be said the laws are not binding on every one. I will let my subjects know that no one will be pardoned a transgression, as I do not even pardon the son whom I dearly love." The punishment was accordingly executed. The king shut himself up for forty days in a hall, without letting himself be seen by any one. He vented his grief in secret; and, to conceal from his sight every thing that might recall his sorrow, he caused the door of his son's apartment to be closed up by a wall. He showed his subjects, that although he was incapable of repressing the feelings of a father, and sealing up the fountains of his grief, yet he would never permit them to overcome his zeal for the laws, and the most rigid impartiality in their execution.[d]

**33—35. entered . . again,** what kind of trial is this? The judge running ab. fr. accusers to accused! **King . . Jews?** either the Jews had named this to P., or he had bef. a general knowledge of the case: still the accused is thus made to criminate Himself. **thing . . thyself?** if so, as a Rom. he was to inquire in a political sense, and the reply would be "No." **others . . me?** if Jews had suggested it, His reply, in a sense *they* ought to understand, would be "Yes." **thine . . nation,**[a] had there been any danger of sedition fr. teaching of Jesus, the Roms. were the proper parties to interfere. **what . . done?** state your side of the case; what is your offence and defence?

*Christ's Kingdom.*—He is the only founder of a religion in the history of mankind which is totally unconnected with all human policy and government, and therefore totally unconducive to any worldly purpose whatever; all others, Mohammed, Numa, and even Moses himself, blended their religious institutions with their civil, and by them obtained dominion over their respective people; but Christ neither aimed at nor would accept of any such power; He rejected every object which all other men pursue, and

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[b] Ma. xx. 19; Lu. xviii. 32, 33; Jo. xii. 32, 33.

[c] *Arndt.*

[d] *Dr. Todd.*

"Virtue is so lovely, that even the wicked, by a kind of natural instinct, do approve of a conduct better than their own."—*Seneca.*

"To discover truth is the best happiness of an individual; and to communicate it is the greatest blessing he can bestow upon society."—*Dr. Townsend.*

"A just person knows how to secure his own reputation, without blemishing another's, by discovering his faults."—*Quesnel.*

**art Thou the King of the Jews?**

[a] Jo. xix. 11; Ac. iii. 13.

"These things concerning Christ, did Pilate, already himself in his conscience a Christian, report to Tiberius, the Cæsar of that day; but the Cæsars also would have believed in Christ, if either Cæsars had not been necessary for the age, or if Christians also could have been

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Cæsars."—*Tertullian.*

*b Soame Jenyns.*

**What is truth?**

*a* Ps. xlv. 3, 6; Is. ix. 6, 7; Da. ii. 44; vii. 14; Zec. ix. 9; Lu. xii. 14; Jo. vi. 15; Ro. xiv. 17; Col. i. 13.

*b* Is. lv. 4; Rev. i. 5; iii. 14; *cf.* Jo. viii. 47; 1 Jo. iv. 6.

"What is truth? As if ἀλήθεια and βασιλεία had little connection; a heathen notion, the speech of Pilate."—*Wordsworth.*

"It is a matter of lamentation that men know not to what end they were born into the world, till they are ready to go out of it."—*Sir T. Smith.*

"*What is truth?* Quid est veritas? Vir est, qui adest."—*Anagram by Chas. I.*

*c Burroughs.*

*d Dr. Palmer.*

"There are many amongst the vulgar (great and small) who understand no argument but this of fashion and example. Error is always solicitous to procure an establishment in man's opinions; for, if this point is once gained, it will be an age at least, before any appeal from popular

made choice of all those which others fly from and are afraid of. He refused power, riches, honours, and pleasure, and courted poverty, ignominy, tortures, and death. Many have been the enthusiasts and impostors who have endeavoured to impose on the world pretended revelations, and some of them, from pride, obstinacy, or principle, have gone so far as to lay down their lives rather than retract; but I defy history to show one who ever made his own sufferings and death a necessary part of his original plan and essential to his mission.[b]

36—38. **kingdom . . world,**[a] political, material. **then . . fight,** as the servants of political kings for their sovereigns. The fact that they do not fight makes it clear that we have no political end or aim. **now,** the Rom. Ch. puts emphasis on *now*, implying that our Lord meant that *afterwards* it would be a worldly kingdom. **Pilate . . then?** he would nat. ask this, since Jesus spoke of "My kingdom." **thou sayest,** idiom of Syro-Chaldaic = "I am what thou sayest." **born . . truth,** King of Truth, subduing men to the truth. **heareth . . voice,**[b] lovers of truth will listen to the Lord of truth. **what . . truth?** a *sneer*, or a *doubt*. **find . . fault,** what fault did he afterward find?

*Christ's kingdom.*—I. Christ hath a kingdom: 1. Providential; 2. Mediatorial. II. What kind of a kingdom is Christ's? 1. It differs from worldly kingdoms in pomp and glory; 2. In subjects; 3. Rule; 4. Homage; 5. Weapons; 6. Privileges; 7. Penalties. III. Privileges of its subjects: 1. All their business is transacted in the court of Christ; 2. They are free; 3. Have free trade with heaven; 4. Right to all the Saviour's ordinances; 5. His protection; 6. Will be victorious. IV. Why Christ's kingdom is not of this world: 1. Because He would confound the wisdom of the world; 2. Because He delights to exercise the graces of the saints; 3. That His power and wisdom may appear more glorious.[c]—*What is truth?*—I. Truth is the harmony of our thoughts and words with realities. The Scripture divides all that is into—1. A visible and temporal; 2. An invisible and eternal world. The New Testament use of the word "truth" often means the latter only. Thus we may say: II. Truth is the kingdom of heaven, and only that. Of this kingdom Christ has the keys, and He opens and no man shuts, and shuts and no man opens. Christ opens to those that receive the Spirit of truth, and thus we observe: III. That truth is a mind which we must always have in us in order to know the things of heaven.[d]

*Real Christians.*—"I have read of a certain regiment ordered to march into a small town (in the Tyrol, I think), and take it. It chanced that the place was settled by a colony who believed the Gospel of Christ and proved their faith by works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quietly answered, 'If they *will* take it, they must.' Soldiers soon came, riding in with colours flying and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, 'the harlequins of the nineteenth century.' Of course none of these were in a proper position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take

the town.' 'Well, my friends, it lies before you.' 'But there is nobody here to fight?' 'No, we are all Christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with, of course we can't fight,' said he. 'It is impossible to take such a town as this.' So he ordered the horses' heads to be turned about, and they carried the human animals out of the village, as guiltless as they entered, and perchance somewhat wiser. This experiment on a small scale, indicates how easy it would be to dispense with armies and navies, if men only had faith in the religion they profess to believe."[e]

**39, 40. custom** [i. 219, 366; ii. 201].

*Barabbas.*—I. What is meant by "this man?" Inquire into His character. II. Review the conduct of the Jews. "Barabbas," though guilty—1. Of robbery; 2. Of treason; 3. Of murder (Lu. xxiii. 19). III. The effects of this choice: 1. Are Christ and His cross preferred? 2. Is an imitation of Him your chief delight? Or is Barabbas, that is, sin, most delighted in?—(1) Sin as a robber; (2) As a traitor; (3) Sin is also a murderer.[a]

*A converted Jew.*—Tremellius was a Jew, from whose heart the veil had been taken away, and who had been led by the Holy Spirit to acknowledge Jesus as the Messiah and the Son of God. The Jews who had condemned our Saviour, had said, "Not this man, but Barabbas." Tremellius, when near his end, glorying in Christ alone, and renouncing whatever came in competition with **Him**, used very different words, "Not Barabbas, but Jesus."[b]

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prejudices can come to a hearing."—*W. Jones.*

*e Mrs. Chapman.*

"Every one complains of the badness of his memory, but nobody of his judgment."—*La Rochefoucauld.*

**Barabbas**

a. xxvii. 15–26; Mk. xv. 6–15; Lu. xxiii. 13–25.

*a Stevens.*

*b Whitecross.*

"It well becomes that judge to nod at crimes, that does commit greater himself, and lives." —*Tourneur.*

## *CHAPTER THE NINETEENTH.*

**1–4. scourged**[a] [i. 221], it seems (*v.* 4) that this was done as sufficient punishment, for a man in whom no fault was found, to satisfy the Jews. **platted . . thorns . . robe** [i. 222, 368; ii. 200]. **smote,** *Gk.*, "were smiting," repeated act. **find no fault,**[b] for what reason, then, the thorns, robe, smiting, and scourging?

*The threefold sin.*—Three classes of sinners: I. Those who sin without conviction—the soldiers. II. Those who sin against conviction—Pilate. This sinning against conviction is: 1. The hardest work; 2. The most hellish work. III. Those who sin from conviction.[c]

*The hand that struck Jesus.*—When that truly devoted missionary, Henry Martyn, was at Shiraz in Persia, translating the New Testament into the language of that country, he seems to have been delighted with the following incident, which he notices in his journal, June 28, 1811:—"The poor boy," says he, "while writing how one of the servants of the high priest struck the Lord on the face, stopped, and said, Sir, *did not his hand dry up?*"

**Jesus is scourged**

Ma. xxvii. 26—30; Mk. xv. 15—19.

*a* Is. liii. 5.

*b* Jo. xviii. 38; *v.* 6.

*c Homilist.*

"Not being untutored in suffering, I learn to pity those in affliction."—*Virgil.*

**5–7. Behold . . man,** innocent, helpless. Not able to injure Moses or Cæsar. **crucify** [i. 220, 367], *they* had proved nothing worthy of that death; *Pilate* had found "no fault." **Pilate saith,** *etc.*, a time-server. **we . . law,**[a] the Rom. gov. was there to execute Rom., not Jewish law. **because,**[b] *etc.*, they now prefer the charge of blasphemy.

**Ecce Homo!**

*a* Le. xxiv. 16.

*b* Jo. v. 18; x. 33.

"Of all injustice, that is the greatest wh. goes under the name of law; and of all sorts of tyranny,

*The appeal of Pilate.*—We have here an appeal—I. For pity for

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the forcing of the letter of the law against the equity is the most insupportable" — *Sir R. L'Estrange.*
c *A. Morris.*

**Pilate again questions Jesus**

a Ps. xxxviii. 13; xxxix. 9; Is. liii. 7; Ma. xxvii. 12, 14; Ph. i. 28.
b Da. iii. 14, 15.

"The vacillation of purpose which is the consequence of a vitiated mind, is its sorest punishment."—*Seneca.*
c *Dr. Thomas.*
d *Dr. Guthrie.*

**Jesus' reply**

a Lu. xxii. 53; Jo. vii. 30.
b Mk. xiv. 44; Jo. xviii. 3; He. vi. 4—8; Ja. iv. 17.
c Lu. xxiii. 2; Ac. xvii. 7.
"God works by means of what is evil; but is not the author of evil itself."—*Augustine.*
"All precepts concerning kings are summarily comprehended in these two, "Remember that thou art a man; and that thou art instead of God." The one bridles their power, and the other their will."—*Palmer.*
d *Lange.*
e *Haserbrock.*
f *Bible Student.*

**sentence is pronounced**

a Pr. xxix. 25; Ac. iv. 19.
b Ma. xxvii. 62.

Christ 1. For a prisoner; 2. A prisoner unjustly accused; 3. And whose sufferings and shame were enhanced by cruel mocking. II. From Pilate to the Jews: 1. From a heathen soldier; 2. To the Jews—to whom Christ came. III. From one who nevertheless put Christ to death.[c]—*What think ye of Christ?*—With what feelings may we utter these words—1. Mockery; 2. Pity; 3. Admiration; 4. Faith.—*W. W. Wythe.*

**8—10. Pilate . . afraid,** superstitious fear. "*More* afraid." He feared *before* to execute an innocent person. **whence . . thou?** fr. heaven or of earth. **answer,** Scripture fulfilled.[a] **power,**[b] a broken reed for the innocent to lean upon. Popular clamour, and priestly influence more powerful.

*Christ at Pilate's tribunal.*—I. The nature of the accusation (*v.* 7). II. The bearing of the prisoner. III. The character of His accusers. IV. The conduct of Pilate throughout the trial.[c]

*A symbol of justice.*—These instructions were admirably embodied in the figure which the old Egyptians gave to Justice. She was symbolised by a human form without hands, to indicate that judges should accept no bribes; and not without hands only, but sightless, to indicate that the judge is to know neither father nor mother, nor wife nor child, nor brother nor sister, nor slave nor sovereign, nor friend nor foe, when he occupies the seat of justice. He is not to be the client, but only to hear the cause, and, uninfluenced by fear of favour, to decide the case upon its merits.[d]

**11, 12. no power,**[a] it is of God's providence you hold office; wh. providence has provided for the occasion a time-serving judge. You have need of special moral power to do a right thing. **he . . sin,**[b] knowing you are but a weak man, the tool of men of stronger will. **Pilate . . him,** impressed by His majesty and innocence. **Cæsar's friend,** a hint he might himself be arraigned for complicity in some plot. A threat. **maketh . . king,**[c] though true in *word*, this was false in *fact.*

*The trial of Christ.*—I. The praiseworthy manner in which it was opened by Pilate; II. The pitiable manner in which he concluded it; III. Pilate, the type of a natural man in his relation to Christ.[d]—*Pilate.*—I. As a man; II. As a judge; III. As a witness against us.[e]

*Delegated power.*—Pilate was not the prime mover in this deed, but an unwilling, subordinate actor. Judas was the man who really set the machine in motion; and when it came to Pilate's turn to act, he did so reluctantly, and under some constraint. Had it not been that Christ was delivered up to Pilate, he would have had no power against Him, and would not, therefore, have been constrained by the priests and people to deliver Him to death. Thus, as Judas delivered Him according to the determinate counsel and foreknowledge of God (Acts i. 16; ii. 23), the power Pilate, as a ruler, exercised over Him thus brought under his jurisdiction is spoken of as "the power given from above." Therefore had Judas the greater sin.[f]

**13—15. judgment seat,**[a] *Gk.* (*βήματος*), judicial tribunal, placed on the pavement, a tesselated floor, in front of the Prætorium, called **Gabbatha** (*platform* or *elevated place*), on wh. the *bema* or regular seat of justice was placed. [Here he received his wife's message, i. 220.] **preparation**[b] [i. 371]. **sixth hour,** Mk.[c] says *third* hour. "An insuperable dif. as the

text now stands," [d] "six in the morning. . . Jo. reckons his hours (as we do) fr. midnight to noon, and fr. noon to midnight." [e] But if this be so it does not agree with Mk. "Jo. speaks of the time in ref. to this particular matter—viz., the preparation time." [f] **no . . Cæsar,** [g] this confession fr. men whose fathers had boasted **that** God was their King. [h]

*The first clamour for Christ's death.*—Viewed with respect to—**I.** The judge who elicited it; II. The people who uttered it; III. The Lord who heard it; IV. The Father who suffered it; V. The world which still repeats it in various forms. [i]

*Men-serving judges.*—Judges have their favourites. These men avoid displeasing them, praise their actions, flatter their vanity, work for their interests, seek to shield them from adverse criticism, ply them with deceitful favours, and all, not from friendship or affection, but for selfish ends of their own. Have you never seen ants swarm over the rosy flower-buds of the opening peony? How they caress it! How nimble are their thousand tickling feet, as round and round the circular bud they go nursingly! Is it that ants love flowers? No! It is that they may lick up the sugary secretion which exudes from the flower-bud. And so there be many that serve men, not because they love them, but because they fain would suck their substance out of them. [k]

**16–18. delivered,** *etc.* [a] [i. 223, 368; ii. 204]. **Golgotha** [i. 223; ii. 204]. **crucified** [i. 224; ii. 204].

*The leading away to Golgotha.*—I. The victim of wickedness led thither by the hands of men; II. The sin-offering of the world led thither by the hand of the Father.—*The way of the Cross.*—I. Strewn with the thorns of wickedness; II. Moistened with the tears of pity; III. Lighted by the majesty of Jesus; IV. Terminated by the hill of death. [b]

*Importance of justice.*—Justice is the greatest interest of men on earth. It is the ligament which holds civilised beings and civilised nations together. Wherever her temple stands, and so long as it is duly honoured, there is a foundation for social security and general happiness, and the improvement and progress of our race. And whoever labours on this edifice with usefulness and distinction, whoever clears its foundations, strengthens its pillars, adorns its entablatures, or contributes to raise its august dome still higher in the skies, connects himself in name, and fame, and character with that which is and must be as durable as the frame of human society. [c]

**19–22. title** [i. 225, 369; ii. 205]. **Hebrew . . Greek . . Latin,** *i.e.* "in the three langs. wh. were then eminent above all others: the *Heb.*, for God's law; the *Gk.*, for human wisdom; the *Lat.*, for the Empire, then almost universal, of Rome." [a] **then said . . Pilate answered,** *etc.* [i. 225].

*The superscription.*—Jesus of Nazareth, a King on the cross—**I.** His majesty; II. His victory; III. The foundation of His kingdom; IV. His jurisdiction; V. His government.—*Krummacher.*—*This superscription.*—I. Written in three languages; II. Read by all the Jews; III. Unaltered and unalterable. *What it testifies*—I. Of Christ; II. Of God; III. Of men; IV. Of the way of redemption; V. Of the hope of the future.—*The superscription.*—It was—I. Read of all; II. Vexatious to many; III. **Obstinately** defended by one. **Learn—(1) Wilt thou pass it un-**

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*c* Mk. xv. 25.
*d Alford.*
*e Wordsworth.*
*f Jacobus.*
*g* Ge xlix. 10.
*h* 1 S. xii. 12.
"Man without religion is the creature of circumstances. Religion is above all circumstances and will lift us up above them."—*A. W. Hare.*
"The world is a net wherein the more we stir, the more we are entangled." — *Bp. Hall.*
*i Lange.*
*k H. W. Beecher.*

**Jesus led away to be crucified**

Ma. xxvii 31—34; Mk. xv. 20—23; Lu. xxiii. 26—33.

*a* Nu. xv. 36; He. xiii. 12.
"It is a sacred dictate that the faults and infirmities of governors are by God permitted for the punishment of the people."—*Dr. Hammond.*
*b Lange.*
*c Webster.*

**the title on the cross**

*a Augustine.*
"There were three hanging on the cross; the first was the Saviour, the second to be saved, the third to be damned. The pain of all three was one, but the cause diverse." — *Augustine.*

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"Most wonderful that He, who was before as 'a reed, shaken with the wind,' is now fixed as a pillar of brass."—*Flavel.*

*b Lange.*

*c T. Watson.*

heeded? (2) Wouldst thou at all alter it? (3) Wilt thou not accept it?[b]

*The bodily sufferings of Jesus.*—Christ suffered in all His senses: 1. In His eyes; they beheld two sad objects—His enemies insulting, and His mother weeping; 2. In His ears—they were filled with the revilings of the people; 3. In His smell—when the drivel fell upon His face; 4. In His taste—when they gave Him gall and vinegar to drink; 5. In His feeling—His head suffered with thorns, His hands and feet with the nails.[c]

**His garments divided**

*a John Ant.* 263.

*b* See *Jos. Ant.* iii. 7, 4, for descr. of Aaron's vest; also *John Ant.*, 368, who says it was of cotton (? linen), made of one piece, without being sewn.

*c* Ex. xxviii. 22; xxxix. 41; xxix. 5.

"The tunic was com. made of two pieces, a front and a back piece, with the sides open and fastened with clasps, or laced with cords."—*Jacobus.*

*d* Ps. xxii. 18.

"It is noted by one of the fathers, Christ's coat had indeed no seam, but the Church's vesture was 'of divers colours;' they be two things, unity and uniformity."—*Bacon.*

*e Lange.*

**23, 24. garments**[a] [i. 224, 369] **coat,** under-garment or vest, the *tunic.* "It was the *toga, ocellata,* or *byssina,* properly a priest's garment,[b] and woven[c] of linen or wool." **rend,** making it worthless. **parted . . raiment,**[d] outer garment being made of parts, as borders, fringes, etc., could be easily divided.

*The parting of the garments.*—I. The testator; II. His property; III. The inheritors.—*Krummacher.*—*The visible and spiritual inheritance left by Jesus.*—I. The visible inheritance—1. A booty of Gentile soldiers; 2. An inheritance for which they gamble, cast lots, and squander their time. II. The spiritual inheritance—1. His righteousness; 2. His peace; 3. His word and sacrament.[e]

*Holy Coat of Trèves.*—This relic is alleged to have been the seamless coat of our Saviour, and to have been discovered in the fourth century, by the Empress Helena (mother of Constantine the Great), and by her deposited at Trèves, at that time the capital of Belgic Gaul and residence of later Roman Emperors. Concealed in a crypt from the Normans in the 9th century, it was re-discovered in 1196, and then exhibited; not exhibited again till 1512, when Leo X. appointed it to be exhibited once every seven years. The Reformation and wars prevented the observance for some time, but the celebration was attended in 1810 by a concourse of 227,000 persons, and by a larger number in 1844, when Archbishop Arnoldi announced a centenary jubilee. Not only were miraculous cures asserted to have been wrought by this relic, but this celebration is otherwise memorable for the reaction which it produced leading to the secession of Johann Rouge and the German Catholics from the Church of Rome. The dimensions given on an engraving, published at Trèves in 1844, are, from the extremity of each sleeve, 5 feet 5 inches, length from collar to lowermost edge, 5 feet 2 inches. In parts it is tender or threadbare; and some stains upon it are reputed to be those of the Redeemer's blood. It is a loose garment, with wide sleeves, very simple in form, of coarse material, dark brown in colour, probably the result of age, and entirely without seam or decoration.

**the disciples at the crucifixion**

*a* Jo. ii. 4.

*b* 1 Ti. v. 2.

*c* Jo. xvi. 32.

*d* A tradition of the 7th cent. says that she lived with Jo. at Ephesus, and died

**25–27. stood,** *etc.*, this recorded by Jo. alone. **Cleophas,** or *Clopas*, not the Cleopas of Lu. xxiv. 18, but father of Ja. the less and Joses. **Mary Magdalene** [i. 229, 110]. **woman,**[a] not *mother*, as if to remind her of His higher relations. **son,** upon whom rely as thy earthly support, and love in My place. **mother,**[b] act a son's part towards her. **home,**[c] lit. *own things*—*possessions*—it means that he henceforth cared for her, nourished, supported her.[d]

*The triumph of love; or, the Disciples at the Crucifixion.*—I. They proclaim themselves to be His friends in the very presence of His enemies, who were then triumphing over Him—1. By follow-

ing Him to Calvary; 2. By taking their station near the cross; 3. By the marks of consternation visible in their countenances—II. Jesus Himself notices their presence as a proof of their love—1. His solicitude for the welfare of His mother; 2. The prevailing of His love over His bodily and mental agony.[e]—*Behold thy mother!*—I. Let us consider the words that were addressed to John concerning His mother, as they throw light on the personal character of Christ. II. In these words we may also see some most important characteristics of Christ, as the Saviour of the world, revealed.[f]

*Filial duty.*—A pious young man, who was desirous of devoting himself to the work of the ministry among the heathen, and had been recommended with that view to the committee of the London Missionary Society, on undergoing the usual examination, stated that he had one difficulty; he had an aged mother entirely dependent upon an elder brother and nimself for maintenance; and in case of that brother's death he should wish to be at liberty to return to this country, if his mother were still living, to contribute to her support. Scarcely had he made this ingenuous statement, when a harsh voice exclaimed, "If you love your mother more than the Lord Jesus Christ, you will not do for *us*." Abashed and confounded, the young man was silent. Some murmurs escaped the committee; and he was directed to retire while his proposal was taken into consideration. On his being again sent for, the venerable chairman, Dr. Waugh, in tones of unaffected kindness, and with a patriarchal benignity of mien, acquainted him that the committee did not feel themselves authorised to accept of his services on a condition involving uncertainty as to the term; but immediately added,—"We think none the worse of you, my good lad, for your dutiful regard for your aged parent. You are but acting in conformity to the example of Him whose Gospel you wished to proclaim among the heathen, who, as He hung upon the cross in dying agonies, beholding His mother and the beloved disciple standing by, said to the one, 'Woman, behold thy son!' and to John, 'Behold thy mother!' My good lad, we think none the worse of you."[g]

**28—30. scripture . . fulfilled,**[a] how oft. this formula occurs! **thirst,** the rich man *thirsted* in torment, may we all *thirst* for Christ. **vessel . . vinegar** [i. 223, 228, 370]. . **finished,**[b] *i.e.* His sacrificial death, His expiatory work, His life of obedience, and the great work of Human Redemption. **bowed . . head,** dying in submission to His Father's will. How will He *lift up His head* when He comes as judge! **gave . . ghost,**[c] surrendered His spirit. [It was at this moment that the rending of the temple veil occurred.]

*Christ's work finished.*—I. The truths contained in these words: 1. The fulfilment of prophecy; 2. The work of Redemption; 3. The salvation of man. II. The truths to be deduced from it—1. That there is a sure ground of hope for all who feel their need of mercy; 2. That they in whom a good work is begun, have reason to hope that it shall be carried on and perfected to the day of Christ; 3. That those who have obtained mercy have the strongest possible incentive to maintain good works.[d]—*It is finished.*—I. What is finished?—1. The prophecies of Scripture; 2. The grand work of redemption; 3. Christ's trials and conflicts. Having answered this question we ought—II. To take this expression on

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there at a very great age. The Romanists pretend to show her sepulchre at Jerusalem."—*Jacobus.*

"He called her not 'Mother,' lest she should grieve the more from the tenderness of her intense love."—*Bonaventura.*

"The crucified Man's cross is the teachers' chair."—*Augustine.*

"Imagination and thought are overwhelmed when we look into that home, where Christ's beloved disciple and Christ's mother were. Surely that place must have been the resort of holy angels, if any habitation on earth is meet to be so."—*J. Williams.*

*e Dr. Leifchild.*

*f T. Thomas.*

*g Whitecross.*

**Jesus dies**

*a* Ps. lxix. 22.

*b* Jo. xvii. 4.

*c* Is. liii. 10, 12; He. ii. 14, 15.

"He could have borne His drought—He could not bear the Scripture not fulfilled. It was not the necessity of nature, but the necessity of His Father's decree."—*Bp Hall.*

"This was the sixth remarkable word of Christ upon the cross, uttered as a triumphant shout when He saw the

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glorious issue of all His sufferings now at hand."—*Flavel.*

^ It was not, that He bowed His head, bec. He expired; but, because He bowed His head He then expired; by mention of which the Evangelist showed that He was Lord of all."—*Chrysostom.*

*d Rev. C. Simeon.*

*e R. Rothe.*

*f Theremin.*

*g Young.*

a soldier pierces His side

*a* De. xxi. 23.

*b* Le. xxiii. 7, 8.

*c* "This was usually done with clubs, or an iron mallet just above the ankle, aft. wh., a blow on the breast put an end to the sufferer's life."—*Lactantius, Div. Inst.* iv. 26.

*d C. F. F. Gruner, Halle,* 1805.

*e Ency. Metro., Hydrop. Per.*; see also *Dr. Stroud on the Physical Cause of the Death of Christ.* Dr. S. himself points out that Russell, Edwards, Rambach, and other writers, had more or less correctly anticipated him in the belief that Christ died fr. rupture, or breaking of the heart.

*f Rev. C. Simeon.*

*g J. Y. Simpson M.D., F.R.S.E.*

"All is finished, that justice demanded; all that

our lips, speaking it after Him as our confession of Him.[e]—*The death of Jesus the highest perfection of His life.*—It shows: I. The greatest tranquillity of mind. II. The highest love to man. III. The greatest mediatorial power. IV. The greatest glory of the Son.—*Dräseke.*—*It is finished.*—I. God's counsel. II. The work of Jesus' love. III. The good works of His people, finished in Him.[f]

*Wonderfulness of the death of Christ:*—

Amazing scene! well might the sun, abashed,
Hide his bright face in darkness! well might earth
Shake to her centre! well the rending rocks
Speak out their wonder; and convulsions tear
The universal frame! O love Divine!
O miracle of love! O love of God!
How vast, how wondrous, passing human thought!
Had universal nature backward shrunk
Into the barren womb of nothingness;
Had light turned darkness, matter chaos wild,
And order rank confusion, it were nought
To that stupendous scene, where God in flesh
Died for the creature's sin![g]

**31—34. preparation,** *etc.*[a] [*see refs.* on *v.* 14]. **high day,**[b] *Gk.*, a great day. It was the Sabbath—the only one during the Passo. **legs . . broken,**[c] brutal formalists. **pierced . . side,** to make sure of His death. **water,**[d] the *lymph* of the pericardium, or watery blood of pleura following a mortal wound. "It is one of the last phenomena of waning life."[e]

*The treatment of our Lord's body on the cross.*—I. The singular treatment of the body. II. The instruction to be gathered from it: 1. What grounds we have for hope; 2. What blessings we are to expect; 3. What dispositions we are to cultivate.[f]

*Physical cause of the death of Christ.*—I. His death was not the mere result of crucifixion, for—1. The period was too short; 2. The attendant phenomena at the time of actual death were different from those of crucifixion. II. No known injury, disease or lesion of the brain, lungs, or other vital organs could, I believe, account for such a sudden termination of His sufferings in death, except—1. Arrestment of the action of the heart by fatal fainting or syncope; or—2. Rupture of the walls of the heart or larger blood vessels from it. III. The attendant symptoms—especially the loud cry and subsequent exclamations—show that death was not the effect of mortal fainting, or mere fatal arrestment of the action of the heart by syncope. IV. On the other hand these symptoms were such as have been seen in cases of rupture of the walls of the heart. V. No medical jurist would, in a court of law, venture to assert, from the mere symptoms preceding death, that a person had certainly died of rupture of the heart. To obtain certain *proof* that rupture of the heart was the cause of death, a *post mortem* examination of the chest would be necessary. In ancient times such dissections were not practised. But the details left regarding Christ's death are most strikingly peculiar in this respect, that they offer us the result of a very rude dissection, as it were, by the gash made in His side after death by the thrust of the Roman soldier's spear. The effect of that wounding or piercing of the side was an escape of "blood and water," visible to the Apostle John; and I do not believe that anything could

possibly account for this appearance, as described by that apostle, except a collection of blood effused into the distended sac of the pericardium in consequence of rupture of the heart, and afterwards sep., as is usual with *extravasated* blood, into those two parts, viz.: 1. *Crassamentum* or red clot, and—2. Watery serum. VI. Mental emotions and passions are well known by all to affect the actions of the heart in the way of palpitation, fainting, etc.*g*

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love required all that was necessary to make that love conspicuous." — *A. Liquori.*

**35—37. he . . saw,**[a] *i.e.* to himself. **record,** nothing can be more clear or positive than this statement of an eye-witness. **scripture,** *etc.*,[b] he beheld, in what he saw, a distinct fulfilment of the Word of God.

**John an eye-witness**

*a* 1 Jo. i. 1—3

*b* Ex. xii. 46; Num. ix. 12; Ps. xxxiv. 20; xxii. 16; Zec. xii. 10; Re. i. 7.

" All truth being consonant to itself, and all being penned by one and the self-same Spirit, it cannot be, but that an industrious and judicious comparison of place with place must be a singular help for the right understanding of the Scriptures." —*G. Herbert.*

*c Dr. Caird.*

*Twofold evidence of truth.*—The truth we receive from the lips of another may either derive its authority from the teacher, or reflect on him the authority it contains. As the receiver of money may argue, either that the money is good because it is an honest man who pays it, or that the man is honest because he pays good money; so, in the communication and reception of truth, it may be a valid inference, either that the doctrine is true because it is a trustworthy man who teaches it, or that the man who teaches is veracious or trustworthy because his doctrine is true.*c*

*Weight of evidence.*—At one time, Dr. Wayland was lecturing on the weight of evidence furnished by human testimony. He was illustrating its authority and sufficiency even for the establishment of miracles. A member of the class, not entirely satisfied of the correctness of the teaching, suggested a practical application of the doctrine. "What would you say, Dr. Wayland, if I stated, that, as I was coming up College Street, I saw the lamp-post at the corner dance?"—"I should ask you where you had been, my son," was the quiet reply.

**38, 39. Joseph** [i. 230, 371; ii. 209]. **secretly,** *Gk.*, concealed, hid. **fear . . Jews,**[a] who had threatened excommunication. **besought,** *etc.*, reason given by Mk.[b] **myrrh,** prob. *Gum ladanum*, a gum that distils fr. a small thorny tree of Arabia and Abyssinia.[c] **aloes,** the fragrant wood of *Aquilaria agallochum.*[d] **hundred pound, troy,**[e] prob. some part used for burning in the sepulchre.*f*

**Joseph begs the body of Jesus**

*a* Jo. ix. 22; xii. 42.

*b* Mk. xv. 43.

*c Topics* i. 110.

*d Ibid.* i. 87.

*e* Jos. relates that 500 slaves, bearing aromatic spices, followed Herod to the grave.—*Ant.* xvii. 8, 3.

*f* 2 Ch. xvi. 14.

*g Homilist.*

" Whilst shame keeps its watch, virtue is not wholly extinguished from the heart."—*Burke.*

" Shame greatly hurts or greatly helps mankind." —*Homer.*

*The burial of Christ a display of a threefold power.*—I. Here is the power of the world: 1. Wealth; 2. Popularity; 3. Caste. II. The power of the cross: 1. The material; 2. The moral. III. The power of God. This should teach us: 1. That the world is not in human hands; 2. That the cross is the great organ of Divine power; 3. That Divine purposes, however long delayed, will one day be realised.*g*

*A secret disciple.*—A native gentleman was taken seriously ill, and requested one of the Orissa missionaries to visit him. In the course of conversation the missionary offered to lend him any book in his library that would be likely to interest and profit him. "I have a large number of books with which to instruct and exercise the intellect, but," added he, with emphasis, "when I want food for my soul I go to the Bible: there only," pointing to a copy of the English Bible which lay on the table, "I get something to warm my heart." When pressing on him the importance and necessity of making a public profession of his attachment to Christ, he said with tears, "God, who searcheth the heart, knoweth that I am a heathen but in name; that my trust, my

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*h Missionary News.*

heart, are fixed on Him to whom I offer my daily prayer, and in whose mercy alone I trust. And it is my hope and intention, by the help of God, one day to make a public avowal of this my faith."[h]

**the burial of Jesus**

g Ac. v. 6.

h Is. liii. 9; 1 Co. xv. 4.

40—42. **wound**, *etc.*,[g] temporary embalming till the Sabbath should be passed. **in . . place**, well known; immediately outside the city. **new**, no other body there. **laid**,[h] *etc.*, embalming and burying hurriedly. [Then followed the setting of the watch descr. by Ma. i. 232.]

*The sepulchre in the garden.*—I. The moral and religious reasons which induced Joseph to build a sepulchre in a garden: 1. It might be intended to remind spectators of their mortality, and to mingle such thoughts with the entertainments of the garden; 2. To lead survivors to recollect their departed friends; 3. To remind the proprietor how soon he must be lodged therein. II. The improvement of this particular sepulchre: 1. Reflect on the death of your friends and prepare for your own; 2. Lead your thoughts to the sepulchre of Christ.[c]

*A joyous funeral.*—A heartless, miserly old man died at an advanced age, possessed of considerable property, no portion of which could he be prevailed on, during life, to part with to the pressing necessities of those around him. His stewardship closed. At once niggardly and ostentatious, he left in his will, that "one thousand pounds should be expended on his funeral." To a benevolent lady of the neighbourhood, whose earliest and latest thought had reference to the welfare of the necessitous, this happy suggestion occurred: "Why not benefit the poor by this strange injunction? Why not invite all the needy, infirm, and aged of the neighbourhood to this rich man's funeral, and give them clothing suited to the ceremony?" The idea was adopted and carried out. It was a delightful funeral,—the most cheerful scene that had been witnessed there for years. No tears, no groans, no sighs, not a mourner visible; everybody smiling and in tip-top spirits. The old women came trotting along, each in a warm comfortable cloak, new gown and bonnet; the old men in a full suit of decent black. None thought it necessary to look lugubrious and lachrymose, or other than they really felt,—heart-glad. Right joyous was the spectacle! and pleasant to many was the thought, that the old miser who had taken special care to aid no poor creatures when alive should have made so many aged hearts light and happy when he died. Yes; that was a funeral worth attending.[d]

'Nothing, to my mind, affords such comfort to us, when shrinking from the outward accompaniments of death—the grave, the grave-clothes, the loneliness—as the thought that all these had been around the Lord Himself, around Him who died and is now alive for evermore."—*Dr. Arnold.*

"In a garden there is something emblematic and suitable, where nature dies and is again renewed.' — *J. Williams.*

"What is all philosophy but the contemplation of our death?"—*Plato.*

c *Dr. Doddridge.*

d *Rev. E. Neale.*

## *CHAPTER THE TWENTIETH.*

**the resurrection**

**Mary Magdalene**

Ma. xxviii. 1; Mk. xvi. 1; Lu. xxiv. 1.

1, 2. **first day** [i. 233, 372; ii. 211]. **dark**, very early (*Lu.*). **Mary**, prob. dif. women arr. at dif. moments. **taken away** (*see Ma.*). **then**, *etc.*, Jo. alone states this. Other Evangs. descr. the vision of angels; wh. Mary also beheld on hastening back; when she also saw the *Master* (*Mk.*). **Peter**, it is not prob. that this was the special message spoken of by Mk. **taken . . Lord**, it did not occur to her that He was risen.

"There can be no perfect visions

Awhile she stood,
Transformed by grief to marble, and appear'd
Her own pale monument! but when she breat

The secret anguish of her wounded soul,
So moving were the plaints, they would have soothed
The stooping falcon to suspend his flight,
And spare his mourning prey.[a]

*Friendship.*—Among the cherished stories of old English friendships, is that of Fulke Greville, Lord Brooke, who wished to transmit his memory to after ages by the inscription on his tomb, "Friend to Sir Philip Sydney." The circumstance is not worth mentioning, in comparison with that record of friendship which is supplied in the words, "That disciple, whom Jesus loved," except as it may serve to bring out the Divine instance into bright and beautiful relief, through the manifest inferiority of the human example. The friendship of a mortal, however wise and good, fades away beside the thought of His friendship, who is the fountain of wisdom and the mirror of goodness.[b]

**3—5. Peter,**[a] **Lu.** mentions P. alone. **other, Jo.,** who relates what occurred as an eye-witness. **ran,** eagerness to solve Mary's doubt, and their own conjectures. **outrun,**[b] love more enduring than impetuous zeal. **yet . . in,** deterred by reverence, wonder, or fear of pollution.

*The resurrection.*—I. The mystery of the resurrection surpasses all the thoughts and reasonings of men. II. Jesus, the supreme Good, is worth seeking for, without intermission, till He is found. III. Believers often find Jesus not such as they sought for.—*The grave of Jesus viewed in the light of faith.*—I. The memorial of the malice of the enemies. II. The termination of the Lord's sufferings. III. The scene of the working of God's providence. IV. The burial-place of the world's sins. V. The rising-place of all that is good and holy.[c]

*Memory of the resurrection.*—Mr. John Knox, a little before his death, rose out of his bed; and being asked, "Why he rose, being so sick?" he answered, "That he had had in the night sweet meditations on the resurrection of Jesus Christ; and now he would go into the pulpit and impart to others the comforts he felt in his soul."

**6—10. went into,** His impulsiveness overcoming every consideration. **not lying,** as if thrown down, or fallen off. **wrapped,** our Lord's conduct never marked by hurry, but calm composure. A man waking out of a trance (had such been the case), would never have done this. **believed,** *i.e.*, that He was indeed risen; and not, as Mary supposed, stolen away. **knew not,** *etc.*,[a] He believed fr. evidence of senses. **disciples,** Peter and John.

*The empty grave viewed by a fallen Apostle.*—I. He entered it inquiringly. II. Searched it narrowly. III. Found it empty. IV. Left it thoughtfully.—*The fruitless search for the living among the dead.*—I. For the living Christ in the sepulchre. II. For the living Christian in the dust of earth.[b]—*Unconscious influence.*—There are two sorts of influence belonging to man—that which is active or voluntary, and that which is unconscious. It is with the latter we have at present to deal. To gain some conception of unconscious influence: I. Expel the common prejudice that there can be nothing of consequence in it, because it makes no report, and falls on the world unobserved. II. Note the twofold powers of effect and expression by which man connects with his fellow-man: 1. The ear and the understanding: 2. The sympa-

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of God but in the night of death; so darkness was before light, and the evening before the morning."—*Dr. Whitefoot.*

*a Fenton.*

*b Dr. Stoughton.*

**Peter and John visit the Sepulchre**

*a* Lu. xxiv. 12.

*b* Lu. xiii. 30.

"John doth represent the contemplative; Peter the active. The contemplative person is more nimble in his wit; the active man quick at his work. John did run faster; but Peter did go surer."—*Theophylact.*

*c Lange.*

**they find it empty**

*a* Ps. xvi. 10; Ac. ii. 25—31; xiii. 34, 35.

"It is remarkable that whenever these holy coverings of our Lord's body are mentioned, they are never called 'grave-clothes as in the case of Lazarus, but are spoken of as the linen clothes."—*J. Williams.*

"When our Lord raised up Lazarus, he came forth of the grave, 'bound hand and foot with grave-

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clothes.' But when our Lord riseth, He shakes off His grave-clothes; the linen that wrapped His body in one place, and the linen that bound His head in another."—*Sir M. Hale.*

*b Lange.*

*c Dr. Bushnell.*

*d Stanley.*

thetic powers, or the affections. III. Inferences to be drawn from this subject to complete its practical effect: 1. It is impossible to live in this world and escape responsibility; 2. The true philosophy or method of doing good is here explained.[c]

*Fear of death.*—It is said of the late Dr. Arnold, that, "finding one of his children had been greatly shocked and overcome by the first sight of death, he tenderly endeavoured to remove the feeling which had been awakened, and, opening a Bible, pointed to the words, 'Then cometh Simon Peter following Him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself,'—'Nothing,' he said, 'to his mind afforded us such comfort, when shrinking from the outward accompaniments of death—the grave, the grave-clothes, the loneliness—as the thought that all these had been around our Lord himself—round Him who died, and is now alive for evermore.'"[d]

**the vision of angels**

"This position of our Lord was set forth by the Ark, 'between the two Cherubim.'"—*Bp. Andrewes.*

"By these words, 'Why weepest thou?' our Lord took away the old curse. . . . In the garden of Paradise He had subjected the woman to sorrow; so now, in the garden, He bids her sorrow no more."—*Cyril.*

*a Rev. R. Cecil.*

*b Dr. Beyschlag.*

*c Dr. J. Todd.*

"A woman was the first messenger of this our joy, because a woman was the first minister of our sorrow."—*Greg. Nyssen.*

"Our powers owe much of their energy to our hopes."—*Johnson.*

**11—13. Mary,** who returned after telling P. and J., and had been outrun by them. **weeping,** still thinking the body of Christ had been stolen. **angels,** who came when P. and J. had gone. **sitting,** *etc.*, reverently indicating the place **woman,** *etc.*, they do not at once overwhelm her with the announcement of the resurrection. **weepest,** how strange must human tears seem to holy, happy angels, yet they knew them to be signs of grief. **because,** *etc.*, she had doubtless wept at His death; now this sacrilege—as it seemed to her—was a fresh cause for tears.

*Mary at the sepulchre.*—I. The nature of Divine grace in its operation on the heart. II. God usually matures, and in a sense perfects, His work in His people by means of a variety of trials unto the appointed triumphs of faith.[a]—*Mary at the empty tomb.*—How does the Risen Saviour reveal Himself?—I. To what longing? II. In what experience? III. With what directions?[b]

*Hope in a resurrection.*—We may rejoice that the disciple of Christ may go shouting into the grave, "O grave, where is thy victory?" Christ Himself has been in it, and sanctified it, and blessed it. Besides, the grave can only receive and claim the poorer part of us. It only takes the body; while the soul, the immortal part, escapes its power. You know you can seem to see things when the eye is shut, and you dream of things when asleep. And so the soul can live, and think, and act, when the body is in the grave. You will sleep in the grave a long, long time, but not always. God can, and will raise up the body again. He is able. Do you see that beautiful little humming-bird dancing from flower to flower, like a spirit of flowers? He was once confined to the little mummy shell, but God brought him out. See that looking-glass; how perfectly you can see your face and form and every hair on your forehead in it! But had you seen the coarse sand lie on the sea-shore, before the workmen began, would you think that they could make such a thing from that sand? So God will raise us up from the grave by His wisdom and power.[c]

**appearance of Jesus to Mary**

**14, 15. knew not,**[a] her tears and the pre-occupation of her mind preventing recognition. **gardener,** a servant, therefore, of Joseph. **if thou,** the servant of a friend. **tell,** such an one

might tell. **I . . away,**[b] how pleased would she have been to have had the privilege of caring for the dead body of Jesus.

*Seeking the dead; finding the living.*—This incident suggests—I. That we should seek not a dead but a living Christ. II. If we seek earnestly, and with tears, like Mary, we shall, like her, find the living Saviour.[c]

*Grief rebuked.*—A prudent and pious lady observing her husband dejected by some misfortune which had befallen him, to such a degree that he could not sleep at night for care, pretended, in the morning, to be still more disconsolate herself, and gave way to lamentations and tears. As she had spoken cheeringly to him the evening before, and exhorted him to dismiss his sorrow, he was astonished, and asked the cause of her sudden grief. Hesitating a little, she replied that she had been dreaming, and that it seemed to her that a messenger had come from Heaven, and had brought the news that God was dead, and that all the angels were weeping. "Foolish woman," said the husband, "you know right well that God cannot die!" "Indeed," replied the wife; "and if that be so certain, how comes it that you are now indulging your sorrow as immoderately as if He really did no longer exist, or, at least, as if He were unable either to set measure and bounds to our affliction, or mitigate its severity, or convert it into a blessing? My dear husband, learn to trust Him, and to sorrow like a Christian. Think of the old proverb—

> 'What need to grieve,
> If God still live.'"[d]

**16—18. Mary,**[e] "He revealed Himself by showing His recognition of her."[b] **turned,**[c] startled by well-remembered voice. **Rabboni,** my master. A true-hearted and prompt acknowledgment. **touch . . not,** she was prob. ab. to cast herself upon Him. **for,** *etc.*, she is not to regard Him in the light she had bef. His death. **go . . brethren,**[d] not monopolise Him. In the fulness of her joy she must think of, and act for others. **Father,**[e] brethren, Father. He still holds to the dear words. **Mary,** "an Apostle to the Apostles."[f] **seen . . Lord,**[g] they believed not (*Mk.*), though some of them had seen the empty sepulchre.

*The import of a word.*—I. It shows His power. Only a word, yet what an effect it produced. II. It displays His immutability. The same way He used to speak to her. III. It displays His love. "Mary!" not woman, as He did before. IV. His watchful care. Christ was looking on. V. It indicates His pity. Did not chide her.[h]

*Contentment in suffering.*—The Rev. Joseph Alleine being asked by a friend, how he could be contented to be so long under such weakness as he then suffered, he answered, "What! is God my Father; Jesus Christ my Saviour; and the Spirit my sweet Friend, my Comforter, and Sanctifier; and heaven my inheritance; and shall I not be content without limbs and health? Through grace, I am fully satisfied with my Father's pleasure." To another who proposed a similar question, he said, "I have chosen God, and He is become mine, and I know with whom I have trusted myself; which is enough. He is an unreasonable wretch that cannot be content with God, though he had nothing else. My interest in God is all my joy."

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*a* Ma. xxviii. 9; Mk. xvi. 9; Lu. xxiv. 16, 31; Jo. xxi. 4.

*b* Song iii. 2.

"Her tears wove a veil, wh. concealed Him who stood before her. The seeking aft. the dead prevents us fr. seeing the living."—*Dräseke.*

"The force of love has usually this effect on the mind, that it supposes none can possibly be ignorant of what is continually dwelling in our own thoughts."—*Gregory.*

*c D. Longwdl.*

*d Scriver.*

**He sends a message to His disciples**

*a* Is. xliii. 1; Jo. x 3.

*b Jacobus.*

*c* Song iii. 4.

*d* Ps. xxii. 22; Ro. viii. 29; He. ii. 11.

*e* Ro. viii. 14, 15; 2 Co. vi. 18; Ga. iii. 26; iv. 6, 7.

*f Card. Caietan.*

*g* Ma. xxviii. 10.

"Dwell not upon this passionate consideration of My bodily and personal presence; but send thy thoughts, and thy reverence, and thy devotion, and thy holy amorousness up, whither I am going, to the right hand of My Father; and consider Me, contemplate Me there."—*Dr. Donne.*

*h Stems and Twigs.*

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**Jesus appears to His disciples**

*a* Mk. xvi. 14; Lu. xxiv. 36; 1 Co. xv. 5.

*b* Jo. xvi. 22.

"He came to them in the evening, bec. they would be most afraid at that time."—*Bede.*

*c Anon.*

*d Anon.*

*e McCheyne.*

*f Anon.*

"He arose what He was before to what He was not before. He retained His nature (as man), but advanced it to glory."—*Hilary.*

"You have a great trust to commit to God when you die; and God hath a great trust to commit to you while you live. If you keep His truths, He will keep your souls."—*Flavel.*

"I hold that a world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week."—*H. W. Beecher.*

**19, 20. then . . day,**[a] earlier in the evening of this day He app. to two discs. on their way to Emmaus (*Mk., Lu.*). **first day,** now the Lord's-day; and fr. this day the Christian Sabbath. First day in our thoughts and love. **assembled,** no doubt discussing the wonders of the day; and presently interrupted by the return of the two fr. Emmaus. **came . . stood,** imagine them falling back in speechless awe and wonder. **peace . . you,** thus He calmed their fears, and reminded them of the legacy—peace—that He had left. **when . . said,** and they being tranquillised. **hands . . side,** still bearing the prints of the nails and spear. **glad,**[b] their mourning turned into joy at the word and sight of Christ.

*Appearance of Jesus to His disciples.*—I. The appearance of Christ: 1. To whom He appeared; 2. When? 3. How; 4. Where. II. His gracious words: 1. To allay their fears; 2. To show that He cherished no feelings of resentment on account of their recent conduct; 3. To remind them that His great work was done, and that the special blessing which He died to secure was ready to be bestowed. III. The condescending act of Christ. There are three things that the sight cannot fail to teach us: 1. His real humanity; 2. His lowly condition; 3. His matchless love.[c]—*The manifestation of Christ to His disciples after His resurrection.*—I. The appearance of Christ to His disciples: 1. They were assembled; 2. A select assembly; 3. Private; 4. In the evening; 5. Immediately after resurrection. II. The benediction He pronounced upon them: 1. To dissipate their fears; 2. Calm their consciences; 3. As the medium of communicating good; 4. As a prelude to their future success. III. The sight He exhibited to them: 1. What they saw was real, and not illusive; 2. To remind them of the love that He bore them, etc. IV. The sensation they felt on beholding Him: 1. Founded in knowledge; 2. Produced by love; 3. Associated with confidence.[d]

*Veneration for the Sabbath.*—The Rev. J. Scott of Hull, in his funeral sermon for the late distinguished Mr. Wilberforce, observes, when speaking of his high veneration for the Sabbath: "On each returning Sabbath, his feelings seemed to rise, in proportion to the sanctity of the day, to a higher degree of spirituality and holy joy, which diffused a sacred cheerfulness to all around him. I have often heard him assert, that he never could have sustained the labour and stretch of mind required in his early political life, if it had not been for the rest of the Sabbath; and that he could name several of his contemporaries in the vortex of political cares, whose minds had actually given way under the stress of intellectual labour, so as to bring on a premature death, or the still more dreadful catastrophe of insanity and suicide, who, humanly speaking, might have been preserved in health, if they would but have conscientiously observed the Sabbath."

**He breathes upon them**

*a* Jo. xiv. 27.

*b* 2 Ti. ii. 2; He. iii. 1.

*c* Ac. ii. 4, 38.

*d* Ac. viii. 20, 23.

*e* Ac. v. 3–4, 9.

**21–23. again,**[a] to impress the saying as specially important then. He having come out of a great conflict, victorious; and with the wounds upon Him. **sent,** *etc.*[b] [i. 237, and Jo. xvii. 18]. **breathed,** breath a symbol of Holy Spirit, coming from Christ, breath of spiritual life and power. **receive,**[c] as an earnest, foretaste, pledge of the Pentecostal outpouring. **whose soever,** *etc.* [i. 113], the sense in which this is meant is shown in several cases; as S. Magus,[d] Annanias,[e] Corinthians.[f]

*The confession and remission of sins.*—I. The power of forgiving sins is Divinely bestowed upon the disciples of Jesus Christ in their corporate capacity; II. Jesus called upon the offended individual to forgive the offender upon receiving individual confession; III. Nowhere in the Scriptures is forgiveness promised apart from confession and restitution.*g*

*Impossibility of Apostolical succession.*—Apostolical succession is no more possible as a law for the Church than an equivalent theory would be in the world of art. Think of trying to institute in such a way the right and the gift of teaching beauty! Think of an hierarchical pretension in the artistic world, claiming that only the students upon whom Raffaelle, or Michael Angelo, or Murillo, or Rubens, or Reynolds, or West, or Turner, or Allston, had laid his hands, were rightfully consecrated and equipped to paint and to educate the taste of men! By all means have studies, and studios, and thorough intercourse with the masterpieces of ages. But leave room for genius—its freedom, its new methods, and its fire. And do not try to conduct the potent and volatile essence of inspiration, which flows only from the laying on of God's hand, along the fixed methods of any confederation.*h*

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*f* 1 Co. v. 3—5; 2 Co. ii. 6—10.

"He thus installs them in the office to which He had previously appointed them. Let it be, therefore, held by us as an ascertained truth, that the Apostles were now for the first time appointed to be ordinary ministers of the Gospel."—*Calvin.*

*g Dr. Parker.*

*h T. S. King.*

**24, 25. Thomas,**[a] *etc.*, where was he? did he know of the meeting? why was he absent? what did he lose? **said . . Lord,** this they said joyously, and to make him joyful. **except**[b] **. . see,** *etc.*, so for a week he doubted. His brethren were to him the objects of an unjust suspicion, and he still in doubt as to the resurrection. Yet he had the testimony of the women,—of the two,—and of the ten. **finger . . hand,** *etc.*, as if the sense of sight or touch were the strongest evidence he could have.

**Thomas not present**

*a* Jo. xi. 16.

*b* Ps. lxxviii. 11, 32.

"We are too prone to carry our faith with Thomas at our fingers' ends; and trust God no farther than our hand of sense can reach."—*Gurnall.*

*Absent from blessings.*—A scene often reproduced—1. A gathering of the disciples; 2. An incomplete gathering; 3. A gathering blessed with Christ's presence.*c*

*The removal of a doubt.*—It is related that a gentleman of London, in great doubt whether there ever was such a person as Christ, was going home one night in the dark, when a man fell into his arms, and the beard of a Jew brushed against his face. This opportune meeting with one of those who crucified Christ drove his doubts away instantly and forever. Mr. Ryland says, "In the croaking of a Jew, I hear, as if the voice of Gabriel proclaimed from heaven, 'Jesus, the true Messiah, was crucified without the gates of Jerusalem.'"

*c W. W. Whythe.*

"Our doubts are traitors, and make us lose the good we oft might win."—*Shakespeare.*

**26—29. eight days,** *i.e.*, on the eighth day, counting the day of resurrection, the second Christian Sabbath. **Thomas . . them,** had he faith enough to expect the Lord? **doors . . shut,** the Spirit of power presently gave them boldness of speech in the open streets. **saith . . Thomas,** *etc.*,[a] showing that He had heard, though invisible, the words of Thomas. **Thomas . . said,** *etc.*,[b] his confession of faith, though slow, is now full. **not . . believed,**[c] "let those who wish that they had lived in the times of the Apostles, and had seen Christ working miracles, meditate on these words."*d*

**Jesus appears to His disciples. Thomas is present**

*a cf.* 1 Jo. i. 1, 1 Ti. i. 14.

*b* Ps. cxviii. 28, Jo. v. 23; 1 Ti. iii. 16.

*c* 1 Pe. i. 18.

*d Chrysostom.*

"He saw Christ as man; but believed in Him

*The doubting disciple.*—I. The doubts of which he was the subject—1. They were unreasonable; 2. They were not unimportant. II. The manner in which his scruples were removed—1. The feelings with which Thomas regarded the risen Redeemer; 2. His

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and confessed Him as God."—*Augustine.*

"Some saw but His humanity; faith confessed His Godhead."—*Gregory.*

"The more slow I was in finding the object of my pursuit, the faster did I hold Him when found."—*Bede.*

*d Anon.*

**unrecorded signs wrought by Jesus**

*a* Jo. xxi. 25.

*b* Lu. i. 4.

*c* Jo. iii. 15—16; v. 24; x. 10; 1 Pe. i. 9.

"To be willing to be ignorant of what our great Master has thought fit to conceal is no inconsiderable part of Christian learning."—*Doddridge.*

"The singular benefit that hath grown unto the world by receiving the laws of God, even by His own appointment committed unto writing, we are not able to esteem as the value thereof deserveth."—*Hooker.*

*d Anon.*

*e Anon.*

*f Whitecross.*

"There's no syllable you speak, but is to me an oracle, which but to doubt, were impious."—*Massinger.*

exalted views of the Saviour's person; 3. His subjection to the Saviour's authority; 4. His assurance of a personal interest in his favour. III. The truth subsequently declared by the Saviour—1. A benediction implied; 2. Expressed.[d]

*Unbelief.*—A pious man and woman had an only son, named Thomas, who, to the great grief of his parents, began to turn out wild. Mr. Rees, a worthy minister, went to lodge at the house, and the father and mother, with many tears, informed him of the ungodliness of their son. The following morning, before family prayer, Mr. Rees took hold of the young man's hand, and spoke very seriously and affectionately to him respecting his salvation. In family worship he prayed for him with great enlargement, and amongst others, used the following expression:—"O Lord, say *to this Thomas*, 'be not faithless, but believing.'" The words, to use his own expression, entered his heart like a sword, and a permanent change was effected: he soon became a church member, and was an ornament to his Christian profession till death.

**30, 31. signs,**[a] as evidences of His resurrection. **did . . disciples,** during the interval betw. the resurr. and the ascen. **not written,** what the unwritten hist. is we may know in the future. **these . . written,**[b] as sufficient specimens. **believe,** if they secure faith, the end of the record is won. **ye . . life,**[c] spiritual life here; and, hereafter, life eternal.

*The intention of the Gospel.*—I. The things to wh. the Evangelist refers: 1. The fact of the Redeemer's resurrection; 2. The fact of the Redeemer's commission to His disciples; 3. The fact of the Redeemer's wonderfully gracious condescension. II. The ends proposed in recording these things: 1. That ye might believe, etc.; 2. That believing ye might have life, etc.[d]—*The ultimate design of the miracles of the Lord Jesus.*—I. Their nature; 1. As signs they were particularly adapted to the Jewish mind: 2. They were signs of a truly extraordinary nature; 3. They were signs authenticated in the most conclusive manner; 4. They were signs by which spiritual things were represented. II. Their number. The number of Christ's miracles show: 1. That His power was unlimited; 2. The greatness of His compassion; 3. His wonderful condescension. III. Their design—"That ye might believe," etc.: 1. What this belief embraces; 2. What it secures: (1) It is a Divine life; (2) A spiritual life; (3) Mysterious; (4) Dignified; (5) Unending.[e]

*A reason for belief of Christianity.*—A man who had been very much connected with infidels was taken dangerously ill; and, feeling that he could not recover, became alarmed for the safety of his soul. He found that his infidel principles gave him no comfort. He began, for the first time, to examine into the Christian religion. He embraced it, and found it to be the power of God to salvation, enabling him to triumph over the fear of death. In the mean time his infidel friends, hearing of his sickness, and that he was not expected to recover, showed a degree of feeling and integrity, which, it is hoped, may prove the first happy step to their own conversion. They were not aware that their dying friend had become a Christian. They called to see him; and actually told him that they came on purpose to advise him *now* to embrace Christianity; *because, said they, if it be false, it can do you no harm; but if it should prove true, you will be a great gainer!*[f]

## CHAPTER THE TWENTY-FIRST.

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**He appears to His disciples at the sea of Tiberias**

1—3. [In this chapter Jo. proceeds to add a specimen of what was done by Jesus *after these* things wh. had been written, xx. 30, 31[a]]. **showed**, Jo. the sole narrator of this interview. **Tiberias** [i. 18, 19], His discs. must therefore have left Jerus. **and .. wise** [i. 237], in this manner. **together**, a group of seven men by the sea-side. **Peter .. fishing**, *etc.*, they had returned to their old calling as a means of living until the Comforter should be sent. **night .. nothing**, as once before: Peter might remember the occasion and wish the Lord were here.

*The second draught of fishes.*—I. The manner in which the disciples were employed: 1. The scene of their toil; 2. The number which were engaged; 3. The disappointment they experienced. II. The unexpected interview with which they were favoured: 1. The way in which He accosted them; 2. The discovery they made in consequence of what had now transpired; 3. The effect which this discovery produced; 4. The simple repast which followed.[b]

*Seasonable labour.*—Dr. Chalmers was once in company at a nobleman's place with a Highland chief. The chief was much interested in the doctor's brilliant conversation. The two were shown into adjoining rooms to sleep. While preparing for bed, the chief was prostrated by apoplexy, and soon died. This event called forth the following to those who had gathered about the corpse: "Never, in my life, did I see, or did I feel, before this moment, the meaning of that text, 'Preach the Word; be instant in season, and out of season.' Had I known that my venerable old friend was within a few minutes of eternity, I would have addressed myself earnestly to him; I would have preached unto him and you Christ Jesus, and Him crucified; I would have urged him and you, with all the earnestness befitting the subject, to prepare for eternity. You would have thought it, and you would have pronounced it, out of season; but ah! it would have been in season, both as it respected him and as it respects you."

4—6. **morning .. come**, the disappointed men returning, weary, to land. **stood .. shore**, He now stands on the eternal shore, waiting to welcome home all fishers of men. **meat**, *i.e.* food; victuals. **right**, they had prob. cast the net fr. *both sides* by turns during the night. **find**, a conditional promise. Who could promise this but the Master? They must have suspected who the speaker was. **cast .. fishes**, our net shall be as well filled if the Lord will.

*A good day's work.*—A Christian man in a Western city resolved that he would never allow a day to pass without speaking to some one on the subject of personal salvation. He was returning home late one evening, burdened with the thought that the day had gone by, and no one had been invited to Christ. He saw a man leaning against a lamp-post, put his hand gently on the shoulder of the stranger, and said, "May I ask you if you love the Lord Jesus Christ?" The stranger resented the freedom, and replied curtly, that that was a personal matter in which nobody else had any concern. But the Christian replied kindly, that they were

*a Wordsworth.*

Wise, *way*, manner. A.-S. *wise;* Ger. *weise*, wise, *weisen*, to point out.

"An illustrious example of working with one's own hands without detriment to Apostolic dignity."—*Bengel.*

"He was not seen, except by concession, bec. His body was now imperishable and incorruptible. He manifested Himself." — *Chrysostom.*

"Good fellowship doth nowhere so well, as in the passage to heaven. Much comfort is added by society to that journey, which is of itself pleasant." — *Bp. Hall.*

*b Anon.*

**the miraculous draught of fishes**

"The Church sees her beloved as well through the lattice as through the open window." — *Bp. Hall.*

"This miracle was not wrought out of subject matter already in existence like His others. . . . Those so wrought before His crucifixion, were in character with that dispensa-

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tion." — *Chrysostom.*

"Such as thy words are, such will thy conversation be esteemed; and such will thy deeds as thy affections; and such thy life as thy deeds." — *Socrates.*

**the fire by the seaside**

"As the large capture of fish was to them the pledge and promise of a labour that should not be in vain, so the meal, when the labour was done —a meal of the Lord's own preparing, and upon the shore—was the symbol of the great festival in heaven, with which, after their earthly toil was over, He would refresh His servants." — *R. C. Trench.*

*a Dr. Warren.*

**come and dine**

*a* Jo. xx. 19, 26.

*b Alford.*

"Oppianus, the poet, who wrote a work on fishing, ἁλιευτικά, observes that their *genera* amount in number to one hundred and fifty-three, which prettily accords with this mystery."—*Clarius.*

"Hence we infer that these were good fish, by whom the net was not broken; for heretics and schismatics are continually

fellow-travellers to another world, and one could not be indifferent whether others had a good hope of entering heaven. After a few more words had passed between them, they parted, the Christian fearing that he had given offence, but carrying the matter to the closet for earnest prayer. Three months after, just as he had retired for the night, a knock was heard at the door. He inquired what was wanted; and a gentleman replied he would like to see him. On opening the door, he recognised the stranger met at the lamp-post. The latter grasped him convulsively by the hand and said, "The question you put to me, 'Do you love the Lord Jesus Christ?' has been ringing ever since in my ear; and I have come to ask you what I must do to be saved." They prayed and talked together; and in a few days the stranger was rejoicing in hope of pardon. He became an earnest and devoted Christian.

**7—10. It . . Lord,** the absence of excitement suggests that they had grown accustomed to the appearing of our Lord; and that this was one of many. **Jo.,** recording it as a *specimen* of many more. **cast . . sea,** as was usual when they left the ship for the shore. The ship would not approach it more nearly. **came . . ship,** wh. being *little* drew less water. Peter waded, they rowed. **fire,** *etc.,* another miracle. While they toiled at His command, He provided for them. How true was this in their after life. **bring . . caught,** He will accept and they shall enjoy the result of their labours.

*A Divine reward.*—Bishop Kingsley's is the proudest ecclesiastical distinction of the century. If spared to complete his tour, his name will have historic conspicuity as the first of his office who ever inspected the Lord's great flock the whole world round. History relates, that, when the first actual circumnavigator of the globe reported to his king, the king embraced him with delight, elevated him at once to noble rank, and granted him a coat of arms of fit devices, in which a globe was bordered with the proud inscription, *Primus me circumdedisti.* Such a reception, such distinctions, await our toiling bishop at the hands of Jesus Christ.[a]

**11—14. went up,** into the small boat. **great fishes,** their size made the mir. the *greater* (every soul, caught in the Gospel net is *great*). **broken,** not a strand of the truth breaks, not a plank of the Church starts, and all that are caught are brought to land. **durst ask,** to do so would be needless. **knowing . . Lord,** as we, too, know certainly Who blesses *our* work, and crowns it with success. **bread . . them,** we need the bread He gives. **fish likewise,** let us not think that Christ has no fish but of our catching. **third time,** *etc.,*[a] *i.e.,* to any considerable number together.[b]

*Fishing for souls.*—Many men there are who make fishing-rods who never themselves use them To make fishing-rods is one thing, and to catch fish is another. Many men can make good lines—silk lines and gut lines—who never think of going out themselves to catch fish. There are plenty of mechanics in Birmingham and Manchester that stand by the stithy and make all sorts of hooks, who never catch fish. Many of the men that make reels and baskets do not catch fish. The man who, having these things at his command, knows where the trout lie, and how to throw his line, and how to draw back when the fish rises to the hook, he after all is the fisherman. Now there are hundreds of men who, when

they go into the pulpit, make rods and lines (very long lines), and hooks and reels and baskets. They take this or that doctrine, and pound it out into a hook, bending and kinking it just so, and stick it up on a paper, and label it, and that is the end of it. And this is called preaching! To know how to make rods and lines, and hooks and reels and baskets, is called sound, regular, and approved preaching! But Christ says that that is preaching which catches men. And, so far from teaching you that you have no right to introduce into the pulpit anything but the substance of doctrines, I affirm that the man who does not do it will never catch men. God's sovereignty may out of the literal foolishness of his preaching catch some men; but the Commission of Christ to every man that undertakes to preach is, "Follow me, and I will make you a fisher of men." The business of a preacher is to catch men—proud men, vain men, wicked men, worldly men: and to catch them out of temptations, out of snares, out of wealth, out of poverty; for men are in more pools, ten thousand times, than ever fishes are. And that man who knows all kinds, and what sort of bait each loves, and how to coax him, and how to catch him, knows how to preach; but the man who does not know these things, though he knows everything else, lacks a knowledge of the very thing that he was sent to do.[e]

15. **lovest**, *see Gk.* (ἀγαπᾷς), the word = love, but love involving respect, reverence. **love**, *see Gk.* (φιλῶ), our Lord's word sounded distant, cold. "He therefore, in His answer, substitutes for it the word of a more *personal* love."[a] **feed**,[b] *see Gk.*, the word = nourish with food. **lamb**,[c] children of the Church; babes in Christ.

*Children belong to Christ.*—I. The relation which they bear to Him: 1. Members of His flock; 2. Examples for the Church; 3. Heirs of immortality; 4. Exposed to danger. II. The duty of the Church towards them: 1. Watchfulness; 2. Guidance. III. Considerations which should enforce the duty: 1. Christ's command; 2. His example; 3. The interest of angels in them. 4. The warning against offending them.[d]—*Duty and importance of Catechetical Instruction.*—"Feed my lambs." In the Sabbath-school lessons of general Bible knowledge are learned; but by catechisation, fundamental principles deduced from the Bible and sustained by the Bible are taught, adapted to increase their religious knowledge. (See Ge. xviii. 19; Lu. ii. 46; Ma. xvi. 13; 1 Cor. iii. 1, 2). I. The reason is, children in all ages have been members of the Church. II. The consideration that the future usefulness of the young requires them to be religiously instructed. III. Catechisation is an effectual mode of preaching the Word of God. IV. The pastor himself receives a spiritual benefit from attending faithfully to this duty. V. It establishes the minds of His people in sound doctrines. VI. Another advantage is, the formation of a particular friendship between the pastor and the children of His charge.[e]

*The forsaken Lamb.*—A writer in the *Union Magazine* says:—Many years ago, when taking my morning walk along the base of Schiehallion, one of our loftiest Highland mountains, I met a shepherd, a regular attender on my Sabbath meetings. He had his plaid closely wrapped about him, and had evidently something in it, that he was carrying with unusual care. After the usual friendly salutation, I said, "What is this, Malcolm, that you have

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breaking through the Gospel net."—*Eusebius.*

"He no longer 'looks up to heaven,' nor does things according to a man as showing that, on former occasions, he had done them by condescension." *Chrysostom.*

c *H. W. Beecher.*

"I would not have preachers torment their hearers, and detain them with long and tedious preaching." —*Luther.*

**lovest thou me**

*a Trench, Syn. of N. T.* 49.

*b* Is. xl. 11; Je. iii. 15; Ez. xxxiv. 2—10; Ac. xx. 18; 1 Pe. v. 2, 4.

*c* He. v. 13, 14; 1 Pe. ii. 2; 1 Co. vii. 14; Ep. vi. 1. "He that loves Jesus Christ most, is most like unto God." —*Owen.*

"He who is in Himself Infinite Love, ought to be the only object of love."—*Bonaventura.*

"Feed them with thy mind; feed them with thy mouth; feed them with thy labour; feed them with the prayer of thy heart, the admonition of thy word, the view of thy good example." —*Bernard.*

d *W. W. Whyte.*

e *Rev. T. Lape.*

"I wonder how God is so satisfied when He has

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got in your plaid?" He answered, "It is a poor forsaken lamb. When I was going my rounds this morning, I found it lying on the cold ground; its mother had left it, and it would soon have died. I took it up, wrapped it in my warm plaid, and am now carrying it home to my bothy." "And what," I asked, "do you intend to do with it?" "I will feed it," said the kind shepherd, "and it will soon be one of the flock." He did so. The poor forsaken lamb revived, grew, and became one of the liveliest and strongest sheep of the flock, while it must have pined and died if my kind friend had not had compassion on it.

16, 17. **lovest,** *see Gk.*, our Lord repeats the word *He* had used before. **love,** *see Gk.*, Peter again uses the more endearing term: He cannot consent to use the other. **feed,** *see Gk.*, shepherd my sheep. Act the part of a shepherd—*i.e.*, watch, guide, care for, feed, etc. **sheep,**[a] flock. Old and young. **third . . lovest,** *see Gk.*, our Lord now uses Peter's word. Dost thou indeed love Me with this deep personal love? **love,** still employing the same word, Peter affirms that he does. **feed,** *see Gk.*, nourish with food. **sheep,** flock.

*Supreme love to Christ.*—I. That supreme love to Christ was essential to Peter's character. II. That supreme love to Christ was the only cure for his past defects: 1. His vanity in comparing himself to others—genuine humility will ever accompany supreme love to Christ; 2. His temerity in rushing into temptation; 3. His cowardice in time of trouble. III. That love to Christ alone could sustain him in his future duties and trials: 1. In his Apostolic fidelity; 2. In his ministerial work; 3. In his subjection to persecution and death.[b]—*Love to Christ.*—I. The elements of love to Christ—1. Gratitude; 2. Admiration; 3. Sympathy. II. The quality of it. It should be—1. Supreme; 2. Fervent; 3. Constant. III. The reason for it. For what He—1. Is; 2. Has suffered; 3. Has given; 4. Has promised.[c]

*Love to Jesus.*—In the year 1853, while travelling in Virginia, the writer spent a night at Wainsborough, and was there introduced to Mr. Waddell, then aged eighty-two, a son of the celebrated blind preacher. Among several unpublished incidents of his father's life, he related to me the following:—When Dr. Waddell was preaching one Sabbath at Portsmouth, Va., a ship came into port, of which the master and two of the men were Christians. Learning that the blind preacher was conducting a service at one of the churches in the evening, they made their way to the place, but found the crowd such that they could only press their way into one of the aisles. The discourse was a plain and earnest one, from the words of Christ to Peter, when they had dined on the shore of the lake. Towards the close the preacher appealed to the audience repeatedly, "Who of you can say, 'Lord, Thou knowest all things; Thou knowest that I love Thee?' Who?" The deepest silence prevailed; but the heart of one of the sailors was full; he could not restrain himself, and, bursting out, he exclaimed in thrilling tones, "'Lord, thou knowest all things, thou knowest that *I* love thee.'" The congregation was melted to tears.[d]

**Peter's death predicted**

18, 19. **girdedst . . wouldest,**[a] acting in the past, as his own master. He had consecrated his independence and energy to the cause of Christ. **stretch . . hands,**[b] as a prisoner to be

[a] He. xiii. 20; 1 Pe. ii. 25.

[a] What is said to Peter is said to all the Apostles. Not *thy* lambs or *thy* sheep, but '*My* lambs and *My* sheep."—*Augustine.*

[b] "I will not be offended at Thy often inculcating the same precept—but rather conclude that I am much concerned therein, and that it is Thy pleasure that the nail should be soundly fastened in me, which Thou hast knocked in with so many hammers."—*Fuller.*

[c] *Anon.*

[d] *W. W. Whythe.*

[d] *Dr. Thompson.*

[a] Jo. xiii. 14; Ac xii. 34.

"Do not suppose that they are any the less the Father's because they are His, or any the less His because they are the Father's."—*Chrysostom.*

"The eye that will not weep another's sorrow, should boast no gentler brightness than the glare that reddens in the eyeball of the wolf."—*Massinger.*

bound.[c] **wouldest not**, if you were acting of your own will as in the past. **signifying**, pointing out. **death .. God**,[d] the death of His saints—whatever the nature of it—precious in the sight of God. **saith .. follow**,[e] the knowledge of Peter's future did not hinder this command. Better follow Christ and suffer bodily harm, than reject Christ and suffer eternal death.

*The use of Christianity.*—The incident before us supplies a twofold answer to the question, "Of what use is Christianity to men?"—I. Negative. This incident suggests that Christianity does not—1. Counteract the natural changes of man's physical life; 2. Guard a man from social oppressions; 3. Solve life's speculative problems; 4. Invest us with an infallible judgment in this life. II. Positive: 1. That it enlists Christ's interest in His disciples' history; 2. That it brings glory to God in the death of disciples; 3. That it gives a definite unity and attraction to all their duties.[f]

*Glorifying God in death.*—The Rev. Dr. Simpson was for many years tutor in the college at Hoxton, and while he stood very low in his own esteem, he ranked high in that of others. After a long life spent in the service of Christ, he approached his end with holy joy. He spoke with disapprobation of a phrase often used by some good people, "venturing on Christ." "When I consider," said he, "the infinite dignity and all-sufficiency of Christ, I am ashamed to talk of venturing on Him. Oh! had I ten thousand souls, I would, at this moment, cast them all into His hands with the utmost confidence." A few hours before his dissolution, he addressed himself to the last enemy in a strain like that of the Apostle, when he exclaimed, "O death! where is thy sting?" Displaying his characteristic fervour, as though he saw the tyrant approaching, he said, "What art thou? I am not afraid of thee. Thou art a vanquished enemy through the blood of the Cross."

**20—22. disciple**, *etc.*, *i.e.* John. **what .. do?** *Gk.*, "and this one—what?" Not mere curiosity, but mingled with concern for his friend. **saith**, *etc.*,[a] Jesus does not say that Jo. should not suffer, but implies that one may glorify his master, by patient waiting, as much as another by heroically dying. **thee .. me**, consecration rather than speculation is needed. Let ea. look to himself, follow Christ, and glorify God whether by life or by death.

*Speculation versus practice.*—I. The Apostle's question: 1. It seems to show that he assumed to have a right to ask Christ any question; 2. And that he thought it the province of religion and its teachers to solve these doubts. II. The Saviour's reply. From it we learn: 1. That the teacher's work is to improve characters; 2. That the teacher of religion will find enough to do without answering unnecessary questions.—*Peter's question and its answer.*—I. Peter's question: 1. It indicated deep interest in his brother disciple; 2. Unbounded confidence in Christ. II. Christ's answer: 1. Unreasonable curiosity rebuked; 2. Quiet acquiescence in the Lord's will recommended; 3. Following Christ enjoined as the supreme duty.[b]

*Traditions of deaths of the Apostles.*—Matthew is supposed to have suffered martyrdom, or was slain with the sword, at a city of Ethiopia. Mark was dragged through the streets of Alexandria, in Egypt, till he expired. Luke was hanged on an olive tree in

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[b] Acc. to tradition Peter was crucified. Hence this expression has given to it the sense of stretching forth the hands for crucifixion.

[c] Ac. xxii. 25.

[d] 2 Pe. i. 14.

[e] Nu. xiv. 24; 1 S. xii. 20; Ma. xix. 28; Jo. xii. 26.

"Among the various points of peculiar interest which belong to the Gospel of St. John, must be reckoned the few but expressive references to the future lives and deaths of the Apostles.' — *Bp. Medley.*

[f] *Homilist*

"Death will be the funeral of all our evils, and the resurrection of all our joys."—*Mason.*

**Peter's curiosity concerning John**

[a] Ma. xxv. 21; Re. i. 7; xxii. 20.

"True humility is like the violet; it grows low to the ground; hangs its head downwards, and hides itself with its own leaves."—*Bernard*

"It is a kind of sacrilege to break into God's holy place and pry into His secret sanctuary, and desire to know more than He would have us to know."—*Salvian.*

"Peter himself was sharply chid for prying out of curiosity into that which concerned

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him not. This sharp rebuke saith one, might possibly make him set so black a brand against this very sin, when he ranks the busybody' with murderers and thieves."—*Gurnall.*

*b W. Forsyth.*

**more is left unwritten than is placed on record**

*a* Jo. xx. 30.

*b* Am. vii. 10.

"Testimony is like an arrow shot from a long-bow; the force of it depends on the strength of the hand that draws it. Argument is like an arrow from a cross-bow, which has equal force though shot by a child."—*Lord Bacon.*

*c Homilist.*

"In the discovery of truth, in the development of man's mental powers and privileges, each generation has its assigned part; and it is for us to endeavour to perform our portion of this perpetual task of our species."—*Whewell.*

"The end approaches. As you turn over these leaves, so are your days turned over; and as you are now arrived at the end of this book, God will shortly write 'finis' to the book of your life on earth."—*Howe.*

*d Quarterly Review.*

Greece. John was put into a cauldron of boiling oil at Rome, and escaped death. He afterwards died a natural death at Ephesus, in Asia. James the Great was beheaded at Jerusalem. James the Less was thrown from a pinnacle or wing of the Temple, and then beaten to death with a fuller's club.—Philip was hanged up against a pillar, at Hierapolis, a city of Phrygia. Bartholomew was flayed alive by the command of a barbarous king. Andrew was bound to a cross, whence he preached to the people till he expired. Thomas was run through the body with a lance at Coromandel in the East Indies. Jude was shot to death with arrows. Simon Zelotes was crucified in Persia. Matthias was first stoned, and then beheaded.

**23–25. saying**, thus, with no better foundation, are many sayings, popular beliefs adopted. **said not**, the saying was founded on their conjecture, not on his statement. **this .. disciple**, proving that Jo. is ref. to in such expressions as "the disc. whom Jesus loved," etc. (*v.* 20). **many .. did**,[a] in the course of His wonderful life. **suppose**, *etc.*,[b] a proverbial hyperbole (as in xii. 19), fig. of speech, wh. would be well understood. "*But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*"

*The sufficiency of the Gospels.*—Supposing a complete biography of Christ to have been committed to writing, let us consider—I. The enormous magnitude of such a biography; II. The exceeding cumbrousness which would attend it.[c]

*The Venerable Bede.*—In the year A.D. 735 there stood on the south bank of the Tyne, a little to the west of the modern town of South Shields, a monastery called Jarrow. The surrounding country was then thinly peopled. The river flowed silently between wooded banks and long reaches of moorland; past the towers of the Roman wall and the cliffs of Tynemouth. On the evening of the 26th of May, 735—Ascension day, as St. Cuthbert informs us—an unusual silence pervaded the sacred retreat. The monks spoke in anxious whispers. On a low bed in one of the cells lay an aged priest; his wasted frame and sunken eyes told that death was near; his breathing was slow and laboured. Near him sat a young scribe, with an open scroll and a pen in his hand. Looking with affectionate tenderness in the face of the dying man, he said, "Now, dearest Master, there remains only one chapter, but the exertion is too great for you." "It is easy, my son, it is easy," he replied; "take your pen, write quickly; I know not how soon my Maker will take me." Sentence after sentence was uttered in feeble accents, and written by the scribe. Again there was a long pause; nature seemed exhausted. Again the boy spoke,—"Dear Master, only one sentence is wanting." It, too, was pronounced slowly and painfully. "It is finished," said the scribe; "It is finished," repeated the dying saint, and then added, "Lift up my head; place me in the spot where I have been accustomed to pray." With tender care he was placed as he desired. Then clasping his hands, and lifting his eyes heavenward, he exclaimed, "Glory be to the Father, and to the Son, and to the Holy Ghost!" and with the last word his spirit passed away. Thus died the venerable Bede; and thus was completed the first Anglo-Saxon translation of the Gospel of St. John.[d]

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